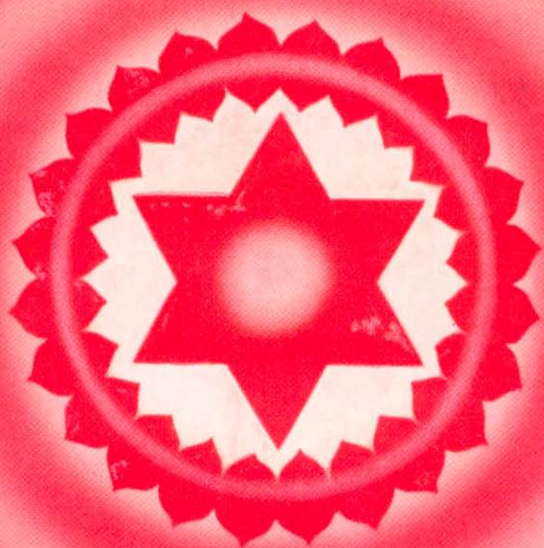


FUNDAMENTALS OF THE PHILOSOPHY OF TANTRAS

MANORANJAN BASU

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To

The Eternal Spirit of Awakened India

FOREWORD

I remember some ten years back I went through some Chapters of the present work and felt overwhelmed. The author's smaller book on Tantra was not then written. I advised him to write the smaller book first and then publish this bigger volume so that readers, having some preliminary ideas of Tantra, might not get lost in the bigger volume.

There is rarely a volume on Tantra with separate long chapters on Tantra ontology, Tantra epistemology, Tantra as Sādhana-Śāstra (i.e. Tantra in the context of actual practice) and Tantra as the way of Realization, and rarely a volume with each such chapter dealing with different schools of Tantra. Two other long chapters of the volume are historical and pedagogic— I mean the first chapter entitled 'Tantras—Historical Retrospect' and Chapter IV (Part I) entitled 'Tantras: Spirit of the Age'. Chapter V (Part 2) consists of very interesting and illuminating appendices on various types and aspects of Yoga, like Pātañjala Yoga, Kuṇḍalini-laya Yoga, some forms of integral yoga and a most difficult and yet interesting form of this last, viz. Akhaṇḍamahāyoga. There is also a highly interesting and thought-provoking appendix on Ṣaṭcakras and the piercing of the Cakras as a way of Realization. I have never come across such a voluminous, intelligible and illuminating work in English on the various schools of Śaiva and Śākta Tantras.

The author is already well known. His smaller book on Tantra and another on Sri Ramakrishna have shown beyond doubt his scholarship in and genuine grasp of not only different Śaiva (including Śākta) disciplines (as much including theoretical as practical aspects) but also the six classical Hindu Systems of Philosophy and the broad tendencies of Buddhism.

That our author could, in the present volume, present such a wonderfully comprehensive and comparative study regarding a so little known Hindu Śāstra, viz. Tantra, is traceable to another aspect of his life, viz. that he has

practised, and has been practising, Tantra for so many years of his life. He is therefore the fittest person to distinguish Tantra proper from spurious forms it usually passes under.

A very interesting feature of the present volume is his account in Part one, of almost all the different schools of Tantra— I mean, of Saivism and Saktism. The account is as much historical as philosophical, and necessarily comparative too. Our author's wide scholarship and authentic grasp of ideas is most evident in this Part of the volume. There is perhaps no other book on Tantra or Saivism where the ontologies of so many different schools— and the list, apparently, is exhaustive— of Saivism, Saktism have been studied so thoroughly *vis-a-vis* one another. And he has not missed a single *tattva* or any important aspect of any of the *tattvas*.

I remember when I first went through Chapter III (Part one) of this volume, in its two sections, on Tantra epistemology— and that was at least a decade back— I took it as gratuitous and a weakness on the part of the author just to be in line with modern authors of philosophical treatises. Epistemology is often a fashionable must for modern authors of philosophical treatises. Certainly, in many cases it is absolutely necessary, but often too it acts no more than as a status symbol, much as it has been the case with the presentation of philosophy, in more modern days, in the language of symbolic logic. But on a second study of this Chapter III certainly recast now in a much healthier form— the epistemological topics appear all as organic to the whole Tantra philosophy, not simply because they connect the *tattvas* with one another, hierarchically or coplanarly, but also— and that is a valuable thing in the present days— because our author, in course of developing Tantra epistemology, has connected Tāntrika speculation with the philosophies of Kant, Sri Aurobindo and K. C. Bhattacharya. He has very correctly traced out the Śaīva-Śākta elements in these and other modern-day thinkers. Not that all of them read and were under the conscious influence of Saivism, but,

certainly, quite much of their thinking was in the Śaīva line, so much so that a study of these modern thinkers is sure to help readers in understanding Saivism and Saktism.

Chapter II (Part two) of the volume is concerned exclusively with the mysticism of Tantra and the mystic ways or steps to, or in, it. Indian mysticism is nothing that is unapproachable by thought and/or worldly experience. It is step by step ascent, i.e. purification of immediate experience, starting with sensuous experience that is immediate and ending with a highest type of spiritual experience which too is equally immediate. Indian Sādhana-Śāstra is a thorough account of all the steps, showing how each leads to the next and ultimately to the highest that is absolute. If thought (logic) comes in, it is for intellectual clarification, persuading others and defending ourselves.

Chapter III (Part two) dealing with āṇavopāya, śāktopāya, sambhavopāya and anupāya, classifies spiritual Sādhanā itself into four groups in the line of increasing excellence of the means pursued, āṇava dealing with the grossest rites and rituals, anupāya with immediate, undoubted transcendental reflection and the Intermediate two half transcendental experience aided by thought (logic) and other psychological approaches.

Chapter V (Part two), constituting the appendices, are, as I have already said, highly interesting, throwing light on many confusing notions of Yoga, explaining the different types of Yoga in clear perspectives *vis-a-vis* one another.

Chapter I (Part one) & IV (Part two)—'Historical Retrospect' and 'Tantras: Spirit of the Age'—are, of their very nature and in spite of all arguments and evidences collected, tentative, and remain so perhaps to the end. That is the sad fate of all study that is sheer history. History is a subject from which there is no escape, and, certainly, to a good extent it is a rational study. But the room for speculation here is much wider than anywhere else. The speculation here is not certainly *wild* but, quite certainly too, it is always ahead of factual and rational justification. So I prefer not to say anything on this Chapter except that

as evidence our author has often collected startling 'facts'. As for Chapter IV (Part two) it is decidedly a penetrating study of the present age and contains far reaching suggestions worth paying serious attention to.

31.3.1983

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PREFACE

Fourteen years back while the author of this present volume had been engaged in studying and discussing works on different systems of Indian philosophy such as Sāṁkhya-Yoga, Vedānta, Bauddha etc., he felt the urge for a systematic presentation of a comprehensive stream of Indian philosophy and culture called *Tantras* in general. This stream forms a significant part of India's tradition, culture and spiritual practices from time immemorial.

In spite of some commendable spade works on Tantras from historical point of view by Sir John Woodroffe and his foundation of *Āgama Anusandhana Samiti* and its publications, works on Kāsmīra Saivism by J. C. Chatterjee, K. C. Pandey and other distinguished scholars, some works on Tāmil School of Saivism called *Śaiva Sidīhanta* and outstanding contributions made by M. M. Pandit Gopinath Kaviraj, Swami Pratyagatmananda Sarasvati, Sri Aurobindo and others on Śākta view of life and spiritual practices (Sādhanā), it is still the least understood, and misinterpreted system of Indian culture and thought.

It is true that Tantras are essentially Sādhana Śāstras but that does not stand in the way of interpreting its fundamental concepts in a rational way. Every system of Indian philosophy such as, Sāṁkhya-Yoga, Nyāya-Vaiśeṣika, Vedānta and Bauddha etc. has got a distinctive spiritual side of its own but each of its speculative part is also very much developed. Hundreds of Commentaries and Critical Notes have been written on each of these schools. Why not then the Fundamental Concepts of Tantras should be made intelligible to the educated public ? Philosophy that is relevant to life is always a living analysis of experience, an account of the experiential possession at every step of analysis, as much as at the natural level as at the level of Transcendence, and Tantra is exactly that—II a sort of Phenomenology enlivening Reality.

The Author has, therefore, divided the present volume into two parts. Part one consists of four chapters dealing

with the basic concepts of the Philosophy of Tantras; Authenticity of Tantras from traditional point of view, Ontology (Theory of Emanation/Manifestation), thread-bare analysis of consciousness from epistemic point of view, and finally Tantras as critique of experience—II all these have been thoroughly discussed and compared to in an elaborate way. This part may be called Tantras in Theory.

Part two comprises five chapters— each chapter analyses the practical side of the Tantras. This part may be called Tantras in Practice. In spiritual matters, there is an element of mysticism, and hence just after *Tantras as Sādhana Śāstras* and immediately before *Tantras as ways of Realization*, mysticism of Tantras has been discussed together with mysticisms of the Vedas, Upanisads, Yoga, Bauddha etc. Liberation (Mokṣa or Mukti) is the common objective, after which excepting Carvaka, every system of Indian Philosophical deliberation aspires. Tantras have unique way of deciphering the various facets of ascent and descent through vibration of consciousness as power and eventually achieving freedom. It should be noted here that the ideal of Mokṣa, the Vedānta professes is *Kaīvalya* or isolation i.e. the negative approach, just as in Sāṁkhya-Yoga. The only difference is that in Sāṁkhya-Yoga it is isolated from Prakṛiti, in the Vedānta it is dissociated from Māyā. The ideal of freedom in Śaīvāgama is Śivatva-Yojanā or being integrated to Śiva.

Vedanta holds that the world is annuled in liberation, on the other hand Śaīvāgama shows that the world appears to be a form of Śiva-recognition in Freedom.

Finally, the author is of the opinion that fundamental tenets of Śaīva-Śākta Systems are eternal and immutable and ways of practising them have a common base from the point of inner dispositions of individual seekers. Further Tantras take cognizance of the fact that spirit of the age changes because of inexorable law of motion and social dynamics, that is why considering the existing conditions of the present age, something has been hinted at the fourth chapter (Part two) called *Tantras: Spirit of the Age*.

In Chapter V (Part two), two lengthy dissertations on

different phases of Yoga and six Bodily centres (Ṣaṭ Cakras) and piercing through cakras (Cakra Bheda) have been appended. Readers interested in Yoga, Kuṇḍalinī Śakti, arousing of Kuṇḍalinī might draw some ideas and secrets of practising them.

If this Treatise on Tantras measures up to the quest of keen readers of the subject, the author will feel that his humble efforts for the last twelve years have been amply rewarded.

AUTHOR

ACKNOWLEDGEMENT

As I write these few lines, my anguished mind goes back to the memory of my departed teacher Prof. Kalidas Bhattacharyya, whose thoughtful discussions and deliberations, interpersed with his loving care, has sustained me during the years of preparation of this volume.

I must, at the same time, express my deep sense of gratitude and reverence to Late M. M. Pandit, Gopinath Kaviraj, Swami Pratyagatmananda Saraswati and Prof. Gopinath Bhattacharyya, whose valuable suggestions, occasionally rendered, have been a source of inspiration to me in the onerous task of completing this work. I must also go on record that I have drawn enlightenment in the Philosophy of Tantras from the writings of revered Mahamohopadhyaya.

My thanks are due to Dr. Sushil Kumar Mukherjee, who has been kind enough to write 'About the Author', Dr. Arabinda Nath Bose, Sri Sunil Das, Sri Nirad Baran Mukherjee, Sri Dinabandhu Banerjee, Sri Bholanath Chakraborty, Sri Bireswar Sen, Sri B. K. Halder, Dr. C. K. Paul, and Sri Satyabrata Banerjee and my other friends and well-wishers for the encouragement and material assistance they have offered me to facilitate the printing and publication of the volume.

Further, I must mention with a deep sense of love and affection the names of Sri Mrityunjay Chatterjee of Thought-shop Calcutta, a young visualiser of great possibilities, who has drawn the plates; Sm. Gayatri Dutta who has done the most strenuous task of transliterating and putting diacritical marks, Sri Dipak Dasgupta, who has helped me to see the volume through the press.

I shall be failing in my duty, if I do dot offer my heartfelt thanks to Sri Subimal Lahiri, who has gone carefully through the proofs of the entire volume and has prepared

the Index; to Sri Mihir Majumder, who has piloted the entire printing process and the workers of Sree Saraswaty Press Ltd; to the workers of the Block Department of the Radiant Process, Calcutta; Sri Narayan Chakraborty and the workers of D. M. Binding Works Ltd., Calcutta, but for whose help this volume would not have seen the light of the day.

Finally I thank my wife Sm. Mira Basu, Publisher of this Volume for the sacrifice and service she has rendered during the years of the preparation of the manuscripts and publication of this work.

MANORANJAN BASU

CONTENTS

PART ONE

CHAPTER I

HISTORICAL RETROSPECT

In this section we propose to state some of the historical facts which are necessary for an appraisal of the antiquity of the Tantras in general and the great influence the Tāntrika systems have over the lives and the living of the people both in India and abroad from the hoary past to the present day. The object here is not to discuss the history of the Tantras purely in chronological order but to cite data relevant to the cultural tradition of India and outside. Such terms as 'tantra' 'mantra' and 'yantra' are sometimes used as synonyms, but the 'yantra' aspect of the Tantras is not discussed in this work and the 'mantra' side of the Tantras has only been referred to in a stray manner. Further, the terms Āgama and Tantra are sometimes used in the same sense as the Veda is sometimes meant by the name 'Nigama'. But, strictly speaking, the scope of the 'tantra' is wider than that of 'Āgama' as the former is varied in character and deals with as many as twenty-five subjects, such as knowledge of Brahman as Brahman, Brahman as Consciousness, the nature of Brahman as Consciousness, the principles of Creation, Maintenance and Destruction of the world, Concealment and Grace, whereas the term 'Āgama' covers only seven of the said twenty-five subjects, especially the revelation side of knowledge. It may be mentioned in this connexion that the term 'Yāmāla' is sometimes used in the context of the Tantras and Yāmālas[1] precede the Tantras, but it should be noted here that the Yāmālas are further restricted in scope in so far as

[1] *Yāmāla:* The Nārāyaṇiya Tantra says that the Vedas have originated from Yāmālas which form a class of Tantras of considerable magnitude. The hymns of the Sāma-Veda, the Ṛg-Veda, the Yajur-Veda and the Atharva-Veda find expression respectively in the Brahmā, Rudra, Viṣṇu and Śakti Yāmālas. The verses which have been quoted by the great Siddha Sarvānanda in his Compendium called 'Sarvollās Tantra' show the above. Although this is not an acceptable proposition, it is fair that the view should be mentioned here so as to open out a path for discussion.

they (yāmālas) deal with only five of the main principles discussed in the Tantras in general.

The term Tantra is also sometimes used in the sense of a system having predominance of Śāktāyika (power) character and Āgama bears an overtone of Śiva in terms of knowledge. But it is a recognised fact that in the philosophy of the Tantras, Consciousness as power (Śakti) and the Possessor of Consciousness as Power (Śaktimān) are identical in the sense that Consciousness as power (Śakti) is always considered in the Tantras as conscious of Itself as 'I' in terms of Śiva. Hence in this work the term 'Tantra' has been used in a general sense accommodating all similar other terms. Moreover the prime object of this work is to exhibit the fundamentals of the Tantras in general both in its epistemic and the ontic considerations in terms of consciousness as power and gaining experience thereof. However like the Vedas the base of the Tantras is Revelation, that is, consciousness involving knowledge as Transcendental Act. Hence the Āgamas or the Tantras fall within the fold of 'Śraūta Śāstras' (that which is heard) or revealed scriptures.

To discuss and interpret Śāstras or Scriptures from the historical point of view *prima facie* involves some basic difficulties. First of all, such Scriptures are not supposed to have been originated in time nor are they products of ordinary human consciousness: they are said to be of Divine origin. Further they are called eternal and immutable; they are what they are—pure and simple.

Like the Vedas the Tantras or the Āgamas are designated as Śraūta Śāstras brought down to us from time immemorial through spiritual tradition. Hence historical study of such revealed Texts brings in some *apriori* difficulties. Outwardly these Śāstras denote injunctions (*niyama*) and practices (*vidhi*) and essentially connote the nature of being revealed and revealing at the same time. Logically speaking, the injunctions of the Śāstras are considered as regulative ideas working as corrective of undue speculation. Spiritually, they are some pure experience-concepts realizable in terms

of revelation of the mysteries of men and matters. Ethically, they are called directive principles determining what is good and what is bad in the empirical. But so long as there is a world to live in and consciousness to know and survive, the Śāstras in the aforesaid sense shall remain in some form or other.

Further the difficulties might crop up at a time when the scriptures are brought down to the level of communicative language. Ācāryas (Spiritual preceptors) interpret them in their own respective ways and various commentaries and elaborate critical notes are made on them, as a result of which the main object for which they were initiated get lost; round about those interpretations of the Ācāryas of different Sects (*Sampradāyas*) with their respective beliefs and ideas come into being. These beliefs and ideas go on from age to age and in course of time form traditions[1] and those traditions give birth to various types of practices on the one hand and ideas on the other. Each and every sect claims superiority over other sects and as a result rivalry ensues amongst them. Further every sect claims infallibility of its own idea, and a mind not used to and initiated in such sectarian religious traditions from the very start finds tremendous difficulties to get the correct interpretation of such Scriptures. To such a mind either all the interpretations are correct or none of them. But the second alternative cannot be accepted as there is a marked gradation of human beings, each according to his natural disposition and culture and every system has peculiar characteristics of its own, its own logic and epistemology, mode of argument and ways of spiritual liberation. 'Sauce for a goose may not be a sauce for a gander.'

[1]Tradition (*aītihya*) which may forget and distort facts is nevertheless a form of racial theory which faithfully preserves the psychological atmosphere in which it came into being. It becomes an aid to a construction of a history of thought, if with a penetrative insight and logical imagination we can discover the *apriori* scheme from which the thought movement gathered its life-impulse. For example, the Yājñavalkya or Dattātraya tradition is important in this respect, it clearly suggests the continuous existence of an esoteric interpretation of the Vedic or Āgamic sects or cults respectively.

What suits a particular aspirant may not be suitable to an aspirant belonging to a different sect.

So every system has its own value in its own particular region. The varied interpretations of the śāstras are therefore tenable from the standpoint of the varying temperaments of individuals forming different religious sects. It should be noted here that philosophy in India never stands sundered from religion. It is never considered as divested of religious life and living.

Further, historical study in the religio-philosophic field becomes necessary if the spirit of the age is taken to be an acceptable proposition. Every age bears some singular characteristics of its own—those characteristics or traits are products of a long-drawn process of traditions (already stated). The laws of society are dynamic and inexorable. The old order changeth yielding place to new. Traditional faiths and beliefs get remodelled and reoriented according to the exigencies of material conditions and the changing ways of thinking. Side by side ideas also change and assume new forms and colour. The history of linguistic studies shows that the connotation of a particular term changes as time rolls on. The inner logical structure regulating the different systems of ideas sometimes get into so much formalities and niceties that it leaves behind its spirit for which it was originally meant. Progressive historical studies further show that many ideas get outdated and sometimes they become inadequate to cover the intellectual demands of the day and become ineffective and ultimately lost into the depth of abysmal time. Historical studies try to rediscover these ideas long lost and assess their value in new form and reoriented spirit. Moreover in the cross-currents of history different ideas get mixed with one another and consequently interspersed and distorted. In such cases history undertakes the task of salvaging those ideas from the debris of interspersion and try to instal them in their proper perspectives. So in the case of religio-philosophical systems where logical analysis about the fundamental ideas, social practices and values and their adaptations

to different ages are counted, we cannot avoid history altogether.

Like other śāstras, Āgama śāstras have undergone changes agewise both in form and in practice. How such changes of Āgama śāstras have taken place—how they have gone down from their pristine glory to many abuses, why some so-called Orientalists, without getting into the spirit of the system have indulged in speaking ill of them, sometimes identifying some portions of the practices (*ācāras*) with the spirit of the śāstras—for all these historical study is necessary.

With these introductory remarks let us now briefly discuss the Tantras in general from historical and traditional points of view and cover such problems as pre-Vedic cum non-Aryan culture, Indus Valley Civilization, Aṣṭa-mūrti of Śiva, the Aryan invasion in India, the Vedas and the Vedic society, the Tantras in general in evolution, and specific charges against the Tantras and their refutation.

Non-Aryan cum pre-Vedic Civilization

The question may be raised in this context—what do we exactly mean by 'non-Aryan' ? Does it mean something other than the term 'Aryan' having a distinctive character or does it mean something barbaric having no culture at all ?

Further, is the Aryan invasion a historical fact or a fiction of the imagination ? Does the worship of Śiva in its different forms suggest any non-Aryan cum non-Vaīdika ingredient in it ?

Is the concept and worship of Paśupati, which happens to be one of the eight aspects (aṣṭa-mūrti) of Śiva Aryan or non-Aryan ? It should be mentioned in this connexion that the image of Paśupati forms one of the most important religious aspects of the Indus Valley Civilization, recently found in the archaeological discoveries at Mohenjodāro and Harappā. Is this civilization Aryan or non-Aryan ? If it is Aryan, is it then purely Vaīdika or otherwise ? If it is Vaīdika, can we then say that the present existing

Vaīdika civilization of India is a continuation of the Indus Valley Civilization ? If it is non-Vaīdika or in other words non-Aryan cum pre-Vaīdika, then the inevitable conclusion is that the original culture of India is non-Vaīdika or Āgamika (until any fresh discovery could disprove it) and the Vaīdika culture is of later origin. In this context Aryan invasion is proved to be a fact and not a fiction of the imagination. The whole question may be posed in the following way.

1. The original culture of India is Āgamika-cum-non-Vaīdika and that the Vedic culture came at a later date owing to Aryan invasion in India. Subsequently some of the elements of the Vedic culture which had been in some respects superior to the Āgamika one got fused in the existing non-Aryan-cum-non-Vaīdika elements which again were also in some respects superior to the Vedic one and finally there formed a grand synthesis.

It should be noted here that a re-orientation of faith was necessitated probably by the impact of Sumero-Dravidian culture of the Indus Valley Civilization and the need of cultural expansion beyond the early frontiers of Aryan domination towards the East and the South where tribes of the hills and the forests lived and alternately opposed the extension of Aryan influence and imitated Aryan ways of thought and worship. At this distance of time it is not possible to be positive about Aryan indebtedness to these earlier cultures of the land. It has been conjectured that Yogic meditation, ascetic habit and belief in transmigration as well as the development of Śiva and later of the Śākta culture, may have come from non-Aryan sources.

2. The original culture of India is Vaīdika culture and subsequent changes are products of cultural evolution that took place with the change of material conditions and of ways of living in accordance with the laws of social dynamics.

3. There had been two or more cultures existing simultaneously in India and in course of time there had been an amalgam of different cultures in the form of identity cum difference. For example, the Folk-cults such as the

Śaīva, Bāul, Nātha and the Dharma, existing at present in India and especially in Bengal bear testimony to the fact that 'notwithstanding the social stratification and religious institutionalisation there is underlying inter-relationship among the folk-cults behind the superficial dissimilarities'.

Like other ancient cultures of the world, tradition shows that Indian culture has passed through different phases. In social history we find that the Brahmanical supremacy was replaced by the Kṣatriya domination and the present age is the age of Vaiśya with Śūdra overtone. Moreover, different foreign invaders had come to India from time to time. They have contributed what was best in them to the composite texture of existing Indian culture.

Now let us say something about the principal traits of Indian culture. Culture is in essence things of the mind. It is the spiritual heritage of a race or a nation. Indian culture is distinguished from other cultures by its being primarily value-centric. It is synthetic by its very nature. The spirit of tolerance and accommodation form the basic characteristic of the Indian mind. It pins its faith in the principle of identity without underestimating the importance of difference.

Culture expresses itself in manners, customs, patterns of beliefs, ways of life and living, religion, philosophic thinking, scientific achievements and so on. Civilization is sometimes measured by its degree of material prosperity a nation or a race has achieved. Hence a nation or a race may be highly civilized in respect of its material achievements but may be lacking in cultural traditions, for a culture always presupposes tradition and to form tradition time is required. It may be mentioned here that we have used the word civilization as the outward expression of mind in terms of the material achievements of a nation it takes.

Indian culture or civilization is in its essence broadly represented by two diverse traditions, if not more : *Aryan* cum *Vaīdika* and *non-Aryan* cum *a-vaīdika*. The term '*a-*

vaīdika' may be used as synonym for *Āgamika* cum *Tāntrika* though the term Veda is sometimes used as *Āgama* or *Nigama* as we have already stated.

Finally, culture is the consummation of all these traits in a composite form. Religion seems to be the most important and abiding factor of such consummation in the sense that it influences culture to a very great extent though the two terms, 'religion' and 'culture', are not identical. Culture has a leaning towards social cum empirical traits whereas religion primarily centres round the unfoldment of spiritual values on the periphery of a society.

A pertinent question may be raised in this context. Is there anything in present Western or Western-Oriented civilization which can make the trend of human life meaningful ? This is the most important problem of the age. Can we lead a spiritual life within the framework of present civilization ? This question has dawned on the Indian mind, and there have been attempts to solve the same from different points of view. 'A long-drawn tradition which still bears potentiality, currents and cross-currents of different forces, some abiding patterns of belief born out of dialectics of emotional and conative values, harmony between economic and moral endeavours'—all these have contributed to the formation of the texture of Indian culture. These things have assumed different forms in different periods of history. But one common unique characteristic, namely an abiding sense of spirituality, is present in all these phases and we can in no way ignore the self evident truth that no civilization can be creative and living unless it is based on spirituality. The present impasse of our modern civilization can be solved by the application of a new method of transforming the traditional idea of spirituality in consonance with the spirit of the age.

To resume our former discussion, let us now see, notwithstanding some of the basic differences how much existing Vaīdika elements are noticeable in the Indus Valley Civilization and culture.

Indus Valley Civilization

We are not going to enter into a detailed discussion of the Indus Valley Civilization at Mohanjodāro and Harappā in the light of archaeological discoveries made during last fifty-five years. Sufficient data in different fields of study and their analyses have not yet been made conclusive. But we may take note of what have been designated as 'Aryan' and 'non-Aryan'—in other words 'Vaīdika' and 'non-Vaīdika'—features of the age and state, in particular, some facts having a religious character which are likely in some measure to illuminate the Vaīdika and non-Vaīdika elements found in the relics of the Indus Valley Civilization.

To call this civilization 'non-Aryan' is to presume the polemical theory of the Aryan invasion in India. On the contrary, the archaeological relics bear a good deal of similarity to the long-standing Aryan culture which was extant there in those days of the hoary past. It should be noted here that the Aryan cum Vaīdika culture is not quite distinct from some of the main Āgamika or Tāntrika practices. 'Yoga' (concentration), 'Āsanabandha' (the preparation of Āsana according to Śāstrika injunction), 'Garuḍa', (the vehicle of Viṣṇu), 'Śaṁkha' (conchshell), 'Śnākhā' (conch bangles), 'Vedī' (altars), 'Yūpa' (posts), 'Śivaliṅga' (symbol of Śiva), the image of Śiva as 'Paśupati' and seals of similar other finds found in the archaeological discoveries bear testimony to the fact that the Indus Valley Civilization is not at least anti-Vaīdika, though the converse may be a point of dispute. There are different phases of the cultural patterns of a particular civilization which alternates in different ages and finally evolves into a full-fledged system covering within itself the history of thought of that period. Similarly, Indian culture had to pass through different phases—Āgamika or Tāntrika cum Vaīdika, Jaina, Baūddha and the like. It should be noted here that notwithstanding the basic unity of Indian thought within the six systems of Indian philosophy (ṣaḍ darśana) there are differences not only in the details of discussion of a particular problem but also in some of the basic concepts. Further even within a

particular system there are differences in the ways of interpretation the different commentators have adopted. All these show the progressive trend and independence of the Indian mind.

Let us now consider some of the archaeological finds discovered in Mohenjodāro and Harappā excavations. In one of the seals is found "a splayed eagle with the head turned to the left and seemingly a snake above each wings. In the Vedic religious context, it was perhaps the prototype of 'Garuḍa who as the vehicle of Viṣṇu, is represented as flying with a snake in his beak'."[1]

On numerous seals are found the figures of the Indian bull or (vṛṣa) the carrier (vāhana) of Śiva. The bull or Vṛṣa happens to be contemporaneous with the religious tradition of India. Further, "The water supply of the two cities (Mohenjodāro and Harappā) was obtained from excellently constructed wells with brick-lining. Round such well-heaves have been found innumerable fragments of mass-produced little clay cups, suggesting that, as in contemporary Hinduism, there was a ritual taboo on drinking twice from the same cup and that each cup was thrown away or smashed up after it had been used."[2] As regards altars, in a number of houses in the lower town at Lothāl, circular and rectangular mud-brick enclosures containing ash, terracotta, triangular cake and painted pottery were found. All these enclosures are fire-altars, used for sacrificial and ritualistic purposes. There are also sacrificial altars with post (Yūpa) holes, clarified butter ladles and animal offerings. Moreover, there are painted pots with pictures, suggesting stories of the pañcharātra (2nd century B.C.). All these show that the proto-historical civilization at Lothāl is linked with the classic Hindu culture of the Maūrya age, and there is a clear continuity of tradition from about 2000 B.C. down to the historical period in India'.[3]

[1]Wheeler, *The Indus Civilization*, 1960, p. 84.

[2]Piggot, *Pre-historic India*, Pelican edition, pp. 170-71.

[3]The above observations about Lothāl relics are based on the findings of Sri S. R. Rao, Deputy Director General of Archaeology, Delhi, who was in charge of Lothāl excavations.

Moreover, the writings on the seals found in the excavations have not yet been properly deciphered. Pandit Mohendra Chandra Kāvyatīrtha-Sāṅkhyārṇava of Silchar claims to have interpreted some of the seals. One of the seals shows two birds sitting on a tree—one of them is tasting a fruit, and the other looking on. This appears to be a pictorial representation of the well-known Hymn revealed to sage *Dīrghatama*.

'Dvā Suparṇā Sāyuja.......
..............abhicakasiti'.

—R.V.I. 1964-20

This view, if accepted, would go to prove that the Ṛg-veda was extant in those days of antiquity. There are other seals which give different denominations of different coins e.g. *nava nikka* (nine niṣkās), *ga-na-ca-ra-na* (3 quarter coins), *rajata* (a silver coin), *donora* (dināra) and *dharana* (gold coins) and so on. These seals and writings on them thus express in Sanskrit or Prākṛta the denominations of some coins such as 'niṣkā', 'dināra', 'dharana', 'suvarṇa', 'rajata' and 'palā'. The coins presumably were used by tradesmen and merchants of the cities. In the opinion of Piggot—"Harappā traders by about 2300 B. C. must have had their resident representatives in Ur and Lagash and other centres of trade, using the characteristic seals on merchandise and documents."[1]

From the religious point of view there is another reason to believe that the Indus valley culture centres round the worship of Śiva-Liṅgas. "Certain large, smooth, cohesive stones unearthed at Mohenjodāro and Harappā were undoubtedly the Liṅgas of those days. The association with the worship of Śiva however seems probable."

As already mentioned, one of the interesting seals from Mohenjodāro bears a three-faced figure, seated on an Indian throne in 'Kurmāsana', 'a yogic pose with outstretched hands with thumbs in front resting on the knees, and surrounded by five or six animals including an elephant

[1] *Pre-historic India*, p. 210.

and a tiger on the right and a rhinoceros and a buffalo on the left and a deer beneath the lower limbs bare and wearing a series of necklaces, probably ithyphallic and with the head crowned with horn like decoration which has been identified by Marshall as a prototype of Śiva in the Pāśupata system.'[1] It is worth noting that a unique coin having Śiva with three heads described by Cunningham bears resemblance to the coins of the Indo-Scythians and Kuṣāṇas. The trimūrti Śiva with Umā is also found at Elephanta, Chitor and other places.

It would not be out of place to mention here that Marshall while investigating the relics of Mohenjodāro and Harappā civilization has remarked, "Among the many revelations that Mohenjodāro and Harappā have had in store for us, none is perhaps more remarkable than his discovery that Śaivism has a history going back to Chalcoli age (copper age) or perhaps even further still and that it thus takes its place as the most ancient living faith in the world."

As regards the homeland of the Aryan, the point has not yet been finally decided. The scientific research in the West during the last century has failed to settle the issue. It has been shifted from Pāmir to Irāque, Kaspian shores, North Poles and other areas. The present trend is to fix it 'anywhere in Europe' e.g. Norway, Germany, Switzerland, Lithuania, Russian Steppe and so on. All these show that presumably we have started from a wrong hypothesis, and it may be said in this connection that sometimes volumes are written in defence of 'Agnosticism' but the task becomes easier if the attitude is changed. Similarly and that if we had started from the hypothesis that the homeland of the Aryans was somewhere in the East or in Bhāratvarṣa most probably the task would not have been so difficult. We may, however, guess that the issue had a deeper bearing on the theory of Indo-European culture, sponsored by Max Mueller and followed by McDonell and Keith and alleged to have been supported by ethnological, philological and religious hypothesis. There is no scope for discussion of this issue in this

[1]M.I.C.I. 52-6, pt. XII. 17.

work. It may be mentioned in this connexion that ethnologically it has not yet been finally decided as to what was the original 'Aryan type'. Philologically, the similarity of sound of some of the basic words should not be taken as the sole guarantee for proving the hypothesis. Max Mueller's famous equation viz. Sanskrit-Dvaus-Pitar-Greek-Zeus-Pater-Latin-Jupeter-Old-Norse Tyr, may be a startling discovery of the 19th century in this regard but this is not adequate for unquestioned acceptance of the above hypothesis. All these have a necessary bearing on the 'Aryan invasion of India', which has already been stated is still a polemic.

Aṣṭa-mūrti of Śiva[1]

Let us now consider the religious side of this problem. Belief in Śiva in the form of *Paśupati* goes back to those days of antiquity that may be said to be as pre-historic in terms of chronology. '*Paśupati*' forms part of the eight-fold aspect (aṣṭa-mūrti) of Śiva. Further the worship of Śiva spread far and wide, both inside and outside India, in Indo-China, in Indonesia, and particularly in Combodia where the worship of Śiva in its most concrete and living form is still in vogue.

Śiva is conceived both in its transcendent and immanent aspects, the later is identified with Śakti the innermost nature of Śiva. The eight aspects (aṣṭa-mūrti) of Śiva are found in the Āgamas, in the Vedas, in the Purāṇas and also in Saṁhitās and similar other texts. The immanent aspect of Śiva'sVedic counterpart 'Rudra' is found in the 'Satarudrīya hymn' of the Yajur-Veda, in certain passages of the Atharva-Veda (cf. VII. 87, 1: XI. 2,1) and also as a legend in two of the most important Brāhmaṇas such as Śatapatha and Śāṅkhāyana. The names of the eight forms of Śiva are as follows: (1) Rudra, (2) Sarva, (3) Paśupati, (4) Ugra, (5) Aśani, (6) Bhava, (7) Mahādeva (Mahāndevaḥ) and (8) Īśāna, representing the different aspects of God each

[1]This is taken from an Article captioned as "The Aṣṭa-mūrti concept of Śiva in India, Indo-China and Indonesia", by Kamaleswar Bhattacharya.

of which is manifested through a visible form (rupa). Thus fire (Agni) became the form of Rudra, water (Apa) of Sarva, the plants (Oṣadhaya) of Paśupati, air (Vāyu) of Ugra, lightning (Vidyut) of Aśani, clouds (Parjanya) of Bhava, the Moon (Candramās) of Mahādeva, and the sun (Āditya) of Īśāna. Thus we find that the eight-fold aspect of Śiva is formed in eight ways (sa esoṣṭanāmaṣṭādhā vihito mahān devaḥ).[1]

In the puranas also are found the eight aspects of Śiva. They are arranged in the following way: (1) Rudra, (2) Bhava, (3) Sarva, (4) Īśāna, (5) Paśupati, (6) Bhīma, (7) Ugra and (8) Mahādeva and His eight bodies (Tanavaḥ), the sun (Sūrya), water (Jalam), the earth (Mahī), fire (Vahni), air (Vāyu), Ether (Ākāśa), the initiated Brāhmaṇa (Dikṣita Brāhmaṇaḥ), i.e. the sacrificer (Yajamāna) and the moon (Soma).[2]

In the Mahābhārata, which unbodies the concept of aṣṭa-tanu or aṣṭa-mūrti and of the immanent aspect of the Supreme God, Śiva,—says: Bhur-ādyān sarvabhuvanān= utpādya sadivaukāsaḥ; dadhāti devas=tanubhir=aṣṭabhir= yo bibharti ca.[3]

The Tāntrika ritual (Āgama having more of Śāktāyika character) includes the aṣṭa-mūrti pūjā of Śiva in the eight forms; Sarva (Earth), Bhava (Water), Rudra (Fire), Ugra (Air), Bhīma (Ether), Paśupati (Yajmāna), Īśāna (Sun) and Mahādeva (Moon).[4]

The concept of Śiva finds expression in the famous *Mahimnaḥ stotram* of *Paśupadānta*, where the eight aspects of Śiva are named as Bhava, Sarva, Rudra, Paśupati, Ugra, Mahādeva, Bhīma and Iśāna with their eight manifestations, the sun, the moon, air, fire, water, space, earth and ātman (in place of Yajmāna).

Instead of 'Yajamāna', 'Kṣetrajña' or 'Ātman', as one of the forms of Śiva, is also mentioned in the *Śiva Purāṇa*. The

[1]Muir, *Original Sanskrit Texts*, IV, pp. 322ff; 333, 334f; 339f; 343ff.
[2]*Padma Purāṇa*, Sṛṣṭi Khaṇḍa Ch. II VV. p. 197ff; *Mārkaṇḍeya purāṇa*, Ch. 52 vv 2ff. *Viṣṇu Purāṇa* 1. viii. 2ff. cf. *Saūrapurāṇa* Ch. 23, vv. I ff.
[3]*Mahābhārata*, Anuśāṣana Parva, Ch. 16 v. 34.
[4]*Todala Tantra*, Patala—5.

Liṅga-Purāṇa notes that the two are fundamentally identical and hence either of them occurs naturally as a form of Śiva. The commentator of the *Mahimnaḥ Stotram* also points out that according to Yogavāśiṣṭha the self (Ātman) is called the sacrificer (Yajamāna). It should be noted here that in the exposition of Śākta Philosophy M. M. Gopinath Kaviraja has stated: 'Śiva and Śakti are conceived as constituting the two aspects of one and essentially identical. Śiva is the agent, Śakti is the instrument; the one is transcendent, the other is immanent. The cosmic manifestation of Śakti are however in essence, the manifestation of Śiva Himself conceived as immanent'.[1]

The Aṣṭa-tanu concept of Śiva is given prominence in the works of Kālidāsa viz., *Abhijñān Śakuntalam*, *Mālavikāgnimitram* and at certain places in the *Kumārasambhavam* (cf. I 57; Vi. 26).

In Southern India, the concept of Aṣṭa-mūrti finds eloquent expression in the devotional hymns, composed by the Tamil Śaiva Saints. But the idea can be traced back to a much earlier epoch, viz. that representated by Sangam literature. In the Tamil Epic, 'Manimekhalai' of that age, mention is made of Śaīvavādin, who propunds the doctrine of Īśvara having eight forms such as two lights (the sun and the moon), the doer and the five elements.[2]

Saint Manikka Vacagar gives expression to the concept Aṣṭa-mūrti in his Tiruvācagam: 'Earth, water, air, fire, sky, the sun and the moon, the sentient man—these eight forms He pervades.' Appara and Sambandha, however, mentioned instead of 'the sentient man' or the self, the 'sacrificer'.[3]

In Indian Iconographic text, the eight aspects of Śiva such as Bhava, Sarva, Īśāna, Paśupati, Ugra, Rudra,

[1] *History of Philosophy, Eastern and Western*, George Allen and Unwin, London, 1952, Vol. I, pp. 401ff.

[2] S. Krishnaswami Aianger, *Maṇimekhalai in its historical settings*, Luzac & Co., 1928, p. 192.

[3] J. M. Nallasvami Pillai, *Studies in Śaīva Siddhānta*. Meykandan Press, Madras, 1911, pp. 101-3.

Bhīma and Mahādeva are grouped under the collective name of *Mūrtyāṣṭaka*, and these are represented in sculpture and set up in Śiva temples. But Gopinath Rao observes that there actually exists no sculptured representation of the group—'at least in any of the South Indian temple'.[1] Nor is it known if any such representation exists in any part of Northern India. The concept is, however, quite well known to the ritual and the plan of Hindu temple architecture. 'The following are involved and beheld in the bricks, when a temple of Śiva is built; the subtle body of eight components apportioned to man (Puryāṣṭaka); the eight-fold manifestations of Śiva (aṣṭa-mūrti) the pure principles, and all the other principles and forms of manifestation (tattva) including the impure principles of the world of duality."

From what has been stated above, it would appear that the concept of Śiva in its eight forms (aṣṭa-mūrti or aṣṭa-tanu) can be traced as far back as the Vedic literature, in the Saṁhitās, in the Brāhmaṇas and the concept is presented in the Purāṇas in its fully developed form. Still later, the philosophical idea that the sacrificer (yajamāna) is the self (ātman), is manifest. Already in its final shape, the Indian concept spread to the Hinduised countries of Indo-China and Indonesia. It is found in the Sanskrit epigraphic record of the ancient kingdom or Kambuja (Combodia) from the 7th century onwards.

The foregoing observations of some of the relevant facts of the ancient Indian history reveal that the original culture of India is basically Śiva-Śakti-centric; the Vaīdika and the non-Vaīdika streams are essentially matters of religious practices, discipline and mode of worship. Each stream has got its definite goal to achieve. The goal of the Yajña-centric elaborate ritualism of the Veda is to achieve *swarga*, an abode of perpetual bliss and joys by invoking and propitiating different Gods and Goddesses through incantation, proper accentuation and chanting of the *Mantras;* whereas the other stream aims at gaining perfection and fullness of life through physical, psychical and spiritual practices

[1]Gopinath Rao, *Hindu Iconography*, vol. II, pp. 403ff.

(sādhanā) and finally going beyond the natural and achieving a state of transcendence, otherwise designated as freedom. Both the streams meet and forms a grand synthetic whole covering the four-fold Indian Values of life such as *Dharma*, *Artha*, *Kāma* and *Mokṣa*.

The Vedas and the Vedic Culture

The original scriptures of the Aryans are the Vedas. According to *Amarkosh* the term has been derived from the root '*vid*' and by suffixing *ghan* in the karaṇa and adhikaraṇa it has been *Veda* i.e. to know, to rest, to gain and to judge. The term has got its equivalent in Latin *videre* (to see), in Greek *oida* (to know), in ancient slava *videti* (to see) and Gothic *waitan* (to know). All these words have in common the element of knowledge.

The term 'Tantra' also has got its root in '*tan*' in the sense of '*vistāra*' i.e. to spread.

Hence the definition of the term 'Tantra' runs as follows: '*Tanyate Vistāryate Jñānam Anena Iti Tantram*'—This shows that knowledge (jñāna) is the prime object for which both the Vedas and the Tantras stand. Tradition[1] holds that the Vedas[2] are not written by human hands, they were revealed to the ṛṣis or the seers for their inner zeal or craving for knowledge. The mantras or the later verses constituting hymns are thus not written by different ṛṣis to

[1]See p. 3.

[2]There are four points of view so as to the origin of the Vedas. They are (*i*) *Apaūruṣeya*, (*ii*) *Īśvarīya*, (*iii*) *Ārya* and (*iv*) *Paūruṣeya*.

(*i*) This School holds that the Vedas are not composed by any ordinary human being. According to Jaimini, one of the founders of the Purvamīmāṁsā School, *Sabda* is eternal and as a result, the Vedas composed of such words are eternal. (*ii*) This School holds that the Vedas are composed by Īśvara. (*iii*) According to this School, knowledge is of God's own; the language of the hymns of the Vedas has been composed by the Sages through generations. First the mantras were composed and subsequently followed the Brāhmaṇas, the Āraṇyaka and the Upaniṣada. (*iv*) The Paūruṣeya School holds that the Vedas are the products of finest human intellect.

It should be noted here that subsequent interpretations of the Vedas demonstrate that the Vedas are highly speculative or in other words reason plays there the prominent role, whereas the speciality of the Tantras lies in experience or realization be it in the empirical or in the spiritual. That is why the mystical or esoteric side of the Tantras is so much developed. Moreover, in the Tantras consciousness or transcendental revealation is always considered as hyphenated with transcendental act.

whom they were ascribed; but the seers visualised the mantras in their own minds; thus they were not the composers but the seers.

Mantra and Brāhmaṇa are constitutive of the Vedas. '*Mantra Brāhmaṇayor Vedanāmadheyam*' (A Sro 24/1/31). Thus the Vedas are divided into two main parts—the first part Saṁhitā consists of a collection of Mantras or hymns or in other words, in the Saṁhitā we get the mantras, and the way of application is found in the Brāhmaṇas which again is divided into three parts 'Vidhi', 'Arthavāda' and 'Upaniṣad'. The 'Vidhi' portion of the Vedas deals with the ritualistic significance of the Mantras and their practical application in the yajña.[1] The second part of the 'Arthavāda' is dealt with in the '*Āraṇyaka*' section of the Vedas. Here the authors wanted to find out the real significance of the ritualistic activities. The seers who were at heart creative and rational tried to seek the meaning of the rituals in the field of mystic understanding. Thus this portion is called '*Arthavāda*', or the real meaning of the Vedas. Arthavāda led to the contemplation and meditation and a combined mental formula of both is called *Upāsanā*.

The third part of the Brāhmaṇas or the final part of the Vedas is called the '*Upaniṣads*'. It is small in bulk but great in importance. It helped formulate the thoughts of the later thinkers and influence Indian culture in spiritual directions. The part which comprises the Upaniṣads is at the end of the Vedas and so it is called the *Vedānta*, the end or the essence of the Vedas.

The aforesaid statement may be expressed in the following way: In the Saṁhitā we get the mantra, the know-how and the way of application are found in the Brāhmaṇas and the secret of the Āraṇyakas gives the import or implication of such application. Karma or Yajña originates and starts from Jñāna (knowledge) and ends in it. This Karma or Yajña is the principle of creation. Creation may be said

[1]A kind of fire worship and sacrifice, which the Vedic Aryans used to perform and which was the centre of most of their social and religious practices.

to be as '*Mahāyajña*' or great sacrificial rites. In the Vedic thought there is hardly any distinction between Karma and Jñāna.

It will not be out of place if we mention here the way Professor Max Mueller has divided the Vedic literature and how far he is justified in fixing up the date of origin of the Vedas.

Prof. Max Mueller divides the Vedic literature into four periods—the Chhandas, Mantras, Brāhmaṇa and Sūtra; and as each period presupposes the preceding one, the last or the Sūtra period is prior, "if not to the origin, at least to the spreading and political ascendency of Buddhism in the 4th century before Christ". That the learned scholar by assigning two hundred years for each period arrives at about 1200 B.C. as the latest date, at which one may suppose that the Vedic hymns have been composed. This is indicated in his preface to the first edition of Ṛg Veda. (*v, vii*) The preface is also printed as a separate pamphlet under the title "Ancient Hindu Astronomy and Chronology". For convenience, this may be called the literary or the linguistic method of ascertaining the age of the Vedas. A little consideration will, however, at once disclose the weak points in such arbitrary calculation. There are different opinions as to the divisions of the Vedic literature; some scholars hold that the Chhandas and Mantras form one period, though a long one. But granting that the Vedic literature admits of a four-fold division, the question of the duration of each period is still involved in uncertainty and considering the fact that each period might run into and overlap the others to a certain extent, it becomes extremely difficult then to assign even the minimum chronological limit to the different periods. The method may indeed be used with advantage to show that the Vedas could not have been composed later than a certain period: but it helps little in fixing even approximately the actual age of the Vedas. Professor Max Mueller himself admits that the limit of 200 years can be assigned to each period only under the supposition that during the early period of

history the growth of the human mind was more luxuriant than in later times; while late Dr. Haug, following the same method, fixed the very commencement of the Vedic literature between 2400 and 2000 B.C. by assigning about 500 years to each period. Prof. Whitney thinks that the hymns may have been sung as early as 200 B.C.[1] It is therefore evident that this method of calculations, howsoever valuable when taken by itself, is vague and uncertain. A further study[2] of the different periods of the Vedic literature and its comparison with other ancient literatures might hereafter help us to ascertain the duration of each period a little more accurately.

The Vedic Culture

Now let us discuss what exactly we mean by the Vedic culture. From the Ṛg Veda we understand that the people in those days enjoyed a very high degree of material comfort. There was plenty and luxury. There is nothing to show that the Ṛg-Vedic ṛṣis considered the world as an evil. There was no conflict between *dharma*, *artha* and *kāma*. Man's life was conceived as a harmonious unit. So far as *mokṣa* is concerned that was prescribed for a very limited number of people, who are said to have renounced this world.

The Yajur Veda and Sāma Veda are of little importance to a student of ancient Indian culture. The Sāma-Veda consists of hymns similar to and mostly identical with the hymns of the Ṛg-Veda, with only slight variations in reading. The Yajur-Veda consists of mostly prose formulae addressed to various objects like grass, ghee, milk and curd which are utilised in the sacrificial altar. One notes the same optimistic tone in the Yajur-Veda regarding man's life in this world and his future in the other world. So far

[1]Vide Introduction to his *Sanskrit Grammer*, p. xiii; for a summary of the opinions of different scholars on this point see Kaegi's *Ṛg Veda* translated by Arrowsmith, p. 119, note 39. The highest antiquity assigned as 2400 B.C.

[2]In a paper submitted to the Ninth Oriental Congress, Mr. Dhruva has recently examined the whole Vedic literature with a view to ascertaining its chronology and he arrives at the conclusion that the duration assigned to the several periods of the Vedic literature by Prof. Max Mueller is too short.

as culture is concerned, so far as religion and philosophy go, there is no difference between the Ṛg-Veda and the other two Vedas.

The Atharva-Veda brings in a new note. There we find signs of a gloomier side of man's life. Black magic, injury to one's enemies and various other aspects of life which we are wont to call more primitive are in the forefront of the Atharva-Veda. It may be stated here that there is a considerable scope for dispute regarding the right of the Atharva-Veda to be counted as a Veda at all. Even in Indian literature, there is side by side mention of three Vedas and four Vedas. In the literature connected with the sacrifices, only three Vedas are recognised. Jaīmini in his Mīmāṁsā Sūtra mentions only the Ṛg-Veda, the Yajur-Veda and the Sāma-Veda. The Atharva-Veda has no place in the sacrifices. But we also find in a sacrifice (Yajña) there are four kinds of priests—the 'hotri' connected with the Ṛg-Veda, the 'adhvarju', connected with the Yajur-Veda and 'udgātṛ', connected with the Sāma-Veda and also the 'Brāhmaṇ'. This last is sometimes connected with the Atharva-Veda and such connection is presumably not natural; it is only the result of an attempt at equation. If one may risk an opinion it may be said that the Atharva-Veda represents a stage in the current of Indian culture that runs parallel to the current represented by the other Vedas and it is the earlier stage of the current that culminated in the Āgamika and Tantra literature.

So far as the Upaniṣhads belonging to the Atharva-Veda are concerned they are definitely later in date and of a sectarian nature.

Now, if by the Veda is meant literature centring round sacrificial rites, the Atharva-Veda cannot be regarded as one of the Vedas, yet it will ever remain as one of the richest heritages of India. Just as the other three Vedas represent the sacrificial aspect of the ancient Indian civilization, the Atharva-Veda represents the secular and intellectual aspect. This does not mean that the other Vedas are deficient from the intellectual point of view. What is meant is that the

Atharva-Veda is pre-eminently the intellectual heritage of ancient India. The term *Atharvan* was even from the very beginning associated with intellectualism. The hymn composed by *Dīrghatamā* in Ṛg-Veda (1.164) is highly philosophical and the passages "Truth is one: the sages call it by various names" and "There are two birds, with fair wings, knit with bonds of friendship" etc. (which has been the basic text for the later philosophy of the supreme soul *Paramātmā* and the individual soul *Jīvātmā*) occur in this hymn; and the author *Dīrghatamā* is associated with *Atharvan*. At a later stage of the history of Indian civilization, when so many works called Upaniṣads were being composed, some of them were tagged to the Atharva-Veda. There are references in Sanskrit literature, for example in the last canto of *Raghuvaṁśa* by Kālidāsa, where the King Dilipa goes to his teacher Vaśiṣṭha to consult him on some state affairs. Vaśiṣṭha is referred to as the reservoir of Atharva-knowledge (Atharva-nidhi).

It may be said further that there was no conflict between the civilization represented by the three Vedas and the civilization of the Atharva-Veda: these two are simply two trends of a single civilization called Āgamika or Vaīdika. One can safely say that the three Vedas mainly represent that aspect of ancient civilization which deals with the final goal of man in future life, and that the Atharva-Veda represents chiefly the welfare in this life and similar other things. The three Vedas deal with gods and sacrifices, while the Atharva-Veda deals with man and his protection from enemies, destruction of foes, kings and politics. Apart from this, there is another aspect namely that of high philosophy. The other three Vedas are not so related to the problems of the Absolute as the Atharva-Veda is even if we reckon the number of hymns in the two sets of the Vedas. We find a larger number of philosophical hymns in the Atharva-Veda than the Ṛg-Veda and nearly all the philosophical stanzas of the Ṛg-Veda are common to the Atharva-Veda. Thus from the point of view of certain problems connected with the Absolute, the importance of the Atharva-Veda

cannot be minimised. The other three Vedas represent the sacrificial religion of the Vedic Aryans and the Atharva-Veda represents the secular life of man and the philosophical aspect of that civilization.

Attitude towards life in the Vedas

The world is not considered in the Vedas as an evil. It forms the true stepping stone to a higher life in other regions. There is no tinge of pessimism in the Vedas, either in its religion or in its philosophy. From the Brāhmaṇa literature one can understand the high moral level of the ancient Vedic ṛṣis. There also one finds the optimism of the ṛṣis regarding the life of man in this world. The entire life of man was organised with a single objective, namely, the common good of man.

While Saṁhitās and the Brāhmaṇas are related to sacrifices in the main, the third division of the Vedic literature, namely, the Upaniṣads are concerned with Jñāna as contrasted with Karma. Through jñāna one gets to a position, a state transcending all worldly limitations, a state from which there is no return. That state is far higher than the normal conditions, and accordingly in a description of such a state, there is the necessity of introducing a tone of pessimism regarding the life of man in this world and in the world hereafter. Although this world is mentioned as being in itself a misery, it is presented as an abode of misery in comparison to the higher state. If this is called pessimism, it is obviously relative and not absolute. It is significant that while the Upaniṣads speak frequently of Vaīrāgya (detachment) and Sannyāsa (renunciation), the Saṁhitās maintains a rigid silence in this regard. Both the Mīmāṁṣakas (Prābhākar & Bhāṭṭas) who developed the Karma doctrine, and the Vedantins, who developed the doctrine of jñāna and sannyāsa, accepted the whole Vedic literature as a single harmonious unit comprising the Saṁhitās and the Brāhmaṇas. And the Upaniṣads according to both these schools, are only the later portion of the Brāhmaṇas. Karma (religious rites) and Upāsanā (worship) purify the

sense, organize the mind of the aspirant and such purification helps him attain jñāna.

Thus the special feature of the development of Indian culture is that there has been a continuous growth. The Brāhmaṇas interpret the sacrificial system of the original Vedic texts, while the Upaniṣads interpret their philosophy. There may be a wide gap of time between the Vedas and development of the Upaniṣads; but there is no gap in the development of religion and philosophy in Indian culture. There may have been expansion and progress of Indian thought, but religion never stands detached from philosophy in India.

In the social perspective, the central core of Hindu ethics is Varṇāśrama-dharma.

In the period of the Ṛg-Veda, the Aryans had already reached a high standard of civilization. In knowledge, in power, and in social organisations they had attained a high level of life. Vedic literature does not mark the starting point of a civilization; on the contrary, it marks the beginning of the decadence of a high civilization. The Indians have ever been conscious of a highly civilized past. In the whole history of India, the Vedic age has been recognised as the ideal, and the attempt in all subsequent ages has been to approximate the life of man to the conditions of the Vedic age. Thus in later periods everything that was valuable in man's life was traced back to the Vedas.

In modern times, there have been a good deal of research and analytic studies of the Vedas but whatever be the value attached to the Vedic literature by modern scholars, whatever be the stage of civilization represented by the Vedas as judged by modern standards, no one can deny the fact that the Vedas satisfied the needs of the intellect, of the imagination, and of the emotion of a great nation for a long period, extending over at least three thousand years and the records of that nation in the fields of intellect and emotion are not below the achievements of any other nation that has appeared on the face of the earth till now.

The main characteristics of the Vedic culture

Truth is the ultimate aim of life and according to the Vaīdika Seers, truth is the structure on which the Vaīdika life stands. The first characteristic of the Vaīdika life is the *principle of integration* and *harmony*—synthesis between the empirical and the spiritual. That is why in the Vedas equal stress has been laid on man's aspirations and worldly achievements and his spiritual affairs. The Vedas are not the sole property of any particular community, they are meant for the good of the entire humanity. *Universality* is the second characteristic of the Vedic life. The third characteristic lies in its *sense of social values and liberal views*. It has in fact great regard for the innate greatness of man. In the last sūkta of the Ṛg-Veda there is evidence that the Vedas propounded the principle of equality. To judge everything impartially and without any discrimination or in other words equanimity and compassion for all is yet another characteristic of the Vedic culture. Finally in the Bhūmi Sūkta or Pṛthvī Sūkta of the Atharva-Veda, there is a lesson for universal consciousness. In this context, it is curious to note that what we are fighting today have been anticipated by Indian Seers in those days of the distant past.

The Concept of Śiva—Its Antiquity and Authenticity

We have already discussed in some detail the eight forms (aṣṭamūrti or aṣṭatanu) of Śiva. One of these forms is Paśupati and it can be traced in a series found in the relics of the Indus Valley Civilization and in a system called 'Pāśupata' which is also very ancient and supposed to be prior to the philosophic systems such as Vaīśeṣika, Nyāya and the Vedānta. From the standpoint of tradition, a short note on this system is given below and we also refer to a version of Kulārṇava Tantra which, with its observations on the six systems of philosophic thought has a relevance to the topic under discussion.

A careful study of the Śaīva philosophic literature, however, shows that the Śaīva philosophy is prior to Vaīśeṣika, the Nyāya, and the Vedānta, for the Vaīśeṣika system is

known to the tradition as 'Aūlukya Darśana' because Śiva in the form of an owl is said to have revealed the doctrine incorporated by Kaṇāda in his system. The Vaiśeṣika and the Nyāya systems are called by competent authorities Pāśupata and Sadāśiva (Śaiva) respectively. Both of them accept to a great extent the Pāśupata metaphysic and the conception of Mokṣa. The system is referred to by Bādarayaṇa in his Vedānta sūtra and it is elaborated upon and criticised in detail by Śaṁkara and other commentators. The dualistic Śaiva Philosophy thus seems to be prior to the aforesaid three recognised Vedic systems. And if we accept the validity of tradition that Nandikeśvara was the older contemporary of Pāṇini and admit that Patañjali refers to the view of Nandikeśvara in the *Mahābhāṣya*, we find that there was already a voluntaristic school of Śaivism in the 5th Century B.C. the fundamentals of which were subsequently adopted and developed by the Monistic Śaivism of Kāśmīra.

The six familiar doctrines of philosophic thought such as (1) Dualism, (2) Dualism cum Monism (3) Monism (4) Qualified Monism (5) Idealism and (6) Voluntarism find full expression in the philosophy of Śaivism. Thus the Śaiva Philosophy seems to be complete in itself and to have had an independent tradition, which was at a later date included in the Vedic literature (Taittirīya Āraṇyaka).

Further, in the critical notes of '*Ṣaḍadarśana Samuccaya*' by the great Jain scholar Guna Ratna Ṡuri while introducing the doctrine of Nyāya, has written—"*Param Śāstreṣu Naiyāyikaḥ sadā Śivabhaktātyat Śaiva Ityuchante, Vaiśeṣikastu Pāṣupata Iti. Jaina Naiyāika Śāsanam Śaivamākhāyata, Pāśupatamita.*" What is here worthy of note is that, that Śiva is called by the name of Paśupati and hence from the standpoint of worship Nyāya and Vaiśeṣika belong to the same group. The propounder of *Ṣaḍadarśana Samuccaya* while enunciating the doctrine of Vaiśeṣika has remarked "*Devatāviṣaya bhedo nāsti Naiyāyikasaha.*" Incidentally, it should be borne in mind that Nyāya-Vaiśeṣika system happens to be one of the oldest systems of Indian philosophic thoughts.

Again, Śiva in the *Kulārṇava Tantra* says that the six philosophies (Ṣaḍ Darśana) are parts of His Body. Each part happens to be one of the aspects of the cosmic mind as appearing in humanity. The logical process manifested in these parts, is one and continuous.

Let us now resume our discussion and try to show the antiquity of Śaīva tradition found in some of the important reports and authentic texts.

Barring a few of the Vedic and exclusively Veda-initiated religious texts, almost all authentic scriptures, the Rāmāyaṇa, the Mahābhārata, the Purāṇas and also some of the ancient dramas have references to Śiva-Śakti and their glory. The play Mṛcchakaṭika mentions a gold coin called 'Nanaka' on which is engraved the image of Śiva. In Abhijñāna Śakuntala, Kumāra Sambhava and some of the literary works of Kālidāsa Śiva-Śakti plays a prominent role. The aṣṭamūrti (eight-fold manifestation) of Śiva and characteristics of each of them are found in many of the authoritative texts of Indian antiquity. (Aṣṭamūrti of Śiva has already been discussed in detail).

In some of the records supported by coins, arts and paintings current in those days of distant past are found Śiva and glory of Śiva forming essential part of Indian religious history. In 1024 A.D. Sultan Mahamud plundered the Somanāth Temple but several centuries before that invasion, the worship of Śiva in different forms was extant there.[1]

In the first part of the 7th century A.D. Hiuen-tsang, a great Chinese scholar, came to India. He had left behind a document, elaborately stating therein the then existing conditions of India. This document was originally written in Chinese language and Stanimula Juliai, a French scholar has translated the same in French. The Chinese scholar visited different places of India— Kāśi, Kānyakubja, Kāñchi, Mālāvāra, Gāndhāra and so on. He found many Śiva

[1]H. H. Wilson's 'Ariana Antiqua', *Asiatic Researches*, Journals of the Asiatic Society, Bengal; Journals of the Royal Asiatic Society of Great Britain and Ireland.

temples and worship of Śiva in those places. He also came across ascetics belonging to a particular sect called *Pāśupata*, having wonderful super-sensuous powers. Their bodies were besmeared with ashes, their heads were full of matted locks and they moved naked. Ascetics of other sects were also found in those parts of India. At Kāśi the scholar visited twenty beautiful Śiva temples and came across a full-fledged figure of Śiva made of bronze of about sixty-six hands in height.

The said figure looked very grave and sublime. Varāhamihir came to India before the Chinese scholar visited the country. In one of the works written by Varāhamihir and translated by an Arabian scholar it is stated that like the present day the worship of Śiva and other gods were extant in those days.

During the 2nd century A.D. the Guptas of the Royal Dynasty were the rulers of Kānyakubja. They were the devotees of Śiva. On the coins current in those days are found symbols having connection with the figure of Śiva such as, Bull (Vṛṣa),—carrier of Śiva, Triśūla, Siṁhavāhinī and the image of Śiva-Śakti and so on. Further, on the coins of the kings of Saūrāṣhṭra figures of Bull and other symbols of Śiva are found. A Greek author Ariana by name wrote many books on ancient India in which he mentioned amongst other gods and goddesses the image of the goddess Durgā, considered as a symbol of Śakti and wife of Śiva.

Further, some aboriginal tribes such as Śakas, Jāṭhas and Huṇas were in occupation of the western part of the Indus for a considerable period of time actually for several centuries both before and after Christ. On the coins current amongst those tribes the symbols of bull, Triśūla, ardhanārīśvara (Half man-Half woman) are found.[1]

About 370 B.C. Alexander invaded India when a Greek courtrier Megasthenes by name came to the court of Chandragupta Maūrya. He had left behind an elaborate report of the then existing manners, customs, rites, religious

[1]H. H. Wilson, *Ariana Antiqua*.

beliefs of the Hindus. In the Greek mythology two principal gods Bacchus and Hercules are mentioned.

In Megasthenes's report the image of the Mahādeva of the Hindus has been identified with the Bacchus of the Greeks. Moreover, the Linga worship was in vogue in Greece as in India.

In the Southern part of India, there were two prosperous Kingdoms viz. Pāndya (said to be founded by one of the peasants of Oudh, 5th century or 6th century B.C.) and Cole. We have it from the Greek writer Satrebo that a certain king of Pāndya sent a courtier to the court of the world-renowned king of Rome, Augustus. Between 350 B.C. and 520 A.D. the kingdom of Pāndya got annexed to the kingdom of Cole. The kings of these two kingdoms were very much devoted to the Great God Śiva and many Śiva temples were built during their reigns.[1]

Two centuries before Alexander invaded India Śākyamuni had founded religion called Buddhism in this country. The ancient scriptures of Buddhism are called Sūtras. In some of the oldest Sūtras the names of Śiva, Brahmā and Nārāyaṇa are mentioned. Hence it may be reasonably said that the worship of Śiva was extant at least six hundred years or more before Christ.[2] Moreover, in 6th or 7th century before Christ, there were two kings ruling over Kāśmīr, Aśoke and Jaloka by name. Both of them are said to have been very much devoted to Śiva.[3] In the southern part of India the worship of Śiva had been in vogue even before that period. Thus we find that both in the southern and northern parts of India the tradition of the worship of Śiva goes back to the period of antiquity which may be characterised as the prehistoric period.

As the Religion of Śaīvism finds itself manifest in the offerings made to the symbol of Śiva in India, similarly it went outside India in Baluchistan (N.W.P.) where the

[1]W. Taylor's *Examination and analysis of Mackenzie mss.*, pp. 19, 131 etc. H. H. Wilson's Mackenzie collection, pp. LXI—*Royal Asiatic Society's Journal*, vol. 3, pp. 202-3.

[2]Introduction—*Al' Histories da Buddhism par E-Burnouf.*

[3]cf. *Rājtarañginī.*

great *Hinglāja* still stands as a place of pilgrimage to the devoted Hindus. In ancient days, there had been inter-cultural exchanges between India and its adjoining countries. There are plenty of evidences found in Sanskrit literature. By crossing the Indian ocean the Hindus went to Jāvā Island and propagated the Hindu religion and especially the worship of Śiva there.

There is a place 'Prambhavan' around which there are localities where more than two hundred temples of different gods and goddesses such as Śiva, Durgā, Ganesh, Sūrya and others are found and thousands of devotees worship those deities everyday. Hinduism still reigns in Bāli Island. In their social lives, the Vedas, Dharma Śāstras and Purāṇas act as living codes. There is a heresay amongst the Hindus of Jāvā and Bāli Islands that they had gone there from Ceylon which was then part of India. The worship of Śiva is the standing religion of those Islands.[1]

It is evident from what has just been stated briefly that the great Śaīva religion of India from ancient days still holds sway as a living creed both inside and outside India—the great Himālayās in the North, the Setubandha in the South, the Hinglāja in the North-West and Indian Archipaelago in the East and in Jāvā, in Bāli, in Greece and Rome and in other countries of the West.

The Śiva-Mantra and the Worshippers of Śiva

From very early days like Sādhakas of other religious creeds, the Śaīva-Sādhakas are also initiated in Bīja-mantras by their spiritual preceptors according to each of their individual dispositions (Saṁskāra) and intellectual make-up. There are various kinds of Bīja-mantras beginning from mono-syllabic up to twenty-lettered. The mono-syllabic Śaīva-Bīja is 'Haum'; Bīja constitutive of three letters are 'aum', 'jum', 'sa'—these are called mṛtunjayātmaka mantra. The Bījas constitutive of four letters, six

[1]Crawfords, "History of the Indian Archipaelago", *Journal of the Indian Archipaelago*, vol. II. no. 3.

letters, eight letters and even twenty letters are used in Śaiva initiation[1].

Śaiva-Sādhakas as house-holders are very rare in Bengal, but they are found in great numbers amongst Dravidians of the South and in Rājasthān in the West. Kings of the State of Mewar in Rājasthān, were devotees of Śiva. The Udāsin sects are mostly found amongst the Śaivas, they are ascetics (Sannyāsis) and also called 'Gosaīs'. The devotees of attributeless Brāhmaṇ (Nirguṇa Brāhmaṇ) and the aforesaid Śaiva-Sādhakas have many practices in common.

A short note on *Daśnāmī Sects* will not be out of place here.

As regards asceticism, there is a tradition current from ancient days that in the distant past Sannyāsa Dharma (Asceticism) was very strong in India. But afterwards there were periods of history when Sannyāsa Dharma lost its stronghold. It was Ācārya Śaṁkara who revived asceticism by propagating the philosophy of the Vedānta purely on the Advaītic lines. Saṁkara's very short but eventful career with its wealth of incidents and anecdotes is found in different works, such as 'Śaṁkara-Jaya', 'Śaṁkara-Vijaya', 'Śaṁkara-Vijaya-Vilāsa' and 'Kerala Utpatti'.

With the idea of propagating the true interpretation of the Scriptures, Śaṁkara founded four Monasteries (maṭhas) such as 'Śṛngeri maṭha' at Śṛngeri, 'Sāradā maṭha' at Dwārakā, Govardhan maṭha at Śrīkṣhetra (Puri) and Jośī maṭha' at Badarikāśrama. Śaṁkara had no ill-feeling against the image-worshippers nor did he in any way minimise the importance of Śakti in spiritual sādhanā. At Śṛngeri maṭha the installation of the image of the goddess of learning (Sarasvatī) can be cited as an instance in this regard. Some of the rigorous ascetics belonging to *Daśnāmī* sects claim themselves devotees of the attributeless Brāhmaṇ (Nirguṇa Brāhmaṇ) but they bear signs of Śiva, reside in the Śaiva Temples, and have confidence in their

[1]TantraSāra-Kṛṣnānanda and other Tāntrika texts. Śaiva Sādhakas are of two kinds, generally they may be householders and ascetics. They are found throughout India.

spiritual preceptor Ādiśaṁkarācārya, whom they regard as an incarnation of Śiva. Moreover, they get initiated in Śiva mantra.

They recite Mahimna stotra (hymns) characterising the glory of Śiva. All these show their unflinching devotion to Śiva. It is also stated in the Śāstras that Mahādeva (The Great God) is the object of worship of the Ascetics—(yatinānca Maheśvara—Mahānirvāṇa Tantra).

According to the commentary of Saṁkara, the primary object of Vedānta culture is self-realization, otherwise called Brahma-jñāna. For the Sādhakas of the Daśnāmī sects Śiva and Brahmaṇ are synonymous terms. In the Śiva Geetā, Śiva is represented both as attributeless (niṣkala) and with attributes (sakala). Though the path of wisdom or Jñāna-mārga is commonly said to be the first and foremost for the Vedāntins, it is found that almost all of them have reached the higher order of spiritual Sādhanā through the practice of Yoga and Tantra. Apart from his commentary on the Brahma Sūtra and his contribution to the path of wisdom as means of self-realization Śaṁkarācārya himself is said to have written 'Ānanda Laharī'—(Wave of Bliss), 'Amara Śataka', 'Dakṣināmūrti-Stotra' and so on. Prapañcasāra is a memorable work on the Tantra by Śaṁkarācārya and Padmapādācārya has written a commentary on the same. Ānanda Giri one of the disciples of Śaṁkara is the author of 'Śaṁkara Digvijaya' which comprises the life and activities of the Ācārya. His work called 'Sūtra-Bhāṣya' is the commentary and critical notes on some of the Upaniṣads. The name of one of the commentators of *Amarakoṣa* is Rāmāśrama. Pañcadaśī, a commentary on the Brahma-Sūtra is said to have been composed by Bhārat Tīrtha Vidyāraṇya. Mādhavācārya became famous as Vidyāraṇya Svāmi after adopting the life of a recluse.

There is a tradition current amongst the 'Daṇḍīs' and 'Paramahaṁsas' and that of the 'Daśnamī' sects of Ascetics, 'Tīrtha', 'Āsrama', 'Sarasvatī' and a particular section of Bhāratī are true disciples of Saṁkarācārya. They follow

Saṁkara's creed with unflinching devotion. The *Daṇḍīs* are pure in rites and practices, but there are special prescriptions in the Tantras that the *Daṇḍīs* are allowed to use wine and meat secretly in their religious performances. *Pañca tattva sadā sevyam gupta bhāva jitendriya.*[1] Like Daṇḍīs Śāktas belonging to paśvācāra and vīrācāra order also use wine meat etc. in a secret way in their spiritual practices. Through the observance of the twelve rules prescribed for sannyāsāśram, the Daṇḍis assume Paramahaṁsa-āśrama after renouncing the daṇḍa (staff). Kāśi is the land of the ascetics where Daṇḍīs and Paramahaṁsas are found in large number.

A brief description of some of the minor sects of ascetics will not be irrelevant here. There is a class of *Daṇḍīs* called Gharavari Daṇḍīs who are allowed to live family lives with wife and children. Ordinarily they keep themselves engaged in agriculture and entitled as *Tīrtha*, *Āśrama* and the like belonging to Daśnāmī group of ascetics.

Kucitaka, Vāhudaka, Haṁsa and Paramahaṁsa: In the Jñāna-yoga section of Suta Saṁhitā, description of the above ascetics are given. Though Paramahaṃsas are mainly metaphysicians and advaitins, it is specifically stated in the 'Suta-Saṁhitā' that Mahādeva is the Āśrama god of almost every sect of Śaīva ascetics including Paramahaṁsas.

Śiva-Lingas are in the main worshipped by Kucitakas and Haṁsas, and Śiva and other gods by Vāhudakas. Paramahaṁsas practise 'Praṇava Japa' and are devoted to metaphysical deliberations.

In the Upaniṣads there are some great sayings or Mahāvākyas referring to the non-differenced identity between the individual self and the Brahman. The great sayings (Mahāvākyas) are as follows:

1. Ayamātma Brahman—(This self is Brahman)
2. Aham Brahmasmi—(I am Brahman)
3. Tattvamasi—(Thou art That)

The Jñāni Paramahaṁsas listen to any one of the Sayings

[1]*Daṇḍī Prakaraṇa; Prānatoṣiṇī Tantra.*

with proper attention, ratiocinate its significance and finally contemplate on the self as identical with the Brahman. The Paramahaṁsas are of two classes—1) Daṇḍī Paramahaṁsa and 2) Avadhūta Paramahaṁsa. Those who after renouncing Daṇḍa enter into the Paramahaṁsa Āśrama are called Daṇḍī Paramahaṁsas and those who reach the state of Paramahaṁsahood through the practice of Avadhūtāśrama are called Avadhūta Paramahaṁsa.

Now who are avadhūtas? Care-free ascetics of Śaiva sects are usually called Avadhūtas. A tradition is current in the ascetic world that in this age (Kaliyuga) the vaīdika order of Sannyāsa is going to be obsolete. Avadhūtāśrama is the order of this age. In the eighteen ullāsa of the Mahānirvāṇa Tantra various descriptions of avadhūtāśrama have been given.

There are four kinds of avadhūtas[1] recognised in the Tantras such as Brahmāvadhūta, Śaīvāvadhūta, Bhaktāvadhūta and Haṁsāvadhūta. Those (*i*) who are initiated in the Brahma mantra are called Brahmāvadhūta or Jyotis. The house-holders may be Jyotis. Those (*ii*) who are initiated formally according to religious rites by observing ceremonies with grandeur (Pūrṇābhiṣeka) and thereby installed in the highest spiritual order, are called Śaīva Avadhūtas. It should be noted that Bhaktāvadhūtas are of two kinds—Perfect (pūrṇa) and imperfect (apūrṇa)—the perfect ones are called Parivrājakas (wanderers). Everybody—be he a Brāhmin, Kshatriya, Vaisya and Sudra—may be initiated into the Avadhūta Āśrama.

Sannyāsa—Different Kinds of Sannyāsa—Nāma Sannyāsa Karma Sannyāsa and so on

He who resolves to renounce the world, must first of all go to a spiritual preceptor (Ācārya) and according to his instruction gives up his Śikhā Sūtra (holy thread). The aspirant then gets initiated in Śiva mantra such as 'Namaḥ

[1]*Mahanirvāṇ Tantra.*

Śivāya' or 'Auṁ Namaḥ Śivāya' and the like. After being initiated in Śiva Mantra he forsakes his previous name and takes any one of the prescribed titles such as Giri, Puri, Bhārati, Āraṇya and so on. This is what is called Nāma Sannyāsa or renouncing the previous name of the household. Karma Sannyāsa consists in the performance of religious rites prescribed in the Śāstras such as offerings made to the gods (Devas), sages (Ṛṣis), and ancestors (Pitṛ Puruṣa), performances of the ātma śrāddha and offering oblation to the fire (homa) and the like. The said rites when properly discharged, the spiritual preceptor initiates the devotee in the Sacchidānanda Mantra in his right ear. The Saccidānanda Mantra helps the Sādhaka realize the non-differenced identity of the individual self with the Brahman.[1] In the Tantras there is a provision for imparting Brahma mantra to the disciple competent to receive it. Usually the ascetic takes up the following mantra which may be said to be as identical with *Brahma Mantra*[2] together with its *Gāyatrī*.[3]

There is usually a belief amongst the Śaiva ascetics that there is no God above *Siva* (Mahādeva), that there is no Hymn (Stotra) superior to *Mahimna stotra* and that of all Tattvas *Gurutattva* is the supreme.

There are some minor sects recognised in the tāntrika schools. Such as, *Jyot-mārga*:—Jyot-mārga is a type of *Cakra Sādhanā* practised by the ascetics of Kaūla sects of the Tantras. In the north-western part of India such practices are still in vogue.

Aghorī Sect

Aghorīs belong to one of the highest orders of Tantra sādhakas. According to them, 'All is Brahmaṇ'. They practise to achieve a state of equanimity which ultimately leads them to accept everything alike. The Aghora state is a state of Paramahaṃsa and Sādhakas of this

[1] *Mahānirvāṇ Tantra*, 8 Ullāsa.
[2] *Om Soham Paramahaṁsa Devatā, Paramātmā Devatā/Dhīmayam Sacchidānanda Svarūpam Soham Brahma.*
[3] *Om Haṁsāya Vidmahe Paramahaṁsāya Dhīmahi/Tanno Haṁsaḥ Pracodayāt.*

order are the followers of the paths of knowledge and renunciation.

Aoghāḍa, Guḍhāḍa, Sukhāḍa, Dugāḍa, Kikāḍa and Ukhāḍa

There is a tradition current amongst the Tāntrika School that an ascetic, Brahmagiri by name, received grace from Gorakṣanāth and founded an order called Aoghāḍa. The seat of this sect is situated somewhere near Gujarat. The other sects such as Sukhāḍa, Gudhāḍa and so on bear close affinity with this sect. The above sects are more or less extinct now-a-days.

Avadhutānī and Brahmacārī

Like the Vaīṣṇavīs of the eastern part of India, there are female ascetics (Sannyāsinīs) found in the Western part, they are called Avadhūtānīs[1]. They bear no titles like the ascetics belonging to Daśnāmi Sects. About Brahmacārīs it is said that there are four classes of Brahmacārīs belonging to the aforesaid four monasteries (maṭhas) founded by Saṃkarācārya. They are called Ānanda in the North, Caītanya in the South, Prakāśa in the East and Svarūpa in the West. According to the Tantras both householders and udāsins may be Brahmacārīs. Besides these, there are two classes of Brahmacārīs such as *Kulācārī* and *Paśvācārī*. The various accounts of the life of the Parama Svātantrya Prakāśānanda Brahmacārī is found in the 5th volume of the Asiatic Research. A Kulācārī Brahmacārī, Ātmārām by name, used to live in Kālighāt (in Calcutta).

Yogī

Yogīs are generally considered to belong to the Śaīva fold. The Tantras in a very restricted sense are sometimes called Yoga Śāstras. Pātañjala yoga is more or less a system of yoga philosophy which is primarily concerned with the state of pure awareness, otherwise called Prajñā leading to asamprajñāta samādhi. Generally speaking, yoga is a very ancient creed, it is found in ancient Indian scriptures,

[1]*Muṇḍamālā Tantra.*

in the Purāṇas, in the Mahābhārata, in the literature like Mālatī Mādhava and so on. "Haṭha-Pradīpika', 'Dattātreya-Saṃhitā' and 'Gorakṣa-Saṃhitā'—these are the representative works in which practices of different kinds of yoga, description of super-sensuous powers of the yogis have been elaborately discussed. The author of Haṭha-Pradīpikā is Sahajānanda Cintāmaṇi Svāmi Rām Yogīndra. There are four chapters (Upadeśa) in that work. The first chapter contains the names of the main Haṭha Yogis, accounts of the conditions both congenial and detrimental to yoga practices, the four yogāngas such as Yama, Niyama, Āsana and Prāṇāyāma: the rules of diet the yogis must follow, and the nature of life they should live. The second chapter (upadeśa) describes the six types of practices (Ṣaṭ karmāṇi) such as 'dhaūti', 'basti', etc. and also Kumbhaka together with the rules and the know-how to practise them. Kumbhaka is the control and retention of breath within. The third chapter (upadeśa) describes ten kinds of mudrā practices and the fourth chapter (upadeśa) covers samādhi (states of trance) and objects of samādhi. 'Dattātreya Saṁhitā' is said to have been taught by Ṛṣi Dattātreya. He is said to be the begotten child of Atri and Anusuyā and an Incarnation of the Great Viṣṇu. Tradition runs that Dattātreya was a very great yogi and he taught Prahlād and others, practices of Yoga[1]. According to 'Dattātreya Saṁhita' mantra-yoga is the lowest form of yoga. While characterising Laya-yoga, the Saṁhitā states that the practitioner will have to lie on the ground, must have his eyes fixed on the nose print and meditate on the 'mṛtyunjaya-mantra'. In the 'Gorakṣa Saṁhitā' composed by Gorakṣanath different Yogāngas such as āsana (bodily postures), prāṇāyāma (control of breath) and pratyāhāra (withdrawal of senses from the corresponding objects) have been discussed in line with the Haṭha Pradīpikā and Dattātreya Saṃhitā. The piercing of six centres (ṣaṭ cakrabheda) and experiences gained through such practices have also been discussed. We should note here that practices like ahiṁsā, satya and

[1]*Bhāgavata*, Skandha 1, chapter 3.

asteya are prescribed by Yama (austerity), and Santoṣa (contentment), Āstikya (belief in the existence), Japa (inner ratiocination of the mantra), Homa (offerings made to the fire) belong to Niyama. Similarly there are bodily postures (āsanas) of which padmāsana is considered the best of all āsanas. By practising Prāṇāyāma, Pratyāhāra, Dhāraṇā (concentration), Dhyāna (meditation) and Samādhi (trance states) the yogis gain wonderful powers. Amongst different steps of yoga practices prāṇāyāma happens to be the most important. Yogis hold that those who have controlled their senses and gained mastery over breath gain lightness of body and become as bright as fire. Withholding breath and concentration on a particular part of the body which is symbolic of one of the five elements such as earth and water, is called Dhāraṇā. Dhāraṇā again is mainly of five kinds. *Pṛthvī Dhāraṇā* (concentration on earth), *Ambhāsi Dhāraṇā* (concentration on ether). The different parts of the body corresponding to these five elements are as follows:

(1) Just below naval, naval, just above the naval, heart, middle of the eyebrows and Brahma-randhra. The Yogis believe that if anybody gains mastery of concentration over different parts of the body, especially over ether, he gains mastery over death. To watch the movement of air within the body and control of breath and concentration on the particular part of the body form the main functions of Haṭha Yoga. Gorakṣanāth holds that without breath control nothing happens far from being liberated. He further says if the mind becomes quiet and steady, the breath becomes balanced and as a result he gains self-control; from self-control he begets the *steadiness of citta*, the result of which is perfect bliss. Analogically speaking, as the king is controlled by his subjects, the household by food and objects of his enjoyment, similarly the yogi is controlled by breath[1].

Further according to Yoga, meditation is of two kinds, Sākāra (with form) and nirākāra (without form). By practising sākāra form of meditation the yogis attain super-

[1]Nāthavākya in accordance with Haṭha Pradīpikā.

normal power (bibhūtis) and through the process of nirākāra upāsanā, he possesses supernormal will-power. The former gives the yogis bliss and enjoyment, the later leads him to liberation[1].

The yogis believe that after having self-realization owing to *Samādhi*, they may keep their physical bodies or give them up as they like. The yogis further believe that the Great God (Mahādeva) blesses His devotees with eight-fold supernormal powers otherwise called *aṣṭa siddhi*[2]. A short note on eight-fold supernormal powers is given below.

(1) *Animā* (power to become just like an atom), (2) *Laghimā* (power to become absolutely light), (3) Vyāpti (power to become expansive or pervasive), (4) *Prakāmya* (power to fulfil any desire), (5) *Mahimā* (power to make the body swelling and glorious), (6) *Iśitvā* (will to dominate over people), (7) *Vāsitva* (will to draw others as magnet draws iron filings), (8) *Kāma-vāsayitā* (will to enjoy all desires).

The yogis of different sects such as *Kāṇa-phaṭ* Yogi, *Aghora* Yogi, *Macchendra* Yogi, *Bhartṛhari* Yogi and *Sanghihari* Yogi are found in different parts of India. It should be mentioned here that the history of *Kāna-phaṭ* Yogi is not so ancient.

The Lingāyet Sect and the Worship of Linga

As a matter of reference we shall introduce here the Lingāyet Sect and Worship of Linga in connexion with the Vīra Śaīva School of Thought. Following is the statement given by the School about some of the accounts of Śiva. One of the main differences between Śiva and other gods is that the full-figured image of Śiva is very rare when compared with the full-figured images of other gods and goddesses. Moreover, Śiva is generally worshipped in the form of Linga. In the *Linga Purāṇa* it is prescribed that Śiva is worshipped in two forms—(1) Ā-Linga Śiva and (2) Linga Śiva. Ā-Linga Śiva is said to be indeterminate and beyond consciousness as creative power whereas Linga Śiva is dynamic and ever creative. Linga Śiva may assume

[1] *Dattātreya Saṁhitā.*
[2] *Śabda-Kalpadruma.*

different forms—gross and subtle. It is eternal. As all-pervading it is the ground of the universe. Linga Śiva originates from Ā-Linga Śiva. Māheśvara is said to be Ā-Linga or Lingi and its self-same creative power is called Linga.

It is stated in the sixteenth chapter of Linga Purāṇa that in the sea of great dissolution (Mahāpralaya) there ensued a great tussle between Brahmā and Viṣṇu. To settle this dispute, the most Luminous Linga together with thousands of fire-brands (Kālāgnis) appeared. Everything in the universe got struck with wonder at the sight of that marvellous sight. Simultaneously with this incident, the Heavenly Sound 'Om' went on vibrating throughout the universe and by the side of that luminous Linga, letters (varṇas) 'A' 'U' 'M' are seen. It is further stated that from Mahādeva, the Bīja-Incarnate, issued forth the first alphabet 'A' which was thrown in the form 'U' and went on spreading all around.

Different kinds of Lingas

In Śamkara Digvijaya it is stated that there had been different kinds of Śaīva sects of whom four are Linga worshippers and Lingas are of different kinds. There are Svayambhu Lingas whose roots have not yet been traced nor traceable. Besides these, there are twelve principal Lingas called Jyotir-Lingas. The Linga of Somanātha is one of such Lingas. Over and above other Lingas these Lingas are worshipped first. Jyotir-Lingas apart, the principal Lingas are found in different parts of the country such as Mallikārjuna at Śrī Śaīla, Mahākāla at Ujjain, and Aum Linga at Kedār (back of the Himālayas), Bhīma Śamkara at Dākinī, Viśveśvara at Vārāṇasī, Tryambaka at the bank of Gautamī (Godāvarī), Vaīdyanātha at Citābhūmi, Nāgeśa at Dāruka Vana, Rameśvara at Setubandha and Ghṛṣneśa at Śivālaya. The stone slabs found on the bank of the Narmadā are called Bāna-Lingas which are again according to their distinct marks are designated Indra-Linga, Āgneya-Linga, Yama-Linga, Varuṇa-Linga, Vāyu-

Linga, Kubera-Linga, Vaīṣṇava Linga and so on. The Sadāśiva himself is sometimes called Bāna-Linga.

In ancient days, the worship of Linga (Linga Pūjā) was not confined within the geographical boundaries of India. In Egypt in the west the Linga of the great God, Āṣiris[1] was worshipped. There is a good deal of similarity between Śiva and His innermost Śakti with Āṣiris and His Śakti Isis. Like Bhagavatī, Iṣis is all-pervading. The Śakti-yantra is triangular in form and so in the case with the yantra of Isis. Again Āṣiris is like Śiva characterised by his power of destruction. As the bull (Vṛṣa) the carrier of Śiva is viewed with veneration in India, similarly, the bull as the part of Āṣiris is worshipped in Egypt. In the pictorial work of the people of Egypt by Mr. Wilkins, Image No. 36 of Āṣiris is presented as the Deity wearing a skin. He had a pet tree, the leaves of which are just like '*Vilva Patra*' of India having three parts. Like Vārāṇasī in India, the Egyptian city of Memphis is the most holy place. In India, milk is offered to Śiva, similarly in the Phiji-Island which is said to be the original seat of the God Āṣiris three hundred and sixty pots of milk are offered everyday by the devotees of Āṣiris. The only difference between these two Gods (Śiva and Āṣiris)[2] is that Āṣiris is dark-complexioned whereas the complexion of Śiva is white.

About Bāna-Linga one of the sayings of *Sabda-Kalpa-druma* indicates that for the yoga practice of the yogis, for the Kulācāra of the Kaūlikas and for the destruction of enemies by Sādhakas resorting to Paśvācāra practices, worship of Bāna-Linga is essential.

In Greece, Linga worship[3] is celebrated with pomp and grandeur and it is a living force in the religious life of the people there.

Further, the people of Babylon and Assyria used to

[1]'The Ancient people of Egypt' by Wilkins and the 'Story of Āṣiris and the Goddess' by Plutarck.

[2]It should be noted here that Kāla Bhaīrava, an aspect of Śiva the Supreme Benign Principle is dark complexioned.

[3]Cf. G. A. St. Johns, *History of the Manners and Customs of Ancient Greece*, vol. I, p. 411.

worship Linga made of bronze and at about 150 yards in height, which resembles the Śiva Linga of India. Such a system of worship was also in vogue amongst the Romans. Some of the archaeologists have proved with the aids of archaeological relics that Linga worship had been and still extant in Italy[1]. In the Southern part of India, the worship of Śiva-Linga is very much in practice. There are different sects of Śaīvas such as the 'Lingāyat', Linga-vrata', and 'Jangamas'. The Pāndās of Kedārnāth and Benāras belong to Jangama Sect.

In the Karṇātaka, South-west of India, Lingāyatism grew as a system of religious philosophy and in course of time it spread in different parts of India such as Mahārāṣtra, Gujarāt and in Tamil-Telugu speaking areas. There are many notable works of the Lingāyat sect in Kerāla and Telugu scripts.

Mackenzie collected many works of this sect found in those localities. Chief amongst these works are Vāmakeśvara Purāṇa', 'Prabhu Linga Līlā,' 'Saraju Līlāmṛta', 'Paṇḍitārādhya Caritra', 'Cenna Basava Purāṇa', 'Virāktaru Kāvya'. In the north-western part of India, no works are found in local language. The commentary of Nilakanṭha on the Vedānta Sūtra of Vyāsa Deva is considered there as only authentic text.

As Śiva and Śakti stand inalienably associated, a short note on Śākta system will not be beside the point. The worshippers of Śakti are called Śāktas. It should be pointed out here that the system having predominance of the Śāktāyīka element is usually known as Tantra whereas the system having predominance of Śiva is generally called Āgama. Āgama and Nigama are synonymous terms in many respects. In quite a number of cases both Śaīva and Śākta are used in the same sense in view of their common

[1]The last lingering relic of a very ancient rite 'Phallic', 'Lingaica' or 'Ionian' as one may be differently disposed to read it, in Christiandom, has been thought to deserve a separate and somewhat lengthy dissertation. I have compiled such a one, from sources not mentionable with a running commentary showing its close correspondence with existing Hindu rites. —Moor, *Oriental Fragments*, p. 147.

cultural background. The Tāntrika way of worship is in many respects different from the Vaīdika way. The Tāntrika Sādhaka makes an image of Śakti and gets the spirit of the Deity enlivened through incantation of the mantras and relevant religious practices and then offerings in different kinds such as *Pādya, Arghya, Gandha* and *Naīvedya* etc. are made to the spirit of Deity. In some special cases provision for use of wine (*madya*), meat (*māṁsa*) etc. has been prescribed. The speciality of the Tāntrika worship lies in its formulation of the bīja mantra which is ineffable in the sense of its incalculable potency and ever growing dynamism. The bīja mantra is the original root of the universe to be. It lies in the safe custody of the spiritual preceptor (Kula-guru) and he initiates the disciple according to culture and mental disposition of the Sādhaka. Kaūlaparamparā or tradition has got an important role to play in spiritual practices (Sādhanā).

There is no scope for discussion of the bīja mantra here but to show the character of the bīja mantra two instances are given below—

Vargādhyam vahni saṃyukta rati bindu samanvitam: Vargādhya-ka, Vahni-ra, rati-i and Bindu is suffix to it—all these constitute krīṁ. Krīṁ is said to be Śakti-bīja. Similarly Ha, ra, i, ma—Hrīṁ. It should be noted here that most of the Śākta Sādhakas are initiated in the mystic syllable of Jagaddhātrī.

From the point of view of bhāvas (dispositions) Tantra Sādhakas are generally divided into two classes—*paśvācāra* and *vīrācāra*. The highest order which is above everything is called *Divyācāra*. There are seven *ācāras* (sapta-*ācāras*) recognised in the Tantras, such as Vedācāra, Vaiṣṇavācāra, Śaīvācāra, Dakṣiṇācāra, Vāmācāra, Siddhāntācāra and Kaūlācāra. By Vedācāra is not meant here the practices prescribed in the Vedas. It is a type of *Tāntrikācāra.*

Though the seven-fold practices are recognised in the Tantras, generally two of the above practices such as Dakṣiṇācāra and Vāmācāra are followed by the Śākta Tāntrika Sādhakas. The Sādhakas belonging to Dakṣiṇā-

cāra class follow Vaīdika injunctions scrupulously, but the Sādhakas of the Vāmācāra fold resort to Pañca 'Ma'-kāra Sādhanā such as Madya, Māṃsa, Matsya, Mudrā, Maīthuna—these five ācāras with the initial letter 'M' have the redeeming power of destroying great sin.

According to the Tantras, Pujā is of two kinds—bāhya pujā (outer worship) and āntara pujā (inner worship). Dhūpa, Dīpa, Puṣpa etc. all these are required for the outer Pujā. The āntara Pujā or antaryāga is performed with the cit or consciousness as flowers, prāṇa as dhūpa, teja as dīpa and air as cāmara and the like. The main idea of antaryāga lies in piercing through six-centres (ṣaṭcakras). (Discussed in the appendix).

It is stated in 'Tantrarāja Tantra' that the Sādhakas of Gauḍa, Kerālā and Kāśmīr are genuine worshippers of Śakti and a tradition runs that Gauḍa (Bengal) happens to be the seat of both the classes (Dakṣiṇācāra and Vāmācāra) of the Śakti Sādhakas. But a sect called 'Cālia' is found in some parts of India such as Jodhpur, Jaypur in Rajasthan. The Cālias are also worshippers of Śakti and in many respects they behave and practise like the Vāmācāra sects. 'Cakreśvara', happens to be common name of their preceptors.

The above summary statement of some of the historical and prehistorical facts reveals the antiquity of different sects of Śaīva-Śākta cults and modes of religious practices, and the tremendous influence of these cults over the millions of people of India and outside in the Far East, Middle East and in different Western countries. Such an important cult having unique religious experience and philosophy of its own has long been neglected in academic studies though it is still fresh in the cultural tradition of India amongst the people. The long-drawn controversy between Vaīdika and non-Vaīdika schools, finds its satisfactory solution in the Āgamic concept of Śiva. It is considered both as Principle and a Deity Vaīdika cum Aryan and non-Vaīdika cum non-Aryan. The original culture of India, so far as tradition goes, is Āgamika which has passed through many vicissi-

tudes according to the natural laws of history of culture, sometimes finding its fullest expression in the Vaīdika ritualism, in the performance of 'Yajña' of the Saṁhitā, having full-fledged social system (Manusmṛti) in the Āraṇyakas and finally in the esoteric knowledge of the Upaniṣada, in the worship of attributeless (Niṣkala) Brahmaṇ and God with attributes (Sakala Brahmaṇ); in the cosmic and acosmic views, in the religion of the personal gods and goddesses; in Jaīnism and Buddhism against ritualism and in Lokāyat as propounding the philosophy of materialism. The principle of Śiva is supreme as the principle of all-absorbing synthesis which is grand and sublime, where antinomies viewed from relative point of view meet, giving birth to a spirit of tolerance and accommodation, the basic characteristics of the cultural tradition of India.

Tantras—A Study from Cultural point of view

From cultural point of view, Indian Culture is constitutive of two main strands—Vaīdika and Tāntrika. Whatever is found both in the religious field and in the spiritual domain, when properly analysed, is neither fully Vaīdika nor wholly Tāntrika but both. The Smārta and Paūrāṇika traditions also do not mark out an exception. Historical study does not help us in finding out what is truly Vaīdika and what is purely Tāntrika for every culture has got an underlying esoteric/mystical side of its own which is beyond the reach of history in terms of chronology: what we need in this sphere is metaphysical insight and logical analysis.

Whether the Āgamika/Tāntrika culture is prior to its Vaīdika counterpart or vice versa will not be discussed here for what is historically first is not metaphysically so. In reality the Vedas and the Tantras both centre round knowledge—knowledge which is of divine origin and hence immutable. The essence of the Vedas is super-sensuous knowledge realizable in the intuitive insight of the Vaīdika seers. It is exclusively a matter of Spiritual intuition (Bodhātmika). And such intuition when expressed in words assume a scriptural form. The Vedas are, therefore, both

Bodhātmika and *Vāgātmika* i.e. intuitive insight expressed in words. The Veda is one and indivisible.

Like the Vedas the Tāntrika processes also are matters of intuitive insight realizable and expressed in words i.e. the supreme act of intuiting subsequently expressed in words (*vāk*) as consciousness. In the Tantras Consciousness is always considered as Śakti in its different grades such as cit, ānanda, icchā, jñāna, kriyā........etc. inalienably and necessarily related to Light as Śiva. The Śakti as Jñāna is of two types such as direct (*Parā*) and indirect (*Aparā*). The supreme wisdom as light expressed in words as Vāka is what is[1] called Scripture and Tantra/Āgama is such a scripture.

There is a tendency in the modern mind to find out the nature of our cultural heritage. Benaras is considered as one of the main centres of Spiritual culture in India, for it is from middle ages *up to present* time the abode of many ascetics and spiritual preceptors.

Many Āgamika scholars and Tantra sādhakas have been living there. Some of these scholars are· Sādhakas.

1. *Sarasvatī Tīrtha*: A great scholar and teacher of the Vedānta-Mīmāṃsā, Sāṃkhya, Vyākaraṇa etc. His principal work is a commentary on Prapañcasāra, a great Tāntrika work by Saṃkarācārya.

2. *Rāghava Bhaṭṭa*: A great scholar. He wrote a commentary on Sāradā Tilaka.

3. *Sarvānanda Paramahaṁsa*: He was the compiler of Sarvollās Tantra.

4. *Vidyānanda Nāth*: A great scholar and author of many Tāntrika Treatises.

5. *Mahīdhara*: Author of the great Tāntrika work, 'Mantramahodadhi' together with a commentary called Nānaka.

6. *Nilkanṭha Caturdhara*: A familiar name as a commentator of the Mahābhārata. He wrote a commentary called Anuparam on Śiva Tāṇḍava.

7. *Premnidhi Pārtha*: He has written quite a large number of Tāntrika Treatises. His main contribution is a commentary on Śiva, Tāṇḍava-Mantra-Deśa by name.

[1]Pūrā Kalpa.

8. *Bhāskara Rai*: He was well known both as a Sādhaka and a great scholar of some valuable treatises on the Tantras. Besides a commentary on Lalita Sahasra Nāma, his original contributions are Setubandha, Vārivasya Rahasya, Vārivasya Rahasya Prakāśa etc.

9. *Saṁkarānanda Nāth*: He was a disciple of the great Smārta Khaṇḍadeva and a devotee of Śrīvidyā. Sundari Mahodayā is his notable contribution to the Tantras.

10. *Mahādevānanda Nāth*: He was the author of 'Saūbhāgya Kalpa Drum'.

11. *Kṣemānanda*: He was a disciple of Mādhavānandaji and a great Tāntrika-scholar.

12. *Subhagānanda Nāth*: He was a contemporary of Mādhavānandaji and an instructor of the Vedas and the Tantras.

13. *Kāśināth Bhaṭṭa*: He was an author of some Tāntrika works.

Whatever we find today by the name of Indian culture is a distorted presentation of a grand system which has passed through different phases in course of time. An analysis of the glorious past indicates the different constitutive elements of Indian culture of which the Vedic is of course the principal one. This main strand has inevitably undergone changes through different periods of history and the changes are discussed in the Dharma Śāstras, Nīti Śāstras, Purāṇas and through the inner structure of Indian Society. Viewed from this prespective the Tāntrika stream is found to make an outstanding contribution to the fields of spirituality and social values.

The Tāntrika tradition has got many streams. Of them one is definitely pro-vedic or congenial to the Vaīdika tradition. From a comparative research study it is clear that the Vaīdika processes of Upāsanā (worship, meditation) are in principle tuned with the Tāntrika processes and many Tāntrika matters have been in vogue along with Vaīdika tradition. The esoteric sciences such as 'Samvārga', 'Udgītha', 'Upakosala', 'Bhūmā, 'Dāhar', 'Paryānka' etc. found in the Upaniṣadas are primarily by nature Tāntrika

though in the Vedas such practices are noticed. It is not improbable that the ceremonial rites of the Vedas are outward expressions of the esoteric part of spiritual practices akin to the Tāntrika. From all this it can be assumed that there is no qualitative difference between the Tantras and the Vedas in so far as esoteric experience is concerned. Metaphysically therefore the Tantras and the Vedas are almost the same.

From the historical point of view, it is plausible that from very ancient days there was great intimacy between Vaīdika and the Tāntrika traditions, though in some special matters there were differences. The Supreme-end of Tāntrika Spiritual practices is the worship of the Supreme Śakti called Jagadambā and this is in other words the worship of Śiva or Śiva propitiation (Śivopāsanā). Different Gods such as Brahmā, Viṣṇu, Indra, Chandra, Skandha, Vīrbhadra, Lakṣmiśvara, Mahākāla, Kāma/Manmatha· are supposed to be worshippers of Śrīmātā. Of the distinguished Ṛṣis some were the followers of the Tāntrika orders and some again were actual spiritual practitioners in the Tāntrika line. In this context the names of Usāna, Dadhīci, Sanat Kumar, Nakulisā may be mentioned.

In the *Mangalāṣṭaka*, part of Jayadratha Yāmāl, such names as Durvāsā, Sanaka, Viṣṇu, Kāśyapa, Viśvāmitra, Samvarta, Golava, Gaūtama, Yājñavalkya, Śatatapā, Āpastambha, Kātyāyana, Bhṛgu are found.

Of the above mentioned seers the name of Durvāsā, known as Krodha Bhaṭṭāraka is very important in Tāntrika literature. Tradition goes that Durvāsā[1] taught Śrīkṛṣṇa sixty-four non-differenced Kalās (Advaīta Kalā). In the Jayadratha Yāmāla Durvāsā[1] is mentioned as the foremost amongst seers. Now the question is, spiritually what method or practice did Durvāsā follow? The Tantras enjoin that the verdict[2] of Durvāsā stands final. Of the Candrakalāvidyās

[1]Reference is found about Durvāsā in a work of the 'Mahimna Stotra'. Cf. Court Library of Nepal—Sarva Samupaniṣadam Durvāsā Jayate Desika Prathāmata.

[2]It is mentioned in the view of Pingalā of the Pingalāgama commentary on Tripurā Tāriṇī.

the Durvāsā line is most noticeable. Candrakalāvidyā is an amalgam of Kaul and Kāpālika traditions. In ancient days people belonging to four classes had the right to practise it, but the first three classes (Brāhmaṇ, Kṣatriyas and Vaiśyas) used to practise it in line with the right (Dakṣiṇācāra) and others (Śūdras) are followers of the left (Vāmācāra).

Durvāsā was a devotee of Śrīmātā and a practitioner of Ṣaḍākṣarividyā[1]. Śrīvidyā was the object of his worship. Some Ācāryas hold that he was the follower of the thirteen lettered-mantra[2]. The Durvāsā tradition occurs in the following works—Tripurā Sundari, Lalitā-Stava Ratna, Parā Śiva Mahimna Stotra, or Parā Śambhu Stuti. We have already mentioned that Durvāsā was a devotee of Śrīvidyā and hence of Parā Śiva. He was also devoted to the goddess Mahākālī[3].

It will not be out of context if something is said about Agastya, one of the outstanding Vaīdika seers of those days. Agastya is referred to in the Pañcarātra and Śāktāgama. And also, in the Rāmāyaṇa, in the Mahābhārata and in the Purāṇas. Lopāmudrā, daughter of the king of Vidarbha, was his wife. Agastya made a gift of *Vaiṣṇava-dhanu*, *Brahma-daṇḍa* and *Kharga* to Rāmchandra. The relation of Agastya with the Vindhya hills and the South is well known. A particular culture after the name of Agastya is found in the South—Agastya is the author of Śaktisūtra. This outstanding contribution to the Śākta culture comprises four chapters containing Sūtras numbering three hundred and two. Besides this, his commentary on Śrīvidyā is another valuable work. Śrīvidyā is the annotation of Pañcadaśīvidyā, a necessary part of 'Hāyagrīva'. Āgastya and Lopāmudrā, both were devotees of Śrīvidyā. Āgastya wrote a commentary on the Brahma Sūtra. Śrīpati Pandit by following the commentary made *Śrīkara Bhāṣya*. It is said that Agastya in spite of his being a Vaīdika seer of a very high order

[1]Court Library, Nepal.

[2]According to the Kādi tradition of Kaivalāśrama found in the commentary of Saūndarya Laharī.

[3]Kālīsudhānidhi.

could not see Śrīmātā, though he was very anxious to see Her. At last by listening to the glories of the Devi (Devī Māhātmya) he was initiated in the Śākta line, as a result he was entitled to the innermost practice of the Supreme Śakti. By the redeeming grace of the Goddess due to his intense devotion both husband and wife received their desired end. Agastya and Lopāmudrā are held in high esteem in the circle of Spiritual preceptors[1] of India.

Dattātreya, the great Sage and Yogi, was also one of the principal devotees of Śrīvidyā. He was famous for his monumental work *Śrī Datta Saṁhitā*, meant for the good of his disciples. Paraśurāma divided it into fifty parts in the form of collection of Sūtras. There is a saying that by following the extract of Śrī Datta Saṁhitā and Paraśurāma Sūtra Sumedha a disciple of Paraśurāma composed Tripurā Rahasya. Dattātreya was also a worshipper of Mahākālī.

The name of Nandikeśvara may be mentioned in this context. It is stated in the Jñānārṇava Tantra that he was a devotee of Śrīvidyā and author of Kāśikā.

There were many Tāntrika preceptors and worshippers amongst the predecessors and successors of Śaṁkarācārya. The names of Gauḍapādācārya and Govindapádācārya, the grand preceptor and spiritual preceptor of Śaṁkarācārya the great, are held in great esteem. Śaṁkarācārya was one of the founders of Vaīdika religion, and he was also one of the preceptors and propagators of both the Vaīdika and Tāntrika cultures. His greatness was found on both the sides. Gauḍapāda was a great Vaīdāntika. His Māṇḍūkya Kārikā is a brilliant exposition of the 'Brahmādvaītavāda'. Gauḍapāda was also a great Buddhist scholar, he knew '*Śūnyavāda*' and '*Vijñaptimātravāda*' thoroughly well. He was well versed in Āgamika literature. In the Āgamika tradition he was a follower of *Samayācāra*. His '*Subhāgodaya Stuti*' occupies a very high place in ancient Stuti literature. *Śrīvidyā Ratna Sūtra* is his another great work.

About Śaṁkarācārya the great, the following works may be referred to:

[1]*Mānasollās*.

1. *Śrīkramottam:* It was composed some four hundred and fifty years ago and the subject matter of this work is *Śrīvidyā*. The line of spiritual preceptors of Śaṁkara is given in this work in the following order—Ādigura Śiva, Vaśiṣṭha, Śakti, Parāsara, Vyāsa, Śukdeva, Gauḍapāda, Govindapāda and Śaṁkara. In this work it is also said that Viśvadeva was a disciple of Śaṁkarācārya. Viśvadeva is followed by the names of Bodhaghana, Mallikārjuna and others.

2. *Sumukhi Pūjā Paddhati:* In this work a list of disciples of Śaṁkara is given. The names include Bodhaghana, Jñānaghana, Bhāratī Tīrtha and others.

3. *Śrī Vidyārṇava:* From this work is known that Śaṁkara had fourteen disciples. Of them five were Bhikṣus and nine householders.

4. *Bhuvaneśvarī Rahasya:* The author of this work is Pṛthvidhara, the disciple of Śaṁkara, grand disciple of Govindapāda and great-grand disciple of Gauḍapāda. From all this it may be assumed that Śaṁkara was not only devoted to Śrīvidyā, he was also interested in Mātaṅgī and Bhuvaneśvarī. Moreover, Acāryya Padmapāda the most devoted disciple of Śaṁkara composed Pañcapādikā, one of the authoritative commentaries of the Vedānta. He also wrote a commentary on the Prapañcasāra, one of the principal Tāntrika works of Śaṁkara. Next to Prapañcasāra, Śaṁkara's main work in the Tāntrika literature is *Saūndarya Laharī*. In the Krama-Stuti is found a commentary of *Saūndarya Laharī, Saubhāgyavardhinī* by name. In one of the most important Ślokas of this work there is the Supreme-power Bhagavatī is specified by the name *Mahāvīja*. The Supreme power in the Mother cult is *Tripurā* in the form of '*Triyonī*'. Similar expressions are found in the 'Krama Stotra' of 'Parā Triṁśikā' by Abhinavagupta.

The Tāntrika culture, though essentially one and indivisible, has different sects within it such as, Śaīva, Śākta, Gāṇapatya. . .etc. and each sect has particular religious practices of its own according to its particular object of worship. There are minor differences amongst purely Śaīva

and Śaīva-Śākta mixed up sects such as Siddhānta Śaīva, Vīra Śaīva, or Jangama Śaīva, Raūdra, Pāśupata, Kāpālika or Soma, Vāmā, and Bhaīrava. From the Advaīta point of view because of differences of the predominance of Śakti element there are grades such as Spanda, Mahārtha and Krama. There are ten Śaīvāgamas and eighteen Raūdrāgamas. Amongst those works thereare alsoslight differences. Amongst dualists (Dvaītas) there are different types such as, dvaītādvaīta etc. Of them again there are differences of view points—Śiva-Sāmyavādins and Śiva-Sankrānti vādins. The Kāshmīra Śaivas are essentially non-dualists. Amongst Śāktas the Kaūlas are advaītins. Once Pāśupata sect was spread throughout India. Udyotkara, the great Naīyāyika and author of Nyāya Vārtikā was supposed to be a Pāśupata. Bhārsavajña was a Pāśupata. The Lakulisa Pāśupata tradition otherwise Pañcārtha Vāda and Pañcārtha Kulāmanya is also very ancient. The commentary by Rāsikara is also very old.

At present the Commentary on Pāśupata Sūtra by Kaūṇḍinya is very popular in the South. The Mahāvrata sect is another name for Kāpālikas. Vācaspati Miśra has mentioned four kinds of Māheśvara sects. There is no doubt that 'Soma Siddhānta' mentioned in *Naīṣad Caritā* of Śrīharṣa belongs to to Kāpālika sect. In the Savara Tantra the names of twelve Kāpālika preceptors and twelve disciples are mentioned.

Amongst Śāktas there are primarily two sects 'Samayācāra' and 'Kulācāra'. The Kaūlas again are of two sects.—'Pūrva Kaūl' and 'Uttara Kaūl'. Ṣāmayācāra is contemporaneous with the Vaīdika line. Gauḍapāda, Śaṁkara and others were followers of the Sāmayācāra line.

Throughout the length and breadth of India and outside the Tāntrika culture was once upon a time very much in vogue. The 'Kādi' and 'Hādi' ideologies of the Tantras were prevalent throughout fiftysix countries of the world. Tāntrika culture throve in Anga, Banga, Kalinga, Videha, Kāmrūpa, Utkala, Magadha, Gauḍa, Silhatta, Kirāt in the East, in Drāviḍa, Taīlaṅga, Malayadri, Cole, Ceylon

in the South, in Kāśmīr, Saūrasena, Kirāt and Koshala in the North, in Vidarva, Mālava, Avantaka in the central region etc. Outside India Bahlika, Kāmboja, Bhoṭa, Cina, Mahacina, Nepal, Huna, Kaīkeya, Madra, Jawana etc. imbibed the spirit of the Tantras.

It is evident from all this that Tāntrika culture from a distant past had been running parallel to Vaīdika culture, sometimes independently or in a distinctive way and sometimes in a subsidiary form throughout India and outside. Besides this, Tāntrika culture stood as an antithesis to the Vaīdika culture and claimed its superiority over the other. It went outside India not as a current of Buddhism but as a stream of Brahmanical culture. Twelve hundred years ago, during the region of Jayavarma II Tāntrika literature was brought to Kāmbodia.

Some of the Tāntrika works are as follows:

(1) Neyottara, (2) Śiraścheda, (3) Vinayaśīla and Sammohana. Likewise some Tāntrika texts such as Kubjikā Tantra came to India from outside. There is a heresay current amongst some sections of people that the Tāntrika processes of worship came from Cina and Mahacina. Tārā is identical to *Ekjātā and Nīlasarasvatī*. Moreover the worship of Śiva by the name of Devarāja and worship of different kinds of Śakti had been introduced in countries outside India, some of the names of such gods and goddesses are as follows: Paśupata, Bhaīrava, Bhagavatī, Mahādevī, Umā, Pārvatī, Mahākālī, Mahiṣmardinī...etc. The ancient history written in the Chinese language testifies to such a heresay.

We now pass on to a brief discussion of the 'Pīṭhas'. There are pīṭhas such as 'Tantra Pīṭha', 'Vidyā Pīṭha' and 'Mantra Pīṭha' Some places are called 'Pīṭhasthānas' such as *Kāmarūpa*, *Jalandhara*, *Pūrṇagiri* and *Uddīyan*...Certain names are associated with particular places, for example, 'Matsyendranath' with Kāmrup and Śambhunath, the spiritual preceptor of Abhinavagupta, with Jalandhara which is known as a place of 'JYOTIRLINGA'. In ancient days pīṭhas were places of learning and culture. Through-

out the country there are fortynine/fifty pīṭhas of which Śriśaīla or Śriparvata was supposed to be the chief one. Wrapped in a shroud of deep mystery, a pīṭha generally connotes a place having full of consciousness, a place where mind, intellect, citta and ahaṁkāra assume the form of 'liṅga', which is nothing but consciousness as manifest of the implicit 'Āliṅga'. The main pīṭhas manifest themselves as the two principal powers of consciousness, *Ambikā* and *Śāntā* in perfect unision. In such places the Supreme Revelation (Mahāprakāśa), the great unmanifest stands manifest as the ligh tof consciousness (Parama Jyoti). Such pīṭhas are centres of parāvāka. In short where there is union of Icchā, Jñāna and Kriyā or Vāmā, Jyesṭhā and Roūdrī may be characterised as Pīṭha.

We have so far stated some of the salient features of Tāntrika culture. But the essence of culture lies in the ideal of nobility and magnanimity of human soul. The maximum glory of a culture depends on the manifestation to a large extent, the latent power of the self made explicit. The Indian seers had sung:

Śṛṇvantu viśve Amṛtasya Putrā
A ye Dhāmāni Divyāni Tasthuḥ
Vedāhametam Puruṣam Mahāntam
Āditya Varṅam Tamas Parastāt

The self in this context is potentially 'Puruṣam Mahāntam' and realization of which brings in immortality.

The real value of the Tāntrika culture is to be ascertained by the principle of reawakening of the individual self otherwise called 'Jīva' or 'Paśu' into 'Śiva' or 'Paśupati'. [It is explicitely stated in the Tantras that the Self is essentially pure and immutable; but the highest expression of Self lies in its state of reawakening (*Prabuddha Avasthā*). The non-awakening state, though by nature is consciousness itself, may be characterised as non-conscious i.e. 'Acit Kalpa' or 'Jaḍa' for consciousness in this state is not consciousness *recognised as consciousness.*] So long this state of recognition appears in consciousness, the state is not cognised as either

this or *that* or neither *this* nor *that*. Consciousness as self-consciousness (Vimarṣa) and Revelation (Prakāśa), in spite of their essentially revealing nature, is just like acit until it is awakened. In the Tantras 'āṇava mala' is said to be the basic nescience (mulāvidyā) on the part of individual. Until this nescience gets eliminated root and branch the individual is like a paśu i.e. covered by fetters (Pāśas).

On the basis of the idea given above the Tantras declare in unequivocal terms 'get ever awakened' (Prabuddha Sarvadā Tiṣhṭhet). Perfection, fullness in life is the object Tantras aspire after. The first prerequisite of gaining such fullness of life is to awaken from eternal slumber i.e. the state of self-oblivion. After this, spiritual practices begin, the Sādhaka must try to ascend higher up until he reaches the state of supreme-consciousness (Parā Samvid) otherwise called the Supreme Existence (Parama Śiva), and descends as a realised Self or 'fullness as I'. In this state from Śiva up to Pṛthvī, the entire universe or universes having thirtysix categories (tattvas) become an expression of the Self in its embodied form. The imperfect 'I' must get up and reach the state of fullness, this is awakening of the Self from the eternal slumber. The principle of re-awakening of Self is the message the Tantras deliver to the suffering humanity.

Origin and evolution of the Tantras

The origin and development of the Tantras as a special class of literature and as a special mode of sādhanā are ultimately connected with the rise of Śaīvism, and the Pañcarātra, the ancient Sāṁkhya-yoga supplying them with a philosophical background. Both the forms of Śaīvism under the name of Pāśupata and Pañcarātra which seem to be of a very ancient origin are referred to possibly for the first time in the Narayania section of the Mahābhārata.

The early canonical literature of the Pañcarātra is lost but whatever literature of this sect as well as of any other contemporary sect that have come down to us shows that they are called Tantras. One such text 'Satvatu Saṁhitā',

is studied by R. G. Bhāndārkar who describes this system as 'Rahasyāmnāya'—a secret method of sādhanā. He further says that there is śāstra with rahasya, fruitful to those who have gone through yoga with its eight paths and are devoted to mental sacrifices. The yogis who are Brāhmaṇas, guided by the Vedas and who have given up the mixed worship, are competent for the worship of the single one, dwelling in the heart. The three orders, the kṣatriyas and others and those who are 'prapanna' or have resorted to self-surrender are competent for the worship of four *vyuhas* accompanied by mantra.[1] The text also gives a mystic arrangement of letters and formulae and meditations on them. It deals with the mystic mode of worship by means of mantras in various ways.

The Pañcarātra, however, remained restrained in its development. It is Saivism which supplies a more propitious ground for the development of the Tantras. The Mahābhārata says that the Pāśupata doctrines were first preached by Śiva-Śrīkaṇṭha. Pingalamata (already mentioned), is a Tāntric work preserved in Nepal in an old Mss. of 1174 A.D. and speaks of Bhāgavata Śrīkāṇṭha as its author. Lakulisa was probably his disciple. Lakulisa and his disciples are mentioned in an inscription of Chandragupta II of the Gupta Dynasty. According to this inscription Lakulisa has four disciples—Kaūśika, Garga, Netra and Kaūrasya. The last three names vary in different Purāṇas.

They lived about ten generations before the time of Chandragupta II. This would place Lakulisa almost contemporaneous with Patañjali who first speaks of Śiva-Bhāgavata in the Mahābhāsya. Patañjali is mentioned in the inscriptions with the disciples of Lakulisa.

Pañcarātras is the oldest form of Śaivism prevalent in Northern India. This is Āgamānta Śaivism. The school possessed considerable literature called Āgamas preserved in old manuscripts in Northern India. These scripts may be roughly dated between 8th and 9th centuries A.D. The number of Āgamas is 18-28.

[1]R. G. Bhāndārkar, *Vaisnavism Saivism* and *Minor Religious Sects.*

Eighteen Āgama known as Śiva Tantras are the following: (1) Vijayā, (2) Niśvāsa, (3) Svayambhuva, (4) Vātula, (5) Vīrbhadra, (6) Raūrava, (7) Mukuṭa, (8) Vīreśa, (9) Candrahāsa, (10) Jñāna, (11) Mukha bimba, (12) Prodgīta, (13) Lalitā, (14) Siddha, (15) Santāna, (16) Samvodgitā, (17) Kiraṇa, (18) Parameśvara. Of these 18 Āgamas, Niśvāsa, Kiraṇa and Parameśvara are still preserved in Nepal in Mss. of the 8th and 9th centuries. A copy of Parameśvara tantra dated 839 A.D. is available in the Cambridge collection. Niśvāsa Tantra itself mentions these 18 Āgamas as constituting the Śiva-Śāstra transmitted by Rudra. It also mentions ten more Śiva Tantras transmitted by Sadāśiva. These are as follows: (1) Kāmikā, (2) Yoga, (3) Divya, (4) Karuṇā, (5) Ajita, (6) Dipta, (7) Sūkṣma, (8) Sahasrā, (9) Aṣṭa, (10) Amsa bheda. The Āgamas or Śiva-Tantras have ritualistic character. They deal with the main elements of the Vedic rituals, such as Homa, Abhiṣeka, Dīkṣā, Yajña, Prakāraṇa, the method of erecting Śiva temple, the mode of worshipping Śiva, Yoga and Mukti. The texts, therefore, hold that for Sādhanā there is need of exoteric ritual of the Vedic type as well as esoteric practice like Yoga. The purpose is the attainment of spiritual liberation. The texts further profess that they represent the culmination of spiritual knowledge, the beginning of which is found in the Vedānta and Sāmkhya. Probably the Tantras of the Āgama type were prevalent during the first five or six centuries of Christian era from the Kuṣāṇa period down to the end of the Gupta period.

The next phase of the development of the Tantra is probably represented by a class of literature called 'Yāmāla'. The principal Yāmālas are eight in number: (1) Rudra, (2) Kanda (Skanda), (3) Brahmā, (4) Viṣṇu, (5) Yama, (6) Vāyu, (7) Kubera and (8) Indra. The Yāmālas represent the Bhaīrava tradition. Two other old texts also belong to Yāmāla—they are the aforesaid Pingala-mata and Jayadratha Yāmāla. The Yāmāla literature with its supplements may reasonably be said to have come into existence at about 6th and 9th centuries A.D., if not earlier.

The Yāmālas indicate a great development in the Tāntrika Sādhanā, not only by trying to define for the first time the various Tāntric traditions, but also by introducing a great variety of cults of new gods and goddesses. They give us for the first time a well developed tāntric pantheon and apparently affiliate in many cases to a large number of local cults and open up the field of Tāntric Sādhanā to people of other castes. While preserving the orthodox tradition of the earlier period, they thus assume a heterodox character. Brahma-Yāmāla determines the tāntrika traditions according to currents (srotas) Dakṣiṇā (sattva), Vāmā (rajas), and Madhyamā (tamas). They represent the three Śaktis of Śiva and are characterised respectively by the predominance of each of the three guṇas, Sattva, Rajas and Tamas. The tantras of each class follow a particular line of Sādhanā and as a result there are three classes of Tantras according to the predominance of respective guṇas: (1) The Daksiṇā school represented by Sattva-guṇa which is pure or śuddha; (2) The Vāmā school represented by Raja-guṇa which is a miśra or mixed group and (3) The Madhyamā school represented by Tamas which is impure or aśudha.

The Dakṣiṇā current is classified according to four pīṭhas, such as *Vidyā*, *mantra*, *mudrā*, *maṇḍala*. The Tantras belonging to the Vidyāpīth are yoginī-jāla, yoginī-hṛday and the like. The Tantras belonging to madhyamā current are Vijayā, Niśvāsa and the like.

The Brahmà Yāmāla speaks of the worship of the local deities and this indicates a process of assimilation of the local cults by the Tantras. The two supplements of Brahma Yāmāla—Jayadratha Yāmāla and Pingalamata give a more detailed account of the Tantras and Tantrikā Sādhanās. Pingalamata refers to two classes of Tantras—Kāmarūpī (Assām) and Uḍḍīyāna (North-West) Swat valleys.

Jayadratha Yāmāla is divided into four sections called Śataka, each containing 6 thousand ślokas. The text gives elaborate information on the various modes of Tāntrika Sādhanā, together with a description of the various branches of the Tāntrika literature. Besides the eight Yāmālas there

are other three classes of supplementary Tantras, called *Maṅgalāṣṭaka*, *Cakrāṣṭaka* and *Śikhāṣṭaka*. Here also we find the names of the sages who promulgated each class of aṣṭakas. Jayadratha deals mostly with Śaktis, Kālikā, Śankarṣaṇī and the like. The text also states twentyfive kinds of dīkṣā with various modes of Sādhanā—Tattvadīkṣā, Bhuvanadīkṣā, Varṇadīkṣā, Padadīkṣā and Jñānadīkṣā.

The supplementary literature of the Yāmāla group indicates a new orientation of the Tantra culture. The Sādhanā of the Āgamas assumes in them a pronounced character of Śāktism. The religion of the Āgamas, we have already seen apparently developed through two channels—one exoteric and the other esoteric. The former continued as part of Śaīvism with greater emphasis on the devotional aspect of the worship of Śiva and Pāśupati with a view to attaining liberation. The latter continued as Śāktism with greater emphasis on various Śakti cults not so much as to attain liberation but to gain ascendancy and control over the forces of nature, and to carry on experiencing with them in order to gain a detailed knowledge of the working. Liberation was too small a goal for the later. In course of time the later literature of pure Śaīvism ceased to be called Tantras. The Tantras proper became more Śāktayic in character and this Śāktāiyc character became established by the 10th century A.D.

There are persons who speak of the Tantras as of Buddhistic origin. There are Buddhist tantras no doubt, but Tantras are not exclusively Buddhistic. The view that Tantras in general are Buddhistic by origin is both unfounded from historical point of view and unsound from philosophical standpoint. According to Tibetan evidence the Buddhistic Tantras came into existence after the time of Dharma Kīrti. The origin of Buddhist Tantras as a distinct class of literature and as an exposition of a particular mode of Sādhana, may therefore be placed in the 7th century A.D. and they underwent major changes during the three succeeding centuries. There are elements and bases common to the Brahmanical and Buddhist

Tantras but it would be wrong to suppose that the Buddhist Tantras are a by-product of the Hindu Tantras and vice versa.

During this period (10th and 11th centuries) Buddhistic mysticism assumed three different forms—(1) Vajra-yāna, (2) Sahaja-yāna, (3) Kāla-chakra-yāna and these forms had the general designation of Mantra-yāna. The philosophical background of these sects is supplied by the Mādhyamika and Yogācāra systems of philosophy. Vajra-yāna and Sahaja-yāna represent two aspects of the same mysticism. One is mystic ritualism in a more exoteric character—in this sphere there are references to mantra, mudrā and maṇḍala necessary for awakening psychic energy. The other is mystic ritualism in an esoteric nature. This form grew some time in the 10th and 11th centuries A.D. Here we find references to eighty-four siddhas. They discussed every kind of formalism and state of sahaja. According to Tibetan texts Kāla-Cakra-yāna was developed outside India in a country called Cambhaja and thereafter it was introduced in Bengal during the Pāla Dynasty. One of the famous teachers of this school is Abhayakaragupta who composed many texts and he was a contemporary of Rāma Pāl. From about the 10th and 11th centuries there began a very complicated period of development of Tāntrika culture. The Brahmanical, Buddhist and Jain sects became mixed up. All that remained of it was a mystic form, very similar to Śāktism in its essence. The fusion of the two Tantras gave birth to a new esoteric religion.

So far as the Brahmanical Tantras of this period are concerned, we get a picture of the new synthetic outlook in Sammoha (Sammohana) Tantra. The main features of this Tantra is a classification of the Pīṭhas or modes of Sādhanā, the principal ones of which are according to it are Vidyā Pīṭha, Śakti Pīṭha, Śaīva Pīṭha, Ganeśa Pīṭha, Svayambhu Pīṭha, Cinā Pīṭha, Baūddha Pīṭha and Vaīdika Pīṭha, (2) Illuminating notes on various traditions and mantras of Kālikā maṭh, (3) Āmanyas or geographical classification—Kerala, Kashmir, Gauḍa and Vilāsa and

(4) enumeration of the Tantras belonging to each class and of different types of sādhanạ—Divya, Kaūla and Vāmā practices (ācāras).

The Sammohan Tantra presents a state of things different from what is found in the Śaīva Tantras of the Āgamic period. It shows that the Tantras had assumed a Śāktāyic character and assimilated a very large number of cults of various origins, regional, tribal and sectarian and thus established a well-developed and complicated pantheon of goddesses (all śaktis). This state of things was attained by the 14th century when the Sammohan Tantra assumed its final form. Later Tantras either original or compiled or mixed, add to the number of vidyās, mantras and maṇḍalas. Many of the old sects are either forgotten or dropped as obsolete.

The Sammohan Tantra mentions three classes of Tantras vis-a-vis Tāntrika sādhanā—(*a*) Divya, (*b*) Kaūla and (*c*) Vāmā.

Kaūla-Jñāna-Nirṇaya (11th century mss.):—The Kaūla class of tantras was introduced by Matsyendra Nāth—but strictly speaking he was the founder of one of the Kaūl schools called Yoginī Kaūl of Kāmarūpa. Mahā Kaūl, Vāhni Kaūl, Siddha Kaūl and the like are also mentioned in the book. In the 11th century the Kaūl school was quite developed. The Yoginī Kaūl of Mātsyendra Nāth had a synthetic character. The doctrines of this school have something in common with those of the Buddhist Tantras of the Sahajia class. Matsyendra Nāth is honoured by the Buddhist mystics as the first of the Siddhas under the name of Linopāda. The doctrine of Sahajiā states 'The ideal state of the Yogis, a state in which the mind enters the vacuity, becomes free from duality, and rejects the illusory character of the world." The Yoginī Kaūl also advocates the same thing. The Yoginī Kaūl agrees with Buddhist Sahajiā in many respects such as disregard for traditional love, denunciation of (indifference to) the outward purificatory rites, study of the śāstras and exoteric practices. (Kula= Śakti; Kaūla=having śāktāyic character).

The synthetism which had begun before the 11th century was responsible for the growth of two esoteric sects during the succeeding centuries—(1) The Nātha sect and (2) The Sahajiyā sect, the first contains in it tinge of Śaīvism. Mīna Nāth, Gorakṣa Nāth, and Gaurāngi Nāth are the principal advocates of this cult.

The second sect contains in it the elements of Vaīṣṇavism. The Vaīṣṇava Sahajiyā as a distinct sect was established in Bengal before the time of Caītanya.[1] The oldest reference to Sahajiyā is found in an inscription of the 13th century (The Maināmati Plate). It speaks of the practice of Sahajiyā Dharma in Pattikerakin in Tippera. Caṇḍidās was the earliest Vaīṣṇava Sahajiyā and lived most probably in the 14th century. Two other mystic sects seem to have originated in this period. They are the sects of the Avadhūta and Bāul. Avadhūta sect has great affinity with the Nāth Sect whereas the Bāul derives inspiration from the Vaīṣṇava Sahajiyā.

Mysticism by its very nature in the highest stage of its development transcends sectarianism and regionalism. Mystics of various countries thus easily discover the common elements in their respective modes of sādhanā. They also borrow from one an other techniques of a complimentary nature, which might help them enriching their own religious experiences.

It is very difficult to find out the borrowed elements in the Tantras. They are so well-fitted into the system that they have almost lost their exoteric characters. Some stray references may be discovered in the Tantras to the borrowing of foreign modes of sādhanā. A particular Tāntrika sādhanā called Cinācāra is found in the Tārā Tantra adopted both by Hinduism and Buddhism. The Tārā Tantra holds that the cult of Cinācāra came from Mahācīnā.

Mahācinā Tārā—From the spiritual practices of the Buddhist Tantra it can be ascertained that Mahācinā Tārā is the same goddess as 'Ekajāta'. This cult is said to have been discovered by Siddha Nāgārjuna. The description of

[1]P. C. Bagchi, *History of Bengal.*

Ekajāta is found in six different Buddhist sādhanās. It closely agrees with that of the Mahācinā Tārā found in some of the Sādhanās. The difference between the two goddesses is found in the Bījamantra being constitutive of three letters in the case of Mahācinā Tārā and of four or sometime of five letters in the case of Ekajāta.

Tantras—a general discussion

The Tantras otherwise called Āgamas are essentially spiritual by nature. They are the most ancient scriptures contemporaneous with the Vedas if not earlier. They should be regarded as Sādhana Śāstras (treatises dealing with spiritual practices). The true spirit of such a scripture cannot be ascertained by the ordinary logic of human understanding. The competency of the spiritually initiated aspirant is essential for determination of its true significance. Thus adhikāra vicāra (competency attending to merit) and tātparya nirṇaya (determination of the real spirit), form essential part of this Tāntrika discipline and studies. The Tantras are viewed in different lights by different scholars. They were first said to be special kind of the Śruti (Śruti prakāra viśeṣa). Maharṣi Hārit comments, Śruti is of two kinds—Vaīdika and Tāntrika (Vaīdika Tāntrika ceti). The great scholar Kulluka Bhaṭṭa subscribes to this view. Some hold that the Tantras have emerged out of the Mahāyāna sect of Buddhism. This may be true about Buddhist Tantras which came long after Buddhism had been founded as a way of life, enjoining esoteric practices but not about the Tantras based on Revelation and said to be eternal and immutable. In the latter case the ways of worship of different gods and goddesses have been clearly defined. Gautam Buddha himself, the founder of Buddhism, has mentioned the names of those gods and goddesses (Lalita vistāra—a treatise dealing with life and activities of Gautam Buddha).

Saṁkarācārya, the great Advaītin, said to be the incarnation of the great god Śiva, has written besides his

commentary on the Brahma Sūtra, a treatise on the Tantra called Prapañcasāra[1] (in two volumes) wherein he has prescribed several kinds of religious practices suitable to aspirants having various dispositions and inclinations. He has also mentioned there five kinds of worshippers (Pañcopāsakas), the way in which each kind of worshipper performs religious rites, and finally Śamkarācārya has shown how one can attain the state of Brahman i.e. realisation of non-differenced identity between individualself (jīvātman) and the Absolute (Brahman) through worship (Upāsanā). There are persons who in line with Arthur Avalon (a great Tāntrika scholar in modern times) try to show that the author of 'Prapañcasāra' is not Śamkarācārya, the great Advaitin but Śamkara Deva of Assam. But this view is refuted by the subsequent commentators, Rāghava Bhaṭṭa, Bhāskara Rai, Lakṣḥmīdhara and others who have stated unequivocally that the author of Prapañcasāra is Śamkarācārya, the great Advaitin. Moreover, of many commentaries made on this work, one of them is written by Padmapādācāryya, already mentioned. Vidyāraṇya Muni has also written a commentary on it. Some are of opinion that 'Todala Tantra' is the most authoritative work on the Tantras, but this is not the case as a matter of fact, for Todala Tantra has got very little to do with religious practices cum spiritualism, it is primarily a scientific treatise. All these show our ignorance about the true nature of the Tantras.

In the Tantras the Term 'Śiva' is indicative of the term 'Brahman' which is identical with the term 'Kula' (Kūlam Brahman Sanātanam). Śiva or Brahman is both without attributes (nirguṇa) and with attributes (saguṇa)—(Saguṇa nirguṇascheti Śiva Jñeyaḥ Sanātanaḥ). In the Sāradā Tilaka Nirguṇa Śiva is characterised as 'Nirguṇaḥ Prakṛteranyaḥ'—i.e. beyond the reach of Prakṛti (Sattva, Rajas and Tamas in a state of equillibrium). In this connection

[1]Some hold that Śaṁkarācārya, the great Advaitin is not supposed to have composed Prapañcasāra. But this is not correct for the profoundity and depth found in the work remind the readers of the Great Śamkarācārya himself. Moreover, Padmopādācāryya one of the closest disciples of Śamkarācārya wrote a commentary on the treatise.

Śiva may be said to be the alogical prius, the niṣkala background of everything to evolve in terms of consciousness. It is the 'Tat' or bare 'that', the indeterminate and indeterminable state in which there is vibration (spandana), and there evolves in the heart of reality consciousness in terms of Kalā or Prakṛti. It is a process in Reality considered both as *per se* and from the point of time. Śiva or Brahman in association with Kalā or Prakṛti is called Sakala or Saguṇa Brahman. In this state, which is determinate, Śiva is characterised both as 'sa' or 'sā'. It is the realization of this determinate state (Sakala avasthā) which conditions the knowledge of niṣkala state of 'Tat' or 'Tadaīkṣata'.[1] It is thus obvious that the Tantras admit both nirvikalpaka (Indeterminate) and savikalpaka (Determinate) states. With the dawn of discriminative knowedge (viveka jñāna), the aspirant realizes his own essential nature (svabhāva or Śiva in him) and by subsequent spiritual practices prescribed in the Tantras he attains to the state of unconditioned freedom. But spiritual practices prescribed in the Tantras cannot be truly understood without the aid of a spiritual preceptor (Guru). Hence Guru Tattva forms one of the most fundamental principles of the Tantras. In defence of Guru Tattva it can be said that in every walk of our empirical life we need guidance from those who are proficient in the particular line. Similarly, in spiritual life, the preceptors guide the aspirants and help him reach his objective. Moreover it is an empirical fact that all men are not born alike, they are different in so far as their tastes, dispositions and inclinations are concerned. Hence there cannot be any common sādhanā suitable for all. The relevant question is, why this difference ? The obvious answer to this question is that the difference is due to the disposition born out of the past deeds done during previous births. Those who do not believe in the theory of karma and rebirth, cannot explain this empirical fact adequately. The theory of environmental conditioning does not take

[1]In the begining of the *Śruti* this is Tadaikṣata and next it is spoken of as Sa-aikṣata and Sā-aiksata.

us very far. The question of heredity still stands as a matter of scientific fact.

In the Tantras men in general are divided into three classes according to each of their respective dispositions —*Bhāvastu Trividho Jñeyaḥ Divyavīrapaśukramāt*. It is further stated that *Divyastu Devavat Prāyo Vīraśchoddhatamānasa*. By *Paśu* is meant man having animal propensities predominating i.e. man in whom spiritual tendency has not yet dawned. Further in the Tantras seven-fold ācāras have been prescribed. They are as follows:—Veda, Vaīṣṇava, Śaīva, Dakṣiṇa, Vāma, Siddhānta and Kaūla. As we have already stated, some of the texts hold that of the seven-fold dispositions (ācāras), the first three are meant for man having predominance of animality in them and the next three are meant for those having a heroic disposition (vīra). There are others who hold that the first four of the seven-fold ācāras belong to paśu and the following three belong to vīra. They further hold that there are men who are born heroes (vīra), and that vīra sādhakas are of two kinds. Of them those who have reached the 'Kaūla' or the highest state, are of divine nature and enjoy unstinted freedom while living (jīvanmukta). The seven-fold ācāras (disposition), referred to above correspond with the seven states such as *Tāruṇa*, *Jauvana*, *Praūḍa*, *Praūḍānta*, *Unmani* and *Anavasthā*. In the Rāmāyaṇa of Yoga Vāśiṣṭha, these seven states are called seven stages of wisdom (Sapta-Jñāna Bhumikās) such as *Śubhecchā* or *vividisā*, *Vicāraṇā*, *Tanumanasā*, *Sattāpatti*, *Asaṁśakti*, *Padārthabhāvinī* and *Turyaga*. The difference between the philosophy of the Tantras and the Yoga-Vāśiṣṭha lies in the fact that according to the former *jñāna* is the supreme and attainable through *bhakti* or devotion, whereas in the latter the supreme state is devotion or bhakti realisable through *jñāna*.

The Tantras recognise five principles (pañca tattvas) with the prefix 'Ma' of each of the principles. These five principles are as follows—Madya, Māṁsa, Matsya, Mudrā and Maīthuna. As we have already stated, these five principles (pañca tattvas) are considered in the Tantras from

three standpoints sthūla (gross), sūkṣma (subtle) and parā (beyond subtle). The Tantra Sādhaka never touches these things without getting them purified (śodhita). There are persons who without entering into the true spirit of these principles speak ill of them and use abusive language especially against the last one i.e. maīthuna. They hold that undue sexual indulgence has been prescribed in the Tāntrika practices. But this charge is absolutely false and ungrounded in the context of the fundamental maxim of the Tantras such as 'Maranam bindu pātena, jīvitam bindu dhāraṇāt.—(To hold semen is life and to lose it is death.) About the Maīthuna Tattva there is an elaborate discussion in the Mahānirvāṇa Tantra (7-188 9-283). Apart from gross way it can be interpreted in subtle and para way. For instance, the 5th ullāsa of the Kulārṇava Tantra, interprets the five principles in a subtle way and such interpretation is a matter of spiritual realization. The Tantras speak of the eight-fold maithuna but prescribes at the same time withdrawal of mind from objects of sense. After liberation, the spiritual adept strives to purify his physical as well as his psychical body by the fire of wisdom (jñānāgni). All the ailments lying at the root of both the physical and psychical body are to be fully rooted out. It is stated in the Bhāgavadgīta, Śloka 3/6—"*Karmendriyāṇi Saṁyamya ya āste manasā smaran. Indriyārthan Vimūdātmā mithyācāraḥ sa ucyate*". We have already stated that self-realisation or Brahma Jñāna is the object the practices of the Tantras aim at. Now the queston is how to get it ? It is true that the cultural and the intellectual make-up of each and every individual is not identical. There is a common saying that 'Sauce for a goose is not sauce for a gander'. Hence the spiritual preceptor is the best judge to prescribe 'what's what' and 'know-how' for an individual aspirant to reach his goal.

Generally speaking, there are six ways called *Ṣaḍadhvā* recognised in the Tantras as ways of gaining Brahma-Jñāna, otherwise called self-realization. The ways are as follows: Varṇa, Pada; Kalā, Tattva; Mantra and Bhuvana.

By Varṇa is meant fifty-one alphabets and pada (*Padyate anena iti pada*) is the way of arranging alphabets into a definite meaning. Kalā signifies principles of differentiation and denotes pañca kalā from nivṛtti to śāntyatīta. There are thirty-six tattvas (Principles) beginning from Earth (Kṣiti) to Śiva (Prakāśa), the aspirant's own mantra and fourteen bhuvanas (universes). The fourteen bhuvanas may be compared to the seven regions of jñāna and seven regions of ajñāna bhūmis of the Vedānta. Those who are the followers of Karma mārga, must acquire knowledge through spiritual practices of five mahābhūtas (gross elements of the universe) and the three lingas lying embedded in the six centres beginning from Mulādhāra to Brahmarandhra:—

Ṣaḍadhvaṣoḍaśādhāraṁ Triliṅgaṁ Vyomapañcakam.
Tattvato Yo Vijānāti Sa Yāti Paramāṁ Gatim.

Karma or yoga, is however, not meant for all. Everybody is not competent to follow the path of wisdom, We have already stated that the Tantra Śāstra is the mine in which the most luminous jewel like self-realization or Brahmajñāna lies manifest. It is primarily a Sādhana Śāstra, hence its mystery cannot be understood by the ordinary logic of understanding. It is open to those who have already attained proficiency, through spiritual practices. Śruti stands as a support to this view.—'*Vidyā ha vaī Brāhmaṇamājagāma. Gopāya mā Śaīvadhisthe nidhirahamasmi...... vīrjavatī tathā syām*'. This has been elaborately stated in the *Ātma Purāṇa.* The truth is that the highest state of the supreme order recognised in the Tantra is the 'Kaūla' order, and that all Tantra sādhakas are not competent to practise it. When an aspirant reaches the Kaūla state, he attains the state of divinity or freedom and nothing can disturb his mental equanimity. For such a sādhaka, observance of social rites and conduct is not obligatory. That is why it is stated—'*Nīstraīguṇye Pathi Vicarataḥ Ko Vidhiḥ Ko Niṣedhaḥ*' or in other words—'*Bhogo Yogāyate Sākṣāt Duṣkṛtiḥ Sukṛtāyate. Mokṣāyate hi Saṁsāraḥ Kuladharme maheśvarī.*

In the already mentioned prapañcasāra and the Sāradā Tilaka Tantra, there are provisions for propitiation of different gods and goddesses according to the competency of the aspirant but it should be noted here that for all sādhakas the supreme object of worship is the Brahman. In the Mahānirvāṇa Tantra the 'why' of various kinds of worship has been elaborately stated.

Adhikārīvibhedena Paśuvāhulyataḥ. . .Devyoapi Vahudhā Priye.

To conclude the above discussion let us say something about the worship of śakti. It is viewed in different lights, but the plain fact is that śāktas or the worshippers of Śakti hold that the attributeless Brahman (Nirguṅa Brahman) or in other words Niṣkala Śiva cannot do anything without the help of Śakti—*'Śivo hi Śaktirahitaḥ Śaktaḥ Karttuṁ na Kiñcana'*. Śamkarācāryya in the first sloka of *Ānanda Laharī* has stated:—

Śivaḥ Śaktyā yukto yadi Bhavati Śaktaḥ Prabhavituṁ.
Nacetdevaṁ Devo na Khalu Kuśalaḥ Spanditumapi.
Atastāmārādhyāṁ Hariharaviriñcyādibhirapi.
Praṇastum Stotuṁ vā Kathamakṛtapuṇyaḥ Prabhavati.

The Śruti says, *Indro Māyābhiḥ Purūrūpa jāyate.* Creation cannot be explained without Śakti: that which is absolutely free from Śakti cannot be the cause of anything. Hence Śakti is to be admitted. The same idea has been reiterated in the Purāṇas. But Śakti is beyond the comprehension of human intellect. Śrīpāda Vidyāraṇyamuni states—

Nistattvā Kāryagamyaasya Śaktirmāyāgniśaktivat.
Nahi Śaktiṁ Kvacit Kaścidvuddhyate Kāryataḥ purā.

This Śakti as Kundalinī lies embedded in every individual being. Further in the absence of this Śakti Śiva is also like a corpse:

Śivoapi Śavatāṁ Yāti Kundalinyā Vivarjjitaḥ.
Śaktihīno Hi yaḥ Kaśchidsamarthaḥ Smṛto Budhaīḥ

As regard Śākta culture which may otherwise be charac-

terised as Śaiva-Śākta culture we have already said that in the Tantras Śiva and Śakti are considered as one and the same. Now parāśakti in its true essence is all Śakti and nothing else, then who wants Śiva or Brahman apart from Śakti? That is why Śiva says at the time of great dissolution (mahāpralaya) the entire universe together with thirty-six principles get merged into it.

Kavalīkṛtaniḥśeṣatattvagrāmasvarūpiṇī.
Tasyāṁ Pariṇatāyāṃ, tu na kaścit para iṣyate.

The Vaīdāntika of the Vivarta School holds that the power of Brahman as cit is māyā and creation is nothing but super-imposition of māyā on Brahman. According to the Advaītin, the world is material and as material it is unreal. The Advaītin of the Tāntrika school holds that 'cicchakti' or power as consciousness which is in essence identical with pure cit is admitted in the Upaniṣada—

Parāsya Śaktirvividhaīva Śrūyate.
Māyā cāvidvā ca Svayameva Bhavati.

The Tantras are replete with many such Upaniṣadika sayings. The real transformation of this power is this world of names and forms. In the Yogavāśiṣṭha it is said—*'Cidvilāsa Prapañcayam.* Therefore, there is no conflict between Tantra and Śruti, propounding Advaīta.

The object of Tantra Sādhanā lies in the fact that the aspirant (Sādhaka) realises his identity with the spiritual preceptor, yantra, mantra and devatā. It is stated in the Tantrarāja Tantra—

Jñātva Svātmā Bhaveja jñānāmarghyaṁ Jñeyaṁ Vahiḥsthitam.
Śrīcakraṁ Pūjanaṁ Teṣāmekī karaṇamīritam.

Besides all these there are Tantras belonging to different religious sects such, as Vaīṣṇava, Śaīva, Gāṇapatya and Baūddha, there is, however, no scope for discussion of those sects in this work.

As to the number of Tantras there are differences of opinion. Tradition holds that Bhagavān Sadāśiva having

been requested by Bhagavati revealed 192 original Tantras suitable to Kaliyuga. A brief review of these Tantras will, we presume, give us a general idea of the Tantras and take us into the heart of the subject.

Tantras— Its General Features

The word 'Tantra' is sometimes used as a system or a discipline or a method. It is a system or discipline which acts on the physical, vital, mental and supramental plane by which a centre of an individual organism can render itself an apparatus efficient for the purpose of encompassing the two-fold end of 'Abhyudaya' (progress or uplift) and 'Niḥśreyas' (spiritual freedom or renunciation). It is a reversible apparatus. The supreme good is realized in this system as pure and perfect experience.

The Āgama Śāstra has laid its path to this object on a basis of practical realism and dynamism. Human endeavours, instruments and ends of such endeavours are accepted in this system as real; and dynamic unfoldment or evolution of Śakti as Consciousness which must not be confounded with force is the way the Tantras prescribed for fruitful endeavour. Śakti must be raised to the higher planes to be more effective and more productive of the higher and more vital fruits. From practical or applied side the Tantra may be designated as super or meta-science to find out the power as perfect and whole which is essentially true, good and beautiful.

From the standpoint of religious sects and creeds the Tantras fall under five heads, viz. *Śaiva*, *Śākta*, *Vaiṣṇava*, *Saura* and *Gāṇapatya*. These five classes of worshippers are collectively called *Pañcopāsaka*. Each of these classes of worshippers has got its own system of worship. Dr. Winternitz says— "When we speak of the Tantras, we think primarily the sacred books of the Śāktas." This is a partial and parochial view of the Tantras.

There are some scholars who hold that the Tantras have followed the Purāṇas. But in the Purāṇas we find references to Vaidika and Tāntrika forms of worship. Hence the Tantras must have existed before the Purāṇas. Again, there are

some who hold that the Tantras are post-Buddhistic by origin, they have come from Mahāyāna School of Buddhism. But in the 17th Chapter of the 'Lalita Vistāra'. It is said that Lord Buddha himself condemned the worship of *Brahmā*, *Viṣṇu*, *Kātyāyani*, *Gaṇapati* and so forth. 'Lalita Vistāra' is a Buddhistic work of great authority. But though the worship of these aspects of Divinity was condemned by Buddha, the Buddhists themselves worship deities like *Ādi-Buddha*, *Prajñā Pāramitā*, *Manjurśrī*, *Tārā*, *Ārya-Tārā*. . . . etc.

Again, *Guṇakarandavyuha* which is a Buddhistic Tantra shows clearly that there is a considerable amount of similarity in the methods of worship of the Brahmanical and Buddhistic Tantras.

The Nārāyaṇīya Tantra says that the Vedas have originated from '*Yāmālas*' which form a class of the Tantras of considerable importance. This we have already mentioned.

There is a difference of opinion as to how many Tantras are there. According to *Mahāsiddhasāra Tantra*, Bhāratvarṣa was divided into three Krāntās (division) viz., *Viṣṇu Krāntā*, *Ratha Krāntā* and *Aśva Krāntā* and each of these Krāntās has got sixty-four Tantras. *Śakti-mangalā Tantra* holds that the land east of the Vindhya hills extending right up to Jāvā is Viṣṇu Krāntā. The north of the Vindhya hills including Mahācīna is Ratha Krāntā. The rest of the country is Aśva Krāntā. The images of *Dakṣiṇā-Kālī*, *Tārā* and some forms of *Rudra* are to be found in China. In the Brihannala Tantra (ch. 5) we are told of the worship of *Paramānanda* in Persia. Further *Ṣaṭsambhava Rahasya* says that in Bhārata there are four schools (sampradāyas) viz. Gauḍa in the East, Kerala in the middle, Kāśmīra in the West and the fourth called 'Vilās'. It is a sort of an Eclectic school which is not confined to any region but spread all over the country.

According to the Tantras, man is placed primarily under three heads: (1) *Divya* or divine disposition, (2) *Vīra* or heroic disposition and (3) *Paśu* or animal disposition. Further, *Kāmākhyā Tantra* says that the man of divine (divya) disposition is beloved of all and is sparing in his speech, quiet, steady, sagacious and attentive to all. He never swerves from

the path of truth and avoids all that is evil. He is good in every way and he is Śiva's very self. The Vīra is a man with heroic disposition, he is always pure and steady in his resolve and intention. The paśu is a man whose inclinations are just like those of an animal—he is a slave to six enemies such as *kāma, krodha* etc. This we have already mentioned.

As regards the three bhāvas and seven-fold ācāras already mentioned, the *Kalpasūtra* of Paraśurāma says that during the first five stages, the aspirant must be guided by the Ācārya and after he has passed the fifth stage, he is allowed to have freedom of action in every way. The *Viśvasāra* Tantra alluding to the importance of bhāvas and ācāras says, 'He is truly liberated in this life who follows the seven ācāras comprising the three bhāvas.' In this context the differences between *Yogavāśiṣṭha* and the Tantras may be referred to. It may be mentioned here that Bhāskar Rai in his *Setubandha* has thrown sufficient light on this issue.

The highest stage recognised in some of the Tantras is the Kula. He who has passed through the aforesaid ācāras becomes a *Kaūlika*. It has been said that *Kula·Jñāna* manifests itself to those whose minds are purified by the mantras of any of the Deities such as *Śiva, Viṣṇu, Durgā, Sūrya, Gaṇesh* and the like.

Like the *Śruti*, the Tantra lays great emphasis on the necessity of initiation.[1] The object of the initiation is to lead the disciple to the state of self-realization. The Tantraja (ch. XXXV) puts it— 'one's own self (ātman) is the charming deity of one's own worship. The universe is but its form'.

As regards worship different classes of the Tantras describe different processes. It should be noted that worship in the Tantras does not always centre round tangible or concrete images, nor the articles of offerings are necessarily gross physical things. The flowers for example are taken to be as kindness, forgiveness and so forth.[2] In two well-known

[1]Initiation=Dīkṣā=that which gives a knowledge of the things Divine and destroys all that leads to fall. Further it awakens the potential in man.

[2]For detailed discussion see Arthur Avalon, *Great Liberation*, Chap. V, p. 141.

works—'*Prapañcasāra*' by Śaṁkarācārya and '*Śāradā Tilaka*' by Laksman Desikendra—in both these works elaborate accounts of different forms of worship are given. *Tantrasāra* gives us the ritualistic side of the Tantras.

In the Tantras the gross comes from the subtle; in support of this view a short note on the Tāntrika theory of creation is given below. Generally the Tantras hold that creation begins with the principle of Logos (Śabda). Śiva or Brahman has two aspects—*nirguṇa* or *niṣkala* (attributeless) and *saguṇa* or *sakala* (with attributes). As the former, it is transcendent and beyond creation and as the latter it is inalienably associated with the principle of Creativity as Śakti. Out of this Śakti emanates *nāda* (sound) and out of nāda *bindu*. This idea or processing out may be presented in another way. At the time of final dissolution (Mahā Pralaya) everything is withdrawn into the supreme Śakti. Therefore, when Śakti which is the stuff principle (tattva) approaches the light which is consciousness or knowledge (cit), there arises in the former the desire to create (vicikīrṣā) and the *bindu* is formed. This bindu bursts and divides itself and out of the division there arise *bindu*, *nāda* and *bīja*. Bindu partakes of the nature of Śiva or jñana; bīja is Śakti, and nāda is the relation between the two as stimulator and stimulated (kṣobha). When the bindu bursts, there arises an inchoate volume of sound. This primordial sound is called Śabda-Brahman which is Caītanya pervading all creation and is the source of all letters or the alphabets of the words and sounds through which thoughts are exchanged. From śabda there arises in the etherial regions, air from touch, fire from colour, water from taste, earth from smell.

This shows that in the Tantras the gross originates from the subtle and, when the process is reversed the gross goes back to the subtle.

Ṣaṭ-Cakras

While introducing here the six centres of the individual body otherwise called '*Ṣaṭ-Cakras*' recognised in the Tantras, let us first state the magnificent Hymn of Śaṁkarācārya

addressed to the Primordial Śakti, "Oh, Lady supreme, may all the functions of mind be thy remembrances, may all my words be thy praise, may all my acts be an obeisance unto thee."

The Tantras do not agree as to the number of the Cakras. Some say that the number of Cakras is sixteen, some are of opinion that there are more than sixteen Cakras, but the consensus is that there are six Cakras in the individual body. The bodily centres embodying the Cakras are as follows: (1) *Mulādhāra*, (2) *Svādhiṣṭhāna* (3) *Maṇipura*, (4) *Anāhata*, (5) *Viśuddha* and (6) *Ājñā* corresponding to five elements such as Earth, Water, Fire, Air, Ether and beyond.

The piercing of the Cakras is a process by which the elements of the individual body is composed are purified.[1] Six paths (*Ṣaḍadhyā*) are indicated that lead to the realization of the Supreme. These are as follows: (1) *Kalā* (The principle of Aspectualization), (2) *Tattva* (Principle or category), (3) *Bhuvana* (Different regions), (4) *Varṇa* (Letters), (5) *Pada* (words) and (6) *Mantra* (Divine Hymns). The Kalās again, are five in number such as—*Nivṛtti*, *Pratiṣṭhā*, *Vidyā*, *Śānta* and *Śantatīta*. The number of tattvas according to Śaiva-Śākta Āgamas is thirty-six. This is evidently different from the Śāmkhya concept of twenty-four tattvas (Puruṣa excepting) and from the Vāiṣṇava idea of thirty-two tattvas. The bhuvanas, according to some, are regions corresponding to earth, air, fire, water and ether. The *Vāyavīya Saṁhitā*, however, says that the lowest of these bhuvanas is located in the Mulādhāra Cakra of the individual self and the highest is *Unāmi*. The Varṇas are the letters or alphabets with the nasal bindu superposed and the padas are the words formed by the combination of letters. The way or the instrument through which mantra works means the whole mass of mantras with their secrets.

[1]See Appendix-2.

Tantras: Some Baseless Utterances

There are people who presume to be known as Orientalists identify Tantras with 'black magic', 'full of obscenities', 'mummeries' and 'vain speculations'. Their utterances, if analysed critically, betray their sheer ignorance of what the Tantras mean and their morbid tendency to distort the spirit of the subject. Naturally these pseudo-orientalists do much mischief to the society through their irresponsible utterances about the śāstras held in high esteem by the people in general and seekers in particular. The common people are misdirected about the objective of the Śāstras they aim at, and as a result they misunderstand the purpose of the Śāstras. They get perplexed and lose confidence in their own heritage. The so-called orientalists do not pay attention to what is significant in practices in general and deliberately select fragmentary portions of some of the practices of a particular type of Sādhanā (*Vīrācāra: Pañca 'M'-Kāra*) and point out what they consider to be the banal side of the Tantra Śāstras. Unfortunately these people forget that a part taken *per se* i.e. segregated from the whole seems to be absolutely meaningless and obnoxious but the same portion when taken as a necessary part of a systematic whole becomes meaningful. Now, for example, what is 'Pañca M'-Kāra' Sādhanā in reality? Do they indulge in the banal side of human weaknesses? But doubts might arise in any consensus individual mind when he ponders how such Śāstras which unequivocally state that death is sex-indulgence and life is sex-control indulge at the same time in such looseness?

Further, the question may arise, why do then such practices as Pañca 'M'-Kāra form part of Tāntrika Sādhanā? The reply is that such practices must have some deeper significance than what these practices seem to mean. Moreover, the usual practice of the Tantra Sādhaka is to purify himself—bodily, mentally and intellectually without resorting to any sort of self-abnegation. *Dehaśuddhi*, *Ātmaśuddhi*, *Bhūtaśuddhi* and similar other *Śuddhis* (Purifications) are essential for Tantra Sādhakas. Basically, the Tantras are

realistic in their approach and brood no scope for escapism. They take things as they are and call a spade a spade. Now, Sādhakas differ from one another in respect of their dispositions and ācāras, and also of degrees of their competence, and the Tantras with their practical bias accept all the differences so as to offer suitable prescriptions for diverse seeker and adherents. The Sādhakas are, according to their varying traits, divided into three broad classes: *Paśu*, *Vīra* and *Divya*, and the religious practices, or ācāras obviously laid down in correspondence with these classes, have to be viewed from a proper perspective, i.e. from the standpoint of the entire system, and only then could we grasp the true significance of practices like "Pañca 'M'-Kāra". What the so-called Orientalists have sought to do is pure tomfoolery and can be ignored altogether. Like Sādhakas, Sādhanās have different grades—Pañca 'M'-Kāra practices meant only for a particular class of aspirants, they do not after all form any significant part of the bulk of Tāntrika literature, and the Tantras as a religio-philosophical system can very well stand without them, if we consider the most important aspect of the Tantra, namely, Sādhanā in the true sense of the term.

Now what do we exactly mean by the word Tantra? Like the word 'Veda', Tantra is often used in the singular, which may suggest that there is a uniform formulation of doctrine and discipline covered by the term. The word denotes injunctions (*vidhi*) and regulations (*niyama*). Saṁkara calls Sāṁkhya a Tantra and in that sense any secular writing may be called Tantras. Again the Tantras are extremely varied in their theme and in their expression but their uniformity lies in the fact that they have emanated from a Divine source and as such they call themselves by such names as *Āgama* and *Nigama*. From the definition of the Tantra it may be said that Tantra essentially implies that body of knowledge which ultimately bears redeeming grace. Such knowledge is really spiritual knowledge in terms of possession and by Tantra is meant a special class of religious scriptures which embody such knowledge leading

to power and bestowal of grace. The southern school of Śaīvism, defines, 'Tantra' as that which has the saving grace embodying Tattva and Mantra. In a general sense the word denotes discipline relating to the acquisition of knowledge of the fundamental tattvas and realization of them. In a special sense it connotes spiritual realization of highly technical nature. The two words *Tattva* and *Mantra* have a special sense— *Tattva* means science of the cosmic principles, and *Mantra* means the science of the cosmic sound. Tantra, therefore, combines the application of those two sciences (Tattva and Mantra) with a view to the attainment of a spiritual ascendency. Tattva denotes different grades of the universe or universes (bhuvanas). *Citta* moves according to these principles or tattvas, and as it is finally transcended experience goes to the spiritual level. Of the thirty-six tattvas the last two tattvas *Śakti Tattva* and *Śiva Tattva* are beyond the metaphysical region in the context of the universe or universes.

Śāktādvaītavāda as a system of religious philosophy believes in the possibility of experience of the Existence in terms of pure consciousness. It should be noted here that in this system and in the Tantras in general there is no essential difference between Śakti as Consciousness and *Śaktimāna* as Possessor of Śakti.

We have already said that Mantra is the science of the cosmic sound, it is consciousness as power.[1] In the Brahma Sutra of the *Vedānta* there is a passage '*Ikṣatenāśabdat*'—That Brahma sees (Ikṣate) therefore, it cannot be free from consciousness, otherwise called Logos or thought. The science

[1]Mantra-Śakti as Mantra: The textual source of the Mantra is to be traced in the Āgamas, the Vedas, the Purāṇas and the Tantras. Tantra is sometimes characterised as the power (Śakti) as consciousness constitutive of the Mantra, for as the *Viśvasāratantra* (Ch. II) holds, the substance as the Parā Brahman in the form of Saguṇa or Śabda Brahman is all Mantra which exists as Kuṇḍalinī in the body of the Individual self (Jīvātman). From another point of view Kuṇḍalinī Śakti is identified with the Śabda Brahman, (*Sāradā Tilaka* Ch. I). It is, from this Śabda Brahman that the Universe of subject and object comes. That the Devi (Goddess) and the Universe are thus composed of letters (Varṇas). Mantras are also said to be of different characters such as Masculine, Feminine and Neuter. (Ref. *Sāradā Tilaka* II. *Nārada Pañcarātra* III; *Prayoga Sāra; Prāṇatoṣiṇī Tantra—Varṇamālā* etc.).

of cosmic sound is based on the *Brahman* as alphabets forming the *bindu*, *bīja* and *nāda* of the garland of letters (Varṇamālā).

In the Tantras in general thirty-six categories (tattvas) on the object side are admitted. Those tattvas originate from the Śabda Brahman, otherwise called the Principle of cosmic sound. Both of them go together and constitute the different grades of the universe or universes experiencing or realizing which one can attain spiritual ascendency. Thus we find that as a means the Tantra is outwardly concerned with Tattva and Mantra but in the end it aims at spiritual liberation in terms of self-possession.

The Tantras are popularly known as Āgama Śāstras (revealed scriptures) as opposed to *smṛti* or tradition. The Vedas are also called scriptures revealed from the Divine source and in this sense Āgama Śāstra is classed with the Vedas. Further *Tantrāgama* is generally known as a particular branch of the Vedas (Śruti Śākhā viśeṣa). The older Tantras such as *Niśvāsa-Tattva-Saṁhitā*, now available in Mss and latter works hold that the Tantra is the culmination of the esoteric science of the *Vedānta* and *Sāṁkhya*. In fact the Tantra combines in it the ultimate Reality, Brahman or Śiva, the manifestation of the world as an expression of Its Śakti. 'Pingalamata'[1] which is an equally old Tāntrika text says, 'The Tantras are first communicated by Śiva and subsequently come down through traditions. It is Āgama with the characteristics of Chhandas (Vedas)'.

The Tantras of the latter days hold almost the same view. The *Kulārṇava* Tantra says (II, 140-41), '*Kuladharma*' (Spiritual tradition) is based on and inspired by the truth of the Vedas. *Prapañcasāra* and many other Tantras cite some of the Vaīdika mahāvākyas and mantras such as '*Aham Brahmasmi*', '*Tattvamasi*' '*Sarvam Khalvidam Brahma*'. As mantra forms essential part of the Vedas, the Meru Tantra says that the Tantra is a part of the Vedas. *Niruttara Tantra* calls the Tantra, the fifth veda and just like the Vedas the religious attitude of the Āgamas is more or less highly

[1]Mss available in Nepal.

mystical. The Tāntrika sādhanā aims at the attainment of ascendency and control over the forces of nature by the practice of rituals of the Vedic type and the esoteric practices of Yoga. The aim of this Sādhanā is to gain freedom from all sorts of limitations— physical, mental and the intellectual.

According to the Tantras, the two principles Śiva and Śakti and their union form the locus out of which everything, physical and mental, issues forth. It is to be remembered in this connection that 'Kuṇḍalinī Laya Yoga' admitted and practised in the Tantras forms the kernel of the Tāntrika esoteric Śādhanā. The yoga, just referred to accommodates within itself ātma yoga (citta vṛtti nirodha yoga) of the pātañjala school and goes beyond. The use of symbols is a common practice both in the Vedic and Tāntrika schools of Śādhanā. The Tantras not only use new symbols but also in many cases practise Vedic rituals and introduce a greater complexity in the esoteric part of the sādhanā. Illustrations may be cited from the *Satapatha Brāhmaṇa* (1-3, 2-3) and the opening verses of the *Bṛhadāraṇyaka Upaniṣad.* Sometimes it is said that the Vedas and the Tantras owe their origin to a common source and that the vaīdika religion with its elaborate ritualism became very much formalistic in course of time and the objectives for which these practices are intended, were lost and the Tantras, centring round these very objectives, enunciated practices with greater rigour and perfection. As a result the Tāntrika practices became more esoteric than exoteric formal practices of the Vedas. According to *Jñāna Sankalani Tantra,* freedom from all cares and anxieties and total abandonment of all these is yoga.

There is a common charge that the Tantras have some black magic in them. An identical charge may be labelled against the vedas. The vedic sacrifices could be used both for good and bad purposes, higher and lower ends. Thus one of its aspects could easily be developed into what may be usually called black magic. Vedic texts such as the *Sama-Vidhāna-Brāhmaṇ* and the '*Abhutuāhanya Brāhmaṇ*' and

part of *Ṣaḍ-Vimśa Brāhmaṇ* are full of references to such practices. The Tantra side of *Atharva-Veda* is commonly believed to be a code of such magical rites. Apart from all these common practices Śrīmad Bhāskara Rai in *Vārivasyā Rahasya* has shown that at the root of the Vaīdika Gāyatri there lies the concept of Śakti and therefore those who follow vaīdika Gāyatri are essentially Śākta.

It may therefore be offered in a general way that the Tantra and Vedas have some similarity; the term '*Veda*' is derived from the root 'vid' i.e. to know and the Tantras also ultimately aim at dissemination of spiritual knowledge and freedom: 'bhakti, mukti, jñānam dehi' let devotion, liberation and knowledge be bestowed upon the adepts. 'Videhi Śakti' is the common prayer of the Tantra Sādhakas. On the other hand, from the point of some special practices followed in the Tantras with regard to '*Antaryāga*', '*Use of bīja mantras*', '*meditation*', '*yoga*' especially '*Kuṇḍalini Yoga*', different kinds of '*Dīkṣhā*' such as *Śāmbhava, Śakti* and *Mantra* and particularly the way and attitude of life tantras prescribe, both in the empirical and in the spiritual—all these show that the Tantras have their distinctive characteristics and that they can be sharply differentiated.

Main Characteristics of the Tantras

We pass on to a brief discussion of some of the main characteristics of the Tantras:

(1) First, the Tantra Śāstra is meant for all classes irrespective of caste, creed and sex. In this system sex is no bar to spiritual initiation. The Tantras assert that in contrast to vaīdika exclusiveness the practice of family tradition is essential to all two-footed beings. By family is meant persons coming from a specific stock and tradition having some long-standing practices, both social and spiritual.

(2) The Tantra Śāstra affords to every person freedom to be engaged in spiritual practice according to his competence and shows the practical method which would qualify the spiritual aspirant (sādhaka) to proceed along the higher path of knowledge (Jñāna-mārga), knowledge in terms of

experience as distinguished from intellectual theorizing alone. The Tantra is above all a meta-science, primarily concerned with the performance of rituals aiming at liberation, for according to the Tantra, not only theorizing but also practice in proper direction is indispensable for gaining experience and freedom.

(3) The Tantra-Śāstra is primarily a Sādhana-Śāstra, and it recognizes almost all religious spiritual practices (sādhanā). The Catholic Church, rich with the experience of ages and clothed in splendour, has introduced *Japa*, *mantras*, *dhūpa*, *ācamana*, *vādya*, *vīṇā*, *bell*, *flowers* etc., in its method of worship. The Protestants also admit certain religious practices to make great teachings really effective and to gain right knowledge. One needs intense contemplation (*nididhyāsana*), a sort of Sādhanā. The Tantra claims to be thoroughly practical in the sense that it affords direct proof of spiritual practices. Incidentally the Tantra bears great affinity with the art of medicine (*bhaiṣajya*) in so far as its practical side is concerned.

But despite this primarily practical and realistic attitude, the rational aspect of the grand Tantric system is well-developed. The Tantra believes in the right and competency (*adhikāra* and *yogyatā*) of the spiritual aspirants. The sacramental energy of the mantra, even when the spiritual preceptor (*guru*) has vivified it with consciousness, depends in part for its efficacy on the competence of the aspirant who receives it. The Tantra also believes in the different stages of spiritual progress such as *japa*, *dhyāna*, *bhāva* and *Brahma-sādhanā* of which the last is the highest state of the mind. For the *Brahmajñanī* (one who has realized *Brahma*), however, these stages do not in any way differ from one another.

(4) The Tantra is vehemently opposed to any sort of lifeless, mechanical formality. It is pointedly stated in the Tantras that if the rubbing of the body with mud and ashes be a means to gain liberation then village dogs could get it.

(5) The way of liberation according to the Tantras is tattva-jñāna or intellectual conviction of the tattvas. Formal

discussion for thousands of years of what is knowledge or what is knowable would not fetch the knowledge of Brahman. As the goose is capable of distinguishing and extracting milk from the water mixed with it, so one has to derive through power of discrimination essence of the scriptures. Knowledge derived from the Āgamas leads to Śabda-Brahman or the theory of logos but that which issues from discriminative knowledge (*vivekajñāna*) is the knowledge of *Parā-Brahman*. According to the Tantras, realization proper can never result from any sort of attachment to rites, be they vaīdika or āgamika, such rites may, however, be necessary as preliminary steps to the realization.

Knowledge of the Brahman cannot be attained without self-purification, and for such self-purification the Tantra provides means, taking cognizance of the spirit of the age (*kāla-dharma*). The knowledge of which the Tantra-Śāstra speak is not only knowledge within the empirical bounds of waking consciousness but also spiritual experience constituting the fourth stage, i.e. *turīya state* of consciousness, through the practice of yoga. *Haṭhayoga* and various forms of spiritual training have been admitted in the Tantras. The practical aspects of both popular and esoteric Hinduism are largely Tāntrika. The Tantra as the mantra and the Sādhana-Śāstra afford us different types of the mantras and their significance and the practical sādhanā of various types— physical, psychical and spiritual. The spirit of the Hindu mind, Hindu ideas, philosophy and religion can be properly understood through discipline and practices which are mainly Tāntrika.

The question may be raised here as to why the Tantras have been abused so much in the present days when they cover two-thirds of Hindu religious rites and half of Hindu Medicine (*bhaiṣajya*). The answer is that the partial and abusive language about the Tantras of so-called orientalists of whom and which we have already stated. Further, this unfortunate development may be attributed to several other factors.

During the latter part of the 18th century Christian

Missionaries came to India to preach Christianity. They utterly neglected Hindu Ceremonialism.[1] Moreover, the Tantras of the real type were not available in those days. There are many who are of opinion that the Tantras are primarily Sādhana-Śāstra and hence '*gupta vidyā*' or secret esoteric knowledge. Such knowledge was kept within a very limited group of spiritual preceptors, and the available records which were of a fragmentary character, and that too in the manuscript form remained beyond the reach of ordinary seekers for a considerable period of time. Moreover, the highly technical character of the significant terms used in the Tantras and the complex and esoteric character of rituals stood as a barrier between the true import of the Tantras and people in general. Professor De la Valle Poussin remarks in the context of the Buddhist Tantra that the essential concepts of the Tantras are of a metaphysical and subtle character. This remark is also applicable in the case of the Hindu Tantra. For instance, the significance of *Śakti-tattva*, *Mantra-tattva*, *Yoga-tattva*, the principles of *Kuṇḍalinī*, *Vīja-mantra* and the like is of a highly subtle, metaphysical and esoteric character.

Besides, the technical terms or concepts such as '*yantra*', '*mantra*', '*mudrā*', '*nyāsa*', '*sādhanā*', '*upāsanā*', '*yoga*' (of different kinds), '*pañcatattva*' and '*ṣaṭ-cakra*' used in the Tantras and practised by the sādhakas, demonstrate the technical nature of the Tantras. The Tantras at present are found in Indian scriptures, and also in Chinese and Tibetan records.

As regards *Varṇāśrama* (*varṇa* denotes four classes such as, *Brāhmaṇ*, *Kṣatriya*, *Vaiśya* and *Śūdra; Āśrama=brahmacarya*, *gārhasthya*, *vāṇaprastha* and *sannyāsa*), the view of the Tantras is well expressed in the following statement:

In the *Āgama-saṁhitā* Śiva Himself has said, those who disregard the Varṇāśrama dharma Oh, Goddess Sureśvari! and offer us blood, flesh and wine, get turned into ghosts, spirits, demons and *brahmarākṣasas*. We should do well to note here that the Tantras do believe in *svabhāva dharma*—in

[1]Harold Bugby, *The Light of Asia*, p. 146.

other words, *Kaūla dharma*,—and in matters of spiritual practice it lays special stress on adhikāra based on tradition.

The above observations together with the relics of the Indus Valley civilization at Mohenjodāro and Harappā and other ancient authentic scriptures conclusively prove the antiquity and authenticity of the Tantra. To sum up, Tantra is of divine origin, realized and realizable in the super-sensuous experience of the yogis, practised by the sādhakas (spiritual aspirants) and expressed in the manners, customs and religious behaviour of the Hindus through age-old tradition. Further, the Tantra forms an essential part of the dynamic aspect of Indian culture. Both in philosophic speculation and in religious practices, it exhibits that spiritual renunciation (niḥśreyas) and material progress (*abhyudaya*) go side by side in the history of Indian thought and art of living. In other words the Tāntric system is an attempt to bridge the gulf between material unfoldment and spiritiual renunciation.

Tāmil School of Śaīvism

A note on the Tāmil School of Śaivism otherwise called the Śaīva-Siddhānta is given below:

The general tendency of this school of thought is that it is a pro-vaīdika system though at present a discordant note is struck by the neo-Tāmilians who hold that the Śaīva Siddhānta is purely and exclusively the Tāmil School of thought and that it has got nothing to do with the Sanskrit Śāstras such as the Vedas and the Upaniṣads. They further hold that *Śiva Jñāna Botham* is an original treatise of the Siddhānta Śāstras, it is not a translation or a paraphrase of Jñānapāda of Raūrava Āgama as is generally held, rather *Raūrava Āgama* is its Sanskrit version.

There are still some who consider Śaīva-Siddhānta of the South as a non-Aryan, non-Vaīdika, unorthodox system and who are indirectly helping the neo-Tāmilian non-conformist movement of the South. In this connexion V. V. Raman Śāstri, one of the foremost Tāmil thinkers, finds that an

independent study of the Āgamas untrammelled by any predilection will prove of inestimable value to these orientalists who would be glad to investigate *de novo* whether the Oupaniṣadika teachings will not be any of the philosophic interpretation that the one accorded to its heretofore by the so-called accepted school of Hindu Philosophy.

The spirit of non-conformism is, however, successfully countered by the Tāmil school which regards Southern Śaivism as well as Śaivāgamas as essentially Vaīdika in thought, a true variant of the Vedas. The view is held by almost all the Tāmil Saints and Savants like Tirumular, Jñāna Sambhandar, Sekkizher, Meyakānda Deva, Arunandi, Kumar Gurupara and others.

Considered opinions of some of the distinguised scholars of Āgamānta Śaivism:

Rev. H. R. Hoisington, translator of *Śiva Jñāna Botham*, says, "The āgamantam which contains the doctrinal treatise given in the work may safely be ascribed to what I would term the philosophical period of Hinduism—the period between the vedic and paūraṇic era."

J. M. Nallaswami says, "when the polity of the sacrifice was given up in favour of the worship of 'Jyoti Linga' (as developed in certain leading Upaniṣadas) and the symbolism of the scrificial ground was invested with more spiritual meaning, then we would seem to have arrived at the period of the Āgamas. The Āgamas brought into use the very same mantras which had been used in the old sacrificial worship, but the offering of the self as a sacrificial oblation was made in the place of the animal sacrifice." The paśu was the animal man and when it was offered as a sacrifice in fire of knowledge (jñānāgni) it became Śiva.

V. V. Raman Śāstri tries to ascertain the date of the Śaivāgamas. He observes on the basis of the internal structure and the style of the Āgamas, professor Vengal's discovery of the Nepalese Mss, of Skanda and Dr. Stein's researches in Central Asia that the Śaivāgamas cannot be placed later than the 3rd century and the 1st Buddhist Council.

Dr. Bernett holds, "At some date, possibly about the beginning of the present era (Christian era) and more probably not later than the 5th century, the inchoate idealism of the older Upaniṣadas was harmonised with the growing belief in the reality of the material principle in nature." The Chief literary document in this concordant is the '*Śvetāśvatara Upaniṣad*' which states that 'Māyā' is the matter, a mode of thought imposed upon real consciousness of self by the will of the Absolute Thought, which is regarded as a personal Deity, Śiva and that this fettered condition is sublated by the free Grace of this Deity inspiring the soul to recognise its true absoluteness and essential unity with him. This body of ideas gradually developed in Kāśmīr, into the spanda and Pratyabhijñā Schools, meanwhile filtering down through various channels into the lands of Dravidians, for whose ancient cults it supplied a theological basis. He concludes, "the elements of the Tāmil Siddhānta, the Sanskrit Āgamas and the Śaīva theology of Kāśmīr are all contained in the 'Śvetaśvatara Upaniṣads' which was canonical long before the days of Śaṁkāra. Possibly it is the integrated school to which Paul Deussen refers as the *Śvetaśvatara school*."

Radhakrishnan says, "In the history of thought it has often happened that a philosophy has been victimised by a traditional interpretation that becomes established at an early date and has thereafter prevented critics and commentators from placing it in its proper perspective. The system of the Upaniṣada has not escaped this fate." Gough, Maxmueller and Paul Deussen also subscribe to this idea.

This being the real position of the Upaniṣada vis-a-vis commentators how could one school of commentators claim the exclusive prerogative of correctly conveying the Upaniṣadas?—It is because of this nebulous and non-descript nature of the Upaniṣads that a legendary tradition goes that sages like Sanatkumār sought of Lakulisa Śiva a clarification of the eternal truth contained in the Vedas and that in response to the entreaty the Lord, in the fullness of His

grace gave out to them the āgamantic truth which is contained in the twenty-eight Śāivāgamas. These fundamental truths of the 'Jñānapāda' of the āgamas are clear and unmistakable and yet conforming to the vital nature of the Vedic scriptures. Apart from this legend, historical research reveals the appearance of the Āgamas just a little prior to period of the Śvetaśvatara Upaniṣad. The syncretism between the Vedic theology and Upaniṣadic teachings on the one hand, and the Āgamantic metaphysics on the other, worked out into a whole system. This is the high watermark of the Divine flow of the delicious floods of the Upaniṣads. Hence the Śaīva-Siddhānta philosophy swears by the Upaniṣads in general because of their amenability to yield to what the former seeks from them and it subsists and shines forth on the Śvetaśvatara Upaniṣad in particular because of the Upaniṣadic sheet-anchor for an āgamāntic metaphysics.

The three entities of God (pati), Soul (paśu), and Māyā (pāśa) are distinct and eternal, while in the bound state of the soul, it is in advaītic union with Māyā and while it is in the freed state the soul lives in advaītic relation with God. This is the central core of the Śaīva-Siddhāntic metaphysics.

Śaīva-siddhānta school— its authenticity

The Siddhānta school recognises three modes of evidence—(*a*) Pratyakṣa, (*b*) Anumāna, (*c*) Śruti. The word Śruti or scripture means and includes not only the Āgamas but also the Vedas or Upaniṣads.

St. Tirumular, the earliest writer on Śaīva-Siddhānta in Tāmil says—"The Vedas and Āgamas, both of them are true, both being the words of the Lord. The first is the general treatise, the latter is a special one."

Sri Nilakaṇṭha Śivācārya, a great commentator of 'Śārīraka Vāṣya' says, "We see no difference between the Vedas and Śaīvāgamas. . . the Vedas are intended for people of first three castes and Āgamas for all."

St. Arulandi Śivam says, "The only real books are Vedas

and Śaivāgamas—'Mudal Nool' the primal revealed texts, all other books are derived from them."

Kumar Guruparar, the original founder of the Kāśi Maṭh, echoes an identical sentiment.

V. V. Rāma Shāstri, a great Vedic cum Āgamic scholar, holds that the Upaniṣads teach the highest indirect truth from the intellectual plane. The Āgamas have a practical end in view and they begin where the Upaniṣads leave. In other words, the Āgamas teach men how to make the indirect truths actual facts of direct realization.

Origin and Nature of the Āgamas

No one can be ever certain or dogmatic about the origin of the Āgamas.

St. Umāpati Śivam, an authority on "Saīva Siddhānta" says, "To save and redeem the souls which lie wallowing in the slash of the three malas and which cannot cross the sea of births and deaths, Lord Parama Śiva first created the Śaīva Āgamas from Kāmikā to Vatul in the form of pure sound. Then He assumed the form of Sadāśiva and transformed those sound-formed Āgamas into verses of words and duly taught them to the ten Śivas and eight Rudras."

Lord Śrīkaṇṭha condensed and classified them into Paūskara Āgamas. Sanatkumār made Jñāna Pāda of this Āgama. St. Meykandadeva made *Śiva Jñāna Botham* and *Raūrava Āgama*. V. V. Raman Śāstri says: 'The Āgama is sometimes used in the sense of Upaniṣads and sometimes in the sense of mystic exegetics giving explicit statement about gnosis.'

The followers of Āgamanta are roughly divisible into the Śuddhaśaīva followers of South India, the Vīra-Śaīva Maheśvara of West India, and the Pratyabhijñā Maheśvara of Upper India including Kāśmīr and Nepāl. Twenty-eight Divyāgamas and upa-Vedas are equally authoritative. They cover the entire spiritual domain of India.

Dr. S. N. Dasgupta in *History of Indian Philosophy* Vol. V, refers to a bhāṣya of Śaṁkara (8th century) on

Brahma Sūtra (II-237) presenting God as only the instrumental cause of the world. The upholders of this view are known as Īśvara-Kāranins. Śaṁkara refers to the Pāśupata system which deals with the five categories—(1) Kāraṇa, (2) Kārya, (3) Yoga, (4) Vidhi, (5) Dukhānta and God as the instrumental cause. Nyāya-Vaiśeṣika speaks of the same kind of causality i.e. effect leading to cause and offers the same kind of argument.

Vācaspati Miśra (840 A.D.) holds that Maheśvaras consist of the (*a*) Śaivas, (*b*) Pāśupatas, (*c*) Kāruṇika Siddhāntins and (*d*) Kāpālikas.

Mādhava (14th century) mentions the Śaivas as Nakulisa-Pāśupata or Lakulisa-Pāśupata, but not as Kāruṇika Siddhāntins specified by Vācaspati Miśra.

Rāmānuja in his Bhāṣya on Brahma Sūtra II, 2.3.7 refers to the names of Kāpālikas and Kālāmukhas as Śaiva-Sects of an antivedic character.

Sri R. G. Bhāndārkar describes on the authority of Śiva-Mahāpurāṇa the names of Kālāmukhas as Mahāvrata-dhārins belonging to the Śaiva Sect. Kāpālikas and Kālāmukhas have no distinct philosophy of their own, but their practices can be distinguished from those of other Śaivas. They indulge in wine, women, and other intoxicating habits. Moreover, the initiation of this sect is different from vedic initiation.

Frazer in his article on Śaivism in the 'Encyclopaedia of Religion and Ethics' says that there are ancient blood-rites and drunken orgies in some well-known temples of South India. One of the Temples he refers to is 'Śrī Śaila'. Śrī Śaila as the Kāpālika centre is also referred to by Bhavabhūti.

The doctrine of 'Karuṇā' has not been found in the same sense in all the Āgamas. 'Karuṇā', usually means extension of grace in Śaiva philosophy. It is further interpreted as a divine creative movement that causes experiences to be enjoyed or suffered by every soul. The Karuṇā of God reveals the world to us as it ought to be experienced. Grace is therefore, no favour in a general sense but it is a

movement in favour of our getting the right desires in accordance with our karma.

In this sense, Grace may be compared with the view of Yoga Philosophy which admits of a permanent will of God operating in the orderliness of the evolutionary creation—'*Pariṇāma Krama Niyama*' for the production of the world and supplying it as the basis of experience in accordance with individual karma.

The word 'Śiva' is supposed to have been derived irregularly from 'Vās-Kāntam'. This would mean that Śiva always fulfils the desires of His devotees. This aspect of Śiva as a merciful Lord who is always prepared to grant any boon for which prayers are offered to Him is very well-depicted in the Mahābhārata and some of the Purāṇas. This all-merciful Śiva is to be sharply distinguished from Śiva as Rudra or Sarva or the God of Destruction. The Pāśupata Sūtra with the 'Pañcārtha Bhāṣya' of Kaūṇḍinya is probably the same as the 'Rāsikara Bhāṣya' referred to by Mādhava in his treatment of Nakulisa Pāśupata Darśana in 'Sarvadarśanasangraha'.

Pāśupata Sūtra is mentioned in Aufrect's 'Catalogus Catalogorum'. It is difficult to say how only the concept of Pāśupata might have evolved from the Mahenjodāro excavations. There is a seal found in which Śiva is carved sitting on a bull, with snakes and other animals surrounding Him, already mentioned. This is the representation in art of the concept of the Lord of Paśus or Paśupati which is found in the pre-Vedic times. The concept of Śiva may be traced through the Vedas and also through the Upaniṣads, particularly so in the *Śvetāśvatara Upaniṣad*.

The Śaīva philosophy and the worship of Śiva had spread itself far and wide throughout the whole of the Peninsula long before the 8th century A.D. We have the sacred temples of Śiva in the north of the Badarikā Āśram, in Nepal, in Kāśmīr, in Prabhāsa, in Kāthiāwār, in Benaras, in Kālighāt and in Rāmeśvara, the extreme south of India.

The Jaina writer Rājaśekhara (middle of the 14th

century) mentions the name of Śaīva Philosophy in the 'Ṣaḍadarśana Samuccaya' and calls it a Yogamaṭh. He says that the Śaīvas admitted 18 incarnations of Śiva. There were also Śaīva teachers among them, it was Akṣapāda who enunciated a system of Logic (Ānvīkṣikī vidyā) in which he discussed the Pramāṇas, and described the sixteen categories that are found in the *Nyāya Sūtra* of Gaūtama or Akṣapāda.

According to Rājaśekhara the Naīyāyikas were regarded as Śaīvas. He regards the Vaiśeṣikas as Pāśupatas.

Excluding the Kāpālikas and Kālāmukhas (non-Vedic sects) we have the Pāśupata śāstra described in the Vāyavīya Saṁhitā, the Śaīva philosophy of Śrīkantha as commented on and elaborated by Appaya Dīkṣita and the Śaīva Philosophy as expounded by King Bhoja of Dhārā in his '*Tattva Prakāśa*' as explained by Śṛkumār and Aghore Sivācārya. Vīra-Śaīvism which was explained in a commentary on Brahma-Sūtra by Śrīpati Paṇḍit.

The philosophical difference between Meyakānda and Śrīkaṇṭha is quite remarkable. Śrīkaṇṭha thinks that the world is a transformation of the *Cicchakti* of the Lord. It does not speak of the āṇava mala and is apparently not in favour of Jīvanmukti. Śrīkaṇṭha appears to establish his system on the basis of Śruti. Meyakāndadeva on the other hand appears to establish his system on the basis of inference.

Between the qualified Monists (Viśiṣṭādvaītavādins) and the Monists (Advaītavādins) in Śaīva philosophy we have a system of thought representing the Monotheistic point of view.

The view appears in diverse forms in which God is sometimes regarded as being established in upholding the universe and sometimes beyond it, i.e. it is held that God is beyond the world and has created it by the material of His own energy; at other time it has been held that God and the power of God are one and the same. It is in this way that a compromise has been made between the Theory of Grace and the Theory of Karma. The fact that both the Naīyāyikas and the Pāśupatas think that God

can be established by inference, and that the Grace of God is ultimately responsible for all our experience, naturally leads up to link together the Nyāya-Vaiśeṣika view with the Pāśupata view. The tradition is preserved in two works—*Ṣaḍadarśana-samuccaya* of Rājaśekhar and Haribhadra with Guṇaratna. But in Śaivism and Vaiṣṇavism bhakti or devotion to God came to be regarded as a criterion of faith.

In the '*Sarva-Darśana-Sangraha*' of Mādhavācārya (14th Century), we find a system called Nakulisa Pāśupata, the Śaiva system based on *Tattva Prakāśa* by Bhoja and the Pratyabhijñā system of Kāśmīra.

The Āgamic Śaivism belongs primarily to the Tāmil Country, the Pāśupata to Gujarāt and Pratyabhijñā to Kāśmīr and the northern parts of India. The vīra-Śaivism is found mostly among the Kannaḍa-speaking areas. Schomerous points out that it is sometimes claimed that the Āgamas were primarily written in Dravidian languages in pre-historic times and that they owe their origin to revelation by Śiva to Nandi-perumal in the form of Śrīkanṭha Rudra on the Mahendra Hill in Tirunelveli district. Owing to a great flood many of these twenty-eight Āgamas were lost. The rest are now available in the Sanskrit translations and even the existing Dravidian texts abound with Sanskrit words. But this claim cannot be substantiated in any way. The reference to the Āgamas is found in the Vāyavīya Saṁhitā of the Śiva Mahāpurāṇa and the Suta Saṁhitā.

In the Suta Saṁhitā (Pt. I; Chap. II)—we find that the Vedas, Dharmaśāstras, Purāṇas, Mahābhārata, Vedānga, upa-Vedas, the Āgamas such as Kāmikā, the Kalpa and the Lakula, the Pāśupata, the Soma and the Bhairava Āgamas are mentioned in the same breadth as forming a cognate literature.

The Philosophic Views—Sarvadarśana Sangraha

The Āgamas contain some elements of philosophic thought—but they are more interested in religious affairs. Each Āgama contains a Vidyāpāda in which the general philosophical views are enunciated.

The Mṛgendra Āgama has often been quoted in the Sarva-Darśana Sangraha. This is the subsidiary part of Kāmikā Āgama which is one of the oldest available Āgamas referred to in the Suta Saṁhitā (6th century).

Mṛgendra Āgama opens the discussion of how the old Vedic forms of worship became superseded by the Śaīva cult. It was pointed out that the Vedic Deities were not concrete substantial objects but their realities consist of the mantras with which they were welcomed and worshipped and consequently Vedic worship cannot be regarded as a concrete form of worship existing in time and space.

Chapter II holds that Śiva is devoid of all impurities and that He is the instrumental cause of the world.

The Śaīva Āgamas discuss the main problems of creation, preservation, dissolution, veiling up of truth and Grace.

Consciousness is of the nature of intuitive knowledge and spontaneous action *Caītanyam Dṛka-Kriyā yat*. This consciousness always abides in the soul.

Existence of Śiva as instrumental cause is ascertained through inference of body. (36 Tattvas, 'Tattvaprakāśa' of Bhoja).

The source of all bondage is Māheśvari Śakti which helps all people develop and grow in their own disposition. This Śakti is again said to be all-merciful.

The Śaīva view accepts Satkāryavāda. The Mala is regarded as the unholy seed that pervades the whole world and manifests through it and it is ultimately destroyed. It is through these manifestations that one can infer the existence of God.

The individual souls are all pervasive and they possess eternal power of God, the Almighty. The only trouble is that on account of the veils of Māyā they are not always conscious of their own nature. It is through the action of Śiva that these veils are so far removed that the individual souls find themselves interested in their experience. This is done by associating the individual minds with the thirty-six tattvas produced from the disturbance of Mahāmāyā and Māyā. Kāla means that which moves anybody. The individual

has to await the Grace of God for being associated with the Kalās for all his experience, as he is himself unable to do so on his own account. The Karma done by a man also remains embedded in Prakṛti and produced by the category of Niyati.

In the Contemporary Indian Philosophic thought, the Tantra has asserted itself and assumed a new form both in the fields of theoretic understanding of the fundamental principles in general and Spiritual practices in particular. The system has emerged as an attitude of Indian way of life.

The above account of different views of the Tantras in general shows that the system is so vital and wide in its scope that it may be characterised as pre-Vedic, Vedic, post-Vedic, pro-Vedic and anti-Vedic at the same time.

In fine, it may be said that the Āgama/Tantra Śāstras are neither exclusively vaīdika nor essentially non-vaīdika but *vaīdika/non-vaīdika* both and are not at the same time. It should be noted here that every religious Scripture of the world bears some common characteristics. In India amongst different systems of philosophy such commonness is obviously present though differences are found regarding both attitude and argument. This shows the progressive trend of the Indian mind. The Tantras bear close affinity with the system of Sāṁkhya, in so far as twenty-four Prakṛti tattvas are concerned, with Buddhism and the Advaīta Vedānta in respect of Spiritual experiences and with Vaīṣṇavism as to esoteric practices. The mystical side of spiritual experiences of every system of thought after all is more or less identical.

We shall conclude this section by citing some specific charges against the Tantras and see how far these charges are justifiable.

Some specific charges against the Tantras: Their Refutations

The charges are:

(1) The Tantras are not the ancient authentic religious Scriptures of the Aryan race and as religious scriptures they are not acceptable throughout India. They are the creation of Bengalees and their injunctions have been in practice only in Bengal (Gaūḍa). Further, the Bengalees are believers in self-determination (svātantrya) and have full confidence in their own strength, and the Tantras propound precisely such an attitude of life.

(2) Amongst the Mahāyāna Buddhists worship of deities such as Tārā, Vajrayoginī, Kṣetrapāla and others have been in vogue and there are in Mahāyāna Buddhism mantras, vījas and japas specifically prescribed for propitiating the deities. So if similar gods and goddesses are worshipped in the Hindu Tantras and if identical mantras, vījas and japas are enjoined for their worship then Hindu Tantras must have originated from the Mahāyāna sect of Buddhism.

(3) The aboriginal tribes in India are worshippers of śakti (power) spirits, ghosts, serpents, trees and the like and such practices are found in the tradition of tāntrika worship. Hence the tantras owe their origin to the so-called barbaric tradition.

As against the first charge it may be said that it is unwarranted and not based on historical facts. The influence of the tāntrika tradition is to be found not only in Bengal but throughout India. It may be mentioned in this context that just as the higher castes of the Bengalees are divided into different religious sects such as Śākta, Vaiṣṇava and Śaiva, so are the people of Kāmarupa, Mithilā, Utkala, Kaliṅga and the Paṇḍits of Kāśmīr. These religious sects fall under the five-categories of worshippers (pañcopāsakas) recognised in the Tantras. The mantras of those sects are primarily Tāntrika. In the contemporary history we find in the Southern Part of India (Dākṣiṇātya) there are many

paṇḍitas such as M.M. Subramanya Śāstri who are initiated in Śakti mantra and hence belong to the Śākta fold. Likewise, the late M. M. Rāma Miśra Śāstri, M. M. Rāma Śāstri Bhāgavatācārya and many others belong to the Vaīṣṇava fold. Śivakumār Śāstri and many others are Śaīvas. The great Rāmānujācārya and Mādhavācārya were devout Vaīṣṇavas. In Vrindāvana there are many Śākta and Vaīṣnava Brahmins, though amongst the higher castes in Mahārāshtra and other South-Western States, Śaīvas and Vaīṣṇavas are more numerous than the Śāktas. The followers of Pāśupata and Jaṅgama cults are Śaīvas. Further, in the north-west region of India many are initiated in the 'Rāma Mantra' and this mantra is found only in the Tantra. Interestingly the priests of Kāmākhyā Devi are all Vaīṣṇavas. Such instances may be multiplied by the few, given above prove conclusively that the charge that the Tantras are of Bengal origin and is not acceptable throughout India is not based on facts. More about this will be discussed later on.

The second charge that the Tantras follow Mahāyāna Buddhism is also not acceptable from a historical/traditional point of view. The argument in favour of this charge is as follows: because in the Buddhist Tantras of the Mahāyāna sect we find the worship of Tārā, Hayagrivā, Vajrayoginī, Kṣetrapāla and other gods and goddesses and because the worship of similar deities together with corresponding mantras, vījas and japas is also found in the Hindu tantras, therefore, the latter is derived from the former. The basis of this argument is that similarity between two religious cults in respect of some of the religious practices in the field of worship implies that one is derived from the other. This is a bad analogy. On the strength of identical religious practices it could very well be affirmed that the Mahāyāna school of Buddhism owes its origin to the Hindu Tantras. The question may be reasonably raised in this context that if the Hindu mind was deeply moved by the teachings of Buddhism, why should it concern itself with the externals of Buddhism only and not with the fundamental tenets of

the Buddhist religion? Why, in other words, should the Hindus, instead of striving for Baūddha *nirvāṇa*, stand before Buddhist deities and with folded palms pray for beauty, victory, glory and destruction of foes? Further, there is a great difference between the yoga undertaken for the extinction of all desires and the yoga practised with a view to the acquisition of power and wealth and destruction of foes.[1] It may be mentioned here that the Bhāgavadgītā preaches niṣkāma karma (right to work only and not to the fruits thereof) which might lead to the acquisition of knowledge akin to Baūddha Nirvāṇa. Can anybody say on this account that the teachings of Bhāgavadgītā are influenced by Buddhist ideas? Further, in the Tantras there is a provision for sakāma karma (work with some object in view i.e. power, wealth, beauty etc.), and this is contrary to the spirit of Buddhism. Moreover, Hinduism stands differentiated from all other religions. It provides different forms of religious practices for persons having different dispositions and degrees of competence (adhikāra). This does not fit in with the principles and practices of Buddhism. Yet another point may be made in this context. Śākyamuni's renunciation (vaīrāgya), his loss of faith in Hinduism and his discovery of the new path whereby man shall escape infirmities of old age and death and achieve final extinction of sorrows cannot obviously have any bearing on the practices of the Tantras.

Again, in Buddhism, out of pity for all living creatures, sacrifice of animals is forbidden; but Tantrism has ordained sacrifice of goats, buffaloes and other animals before the altars of gods and goddesses. If there is anything in Buddhism which might prove attractive to human minds in general, it is its prohibition against slaughter of animals an ordinance

[1] It is true that in a particular type of Tāntrika Sādhanā there is a provision for practices (kriyā) alleged to be malefic, such as *māraṇa. ucāṭaṇa*, *vaśīkaraṇa* and *stambhana*, otherwise called abhicāra; but it is specifically stated in the Tantras that in no circumstances should such practices be directed or motivated towards the satisfaction of any selfish end. The Tantras, being primarily of practical and realistic nature, provide such practices as guards against evil-doers and doings. Further, the said practices have no physical bearing, they work only in the psychical region.

which melted the hearts of a large number of men, including Hindus and Buddhists. It is hardly probable then that Hinduism should omit that portion of Buddhism which is fundamentally attractive to human hearts and accept some external forms which do not accord with the fundamental tenets of Buddhism, especially the concept of *Nirvāṇa*. Let us now state some of the instances of animal sacrifice performed in the sacrificial rites (yajña) which lasted a hundred years. Saũnaka and other Ṛṣis used to listen to the recitation of the Śrīmad-Bhāgavat[1] from the mouth of Suta and they used to sacrifice animals there. In the Aśvamedha yajña (horse sacrifice) which king Yudhiṣṭhira performed under the guidance of Kṛṣṇa a horse was killed and offered to the *deities*. Kṛṣṇa himself hunted a boar under the command of Vāsudeva for the satisfaction of the Pitṛs in a śrāddha ceremony. The eleventh skandha of the Srimad-Bhāgavat explicitly states that killing of animals in yajña is no killing in the ordinary sense; it is a sort of sacrifice of the ego and ego-centric disposition.

To resume the former discussion, it may be mentioned that many of the vaīśyas of Mathurā were converted to Buddhism and some of them to Jainism. Subsequently, being greatly moved at the sight of Caītanya and listening to his preachings of love for Kṛṣṇa, they were drawn back to Hinduism. First, they felt some hesitation to return to the Hindu fold, on the ground that in Hinduism slaughter of animals in different *yajñas* was almost mandatory. It was perhaps at that time that the Vaīṣṇava teachers were preaching that the killing of animals was not a necessity for their cult, and in that way they succeeded in converting the Buddhists and Jainas to their faith. Probably it was from then that the Vaīṣṇava families abandoned animal sacrifice on the occasion of the Pujā ceremonies. All these reasonably demonstrate that the Buddhist teachers grafted on their own codes some of the Hindu practices of worshipping different gods and goddesses together with vījas and mantras and called themselves Mahāyāna Buddhists, a

[1] *Srimad-Bhāgavata*; Sk. I.

sect which came into existence long after the passing away of Buddha. Further, it may be mentioned here that in Lalita-vistāra,[1] the biography of Śākyasiṃha, it is stated that Buddha was well conversant with Nigama, Purāṇas, Itihāsa and the Vedas. When both Veda and Nigama are mentioned in the same context, the later term refers to the Tantras which go by both the names, Āgama and Nigama. How is it possible then to maintain that the Hindu Tantras originate from the Mahāyāna sect of Buddhism when Buddha himself in his life-time has explicitly referred to Nigama vis-a-vis Tantra?

Again, Śākyasiṃha is said to have addressed the Bhikṣus thus: "There are fools who seek protection of, and pay obeisance to, Brahmā, Indra, Rudra, Viṣṇu, the Devī, Kārtikeya, Mother Kātyāyani, Gaṇapati and others. Some perform *tapasyā* (ascetic practices) on the cremation ground and at the crossing of four roads. "Speaking of the practices of heretics, he once referred to the use of wine and flesh in some special form of Tāntrika sādhanā. If Tāntrika form of worship had not been in vogue before the advent of Śākyamuni (Buddha), how could he know and refer to it? The greater antiquity of the Tantras obviously invalidates the aforesaid analogical argument. If the analogy is taken for what it is worth, it is found to ignore the fundamentals of the Tantras and Buddhism and touch only some superficial aspects of the two systems in regard to the worship of some of the gods and goddesses. But even in this limited sphere we detect cases where the analogy does not apply. There is, for instance, perceptible dissimilarity between the Tāntrika and Buddhist vīja mantras for the worship of the goddess Nila Sarasvati. The goddess is accepted in both the systems. In spite of these fundamental differences between Buddhism and Tantrism one might imagine that as both the systems grew on the soil of India, there ensued over the centuries a process of cultural synthesis, especially in the field of religious practices, resulting in a mutual exchange of ideas, and this was precisely what occured in the sub-

[1] *Lalita-vistāra* XI, Ch. V, Sl. XIII.

sequent periods of history which is clearly evidenced by the similarity in religious practices between the Sahajayāna, Mantrayāna, Nātha and Sahajiyā cults of Buddhism on the one hand and Śaīvism on the other.

As regards the third objection, stated before, one may ask, who are those persons called barbarian aboriginals? Were such aboriginals, Dravidians, Oḍras and Paūṇḍrakas? Should we suppose that Bengalee paṇḍits composed the Tantra śāstra in imitation of the practices of the Dravidians inhabiting the distant south? Or should we suppose that the Tāntrika systems were adopted from the Muṇḍās, Sānthāls, Gāros, Meches, Kuches, Khāsiās and the primitive inhabitants of Assam? But this is absurd for the concept of Śakti in different forms is found in almost every literary work of India and its influence is found in Kāmākhyā, Vindhya hills, Kāśī, Vṛndāvana, Rājasthāna, Trihut, Haridwār and so on. A historical survey of the religious practices prevalent in those days of ancient India does not support the view that because the Tantra advocates the worship of Śakti, therefore, it is of recent origin and that the advocates of this Śāstras are Bengalees.

Sometimes it is said that the Yoginī Tantra is of recent origin and at most only three hundred years old. But presumably this is not a correct assessment of the age of the Yoginī Tantra. As against such assessment it can be mentioned that Raghunandana Bhattāchārya, the great smārta, and Kṛṣṇānanda Bhaṭṭāchārya, Agamavāgīśa, a contemporary of Śrī Caītanya, have in their works, *Smṛti-Tattva* and *Tantra-sāra*, quoted and referred to Yoginī Tantra as an authentic work on the Tantra. There are scholars, again, who are of opinion that because the term 'tantra' is not specifically mentioned in the 'Svarga-varga' of Amarakoṣa the Tantra is not to be considered as any authentic scripture. But it should be noted that the names of some other ancient scriptures such as 'Atharva-veda', have not been mentioned there. Those scholars have not noticed also that in the *nānārtha-varga* of Amarakoṣa there is mention of 'Āgama-śāstra' another name of which is 'Tantra'.

Mādhavācārya, the commentator of the Vedas, has in dealing with the Pātañjala system in his compilation of different systems of Indian philosophy, called *Sarva-Darśana-Saṃgraha*, quoted many passages from the 'Tantra śāstras' particularly with reference to what is called tenfold disposition (daśavidha saṃskāra). Vācaspati Miśra, the great commentator of the six systems of Indian philosophy has in his commentary on the Pātañjala system spoken of the practice of meditation (dhyāna) as of Tāntrika origin. Srimat-Saṃkarācārya has in his Śārīraka-Bhāṣya mentioned the determination of six bodily centres (saṭcakras) of the Tantras. It is hardly necessary to say that none of the three great Ācāryas is a Bengalee. Further, before the compilation of Kṛṣṇānanda's Tantrasāra there had been many compilers of the Tantras such as Rāghavānanda, Rāghava Bhaṭṭa, Virūpākṣa, Govinda Bhaṭṭa, to mention only a few. Kṛṣṇānanda in his observation upon the goddess Nila Sarasvati in his 'Tantra Sāra' says, 'said by even Śaṃkarācārya'. The famous Hymns of Śakti such as *Ānandalaharī* and *Dakṣināmūrti-stotra* are works of Śaṃkarācārya. Besides, there are many important compilations of the Tantras such as Rāmārcanā-Candrikā,[1] Mantra-Muktāvalī, Sāra-Saṃgraha, Bhuvaneśvarī-pārijāta, Sāradā-tilaka, Tripurā-Śiva-samuccaya, Svacchanda-saṃgraha, Sāra-samuccaya, Mantra-tantra-prakāśa and others. These compilations were prepared long before the time of Kṛṣṇānanda and Raghunandana.

Further, the observation that Tantra-śāstra is of recent origin, because it provides for the worship of Śakti is applicable *mutatis mutandis* to the Vedas, Upaniṣad and Mahābhārata and also to the Purāṇas. The Purāṇas are replete with innumerable instances of the story of the goddess. The Mārkaṇḍeya-Purāṇa, Brahma-Vaīvarta-Purāṇa, Bhaviṣya-Purāṇa, Padma-Purāṇa, Devī-Purāṇa and Kālikā Purāṇa are full of praises for the Devi Śakti and recommend

[1]Passages from Rāmārcanā-Candrikā have been quoted by Vācaspati Miśra (Jr.) in the chapter of Vāsanti Pujā in his Kṛtyacintāmaṇi. This proves the antiquity of the Tantra.

appropriate worship. What we find in the Purāṇas are anticipated in the Devisukta (10th Maṇḍala) and the Lakṣmisukta of the Ṛgveda and the Sarasvatisukta of the Yajurveda. Readers of the CHĀNDOGYA and other Upaniṣads are aware of the incident in which Umā, the daughter of the Mountain, riding on a lion in a blaze of light, appeared before Indra and other gods in order to prove that it was not by their own power that they lived and moved, it was by the grace of Mahāśakti that everything was done. The Mahābhārata contains hymns in honour of Devi Śakti in many places.

Particular reference may be made here to the Śānti Parva of the Mahābhārata Yudhiṣṭhira enquired of Bhiṣma about Mokṣa-dharma. Bhīṣma said in reply that in the Vedas different forms of worship are contemplated according as predispositions and degrees of competence vary from man to man. The words of the Vedas are true and from the words of the Vedas have come the 'all-embracing Vedas'. Here the term 'all embracing Vedas' stands for the Tantras. In the Śānti-Parva again Mahādeva speaks to Dakṣa of a vow (vrata) called Pāśupata vrata which belongs to the Tāntrika system. The said parva also mentions the name of the Pañcarātra which is an important text of the Vaiṣṇava Tantra. It narrates an incident which clearly refutes the charge that Tantra-śāstra is of recent origin. In the satya-yuga Rudra, engrossed in Yoga, revealed Tantra-sāstra to the Bālakhilya Ṛṣis, but those revelations were lost due to the influence of the Māyā-Śakti of Rudra. Subsequently, those revelations appeared in a reoriented form. In the context of Pañcarātra Tantra Rāmānuja in his *Śrī Bhāṣya* uses expressions like elucidated by Nārāyaṇa Himself, and with reference to non-vedic offerings and practices he makes no mention of the cults of Yoga and Pāśupata. He writes, 'Sāṃkhya, Yoga, the Pañcarātra, the Vedas and the Pāśupata are considered as self-evident and cannot be disproved by reasoning. 'The Suta-Samhitā forms part of the Brahmagītā. Brahmā is the speaker there, the subject matter is Śaṃkara and the commentator is

Mādhavācārya. Each chapter of this commentary ends with the expression, "Arya Mādhavācārya, an inhabitant of Kāśi, a devotee of Śakti in action, a servant of the lotus feet of the three-eyed Deva and an illuminator of the path of the Upaniṣada".

There are many commentaries on the Nṛsiṃha Tāpanīya Upaniṣad, one of which was written by Bhagavān Saṃkarācārya and another by his great preceptor (Parama Guru) Gauḍapādācārya, known by the name of Munindra. Kullūka Bhaṭṭa, the commentator of Manu Saṃhitā, has in his note on the 1st śloka of Ch. II quoted a passage from the work of Hārīta which reads—"Now we shall explain Dharma, Dharma is based on the authority of Śruti. Śruti is of two kinds—Vaīdika and Tāntrika".

In some authoritative works Tantra-śāstra is termed 'Rahasya' (mysticism) and 'Vidyā (Meta-Science) in addition to Āgama and Nigama which last, again, is in certain contexts used in lieu of the Vedas.[1]

The Vṛddha Hārita Saṃhitā gives a full account of the Tāntrika form of initiation (dīkṣā). The Uṣānah-Saṃhitā makes a clear reference to the aforesaid Pañcarātra and pāśupata dharma. The Vyāsa-Saṃhitā recommends japa of the *Guhyavidyā* and worship of Rudra together with *Gāyatri*. It should be noted here that probably Gāyatrī for Rudra and similar other gods (devatās) can be found in the Tantras. In the Vṛddha-Gaūtama-Saṃhitā there is a list of the names of the authors of Dharma-Śāstra. In this list are found names of Brahmā, Umā and Maheśvara. Like the Purāṇas, the Smṛtis and the Saṃhitās refer directly or indirectly to the Tantra, but in the Tantra there is no such reference either to Smṛti or to Purāṇas. All these reasonably show the great antiquity of the Tantras. There is a great Tāntrika scripture called 'Śaīvāgama'. One of its commentators is the Great Abhinavagupta, the propounder of Kāsmīra Śaīvism, otherwise called Pratyabhijñā. Kṛṣṇānanda in his Tantrasāra has quoted some of the sūtras of

[1] 165th Śloka, chapter II of Manusaṁhitā; 16th śloka of the IV Brāhmaṇ in the IInd Varga of Bṛhadāraṇyaka Upaniṣad.

the said Āgama as authoritative. This shows affinity between Kāśmīra Pratyabhijñā and Śāktādvaītavāda prevalent in the eastern region of India.

To conclude this section we may cite some of the representative opinions about the Tantras and state some of the main characteristics of the same. Professor Masaharu Auzaki in his 'History of Religion in Ancient India', after citing 'Rājatarangiṇī' as evidence of Tāntrika worship at the time of Aśoka (240 B.C.) says that without doubt the Tantra began to appear even before Nāgārjuna (200 A.D.) and that in absorbing Buddhism it has been successful despite all efforts to the contrary. In fact, as regards Buddhism, Tantra stands for a Hindu conquest. 'Tārā-Tantra' has stated that Buddha and Vaśiṣṭha were Tāntrika seers and 'Kulabhairavas'. Professor Heyman Wilson says that the Tāntrika Tradition is not the work of a day, it has a long history behind it. Creation, maintenance and dissolution, propitiation of gods and goddesses, religious cum spiritual practices, purascarana, ṣaṭ karma, dhyāna, yoga and similar other practices have been discussed in the Tantras.[1] Professor Cowell says that the Tantras form a branch of literature highly esteemed, though at present much neglected. Professor Sir Monier Williams in the Indian wisdom has mentioned about the Tantras.

[1]See *Varāhi Tantra.*

CHAPTER II

ONTOLOGY OF THE TANTRAS

The dictionary meaning of the term 'ontology' is the science that treats of the principle of pure Being: that part of metaphysics which treats of the nature and essence of things. By science is meant discipline and regulation. The essence and nature of a thing imply the constitutive elements and regulative principles minus which things are not what they essentially are. Things as they appear are not essentially so, for, there is a difference between the appearance of a thing and the thing as it is, that is, the reality of that thing. The appearance side of a thing is a matter of sensibility, in other words it is received through the senses. The mind as consciousness being one of the senses (eleventh sense) is the principle of synthesis. The reality part is the constitutive or regulative part of a thing without which it cannot appear as a phenomenon. Apparently this phenomenal world is the world as given in which individual human beings live. The constitutive elements of this phenomenal world as given are called 'Pañca Mahābhūtas' such as Kṣiti (earth), Ap (water), Teja (fire), Marut (air), Vyoma (heaven) and these originate from their corresponding subtler elements called 'Tanmātras', namely, 'Gandha' (smell), 'Rasa' (flavour), 'Rūpa' (colour), 'Sparśa' (touch) and 'Śabda' (sound). The human body in its grossest physical form is constituted by the five bhūtas. Next comes the question of the senses (Indriyas) which are of two types: Senses of action (Karmendriyas) and of Cognition (Jñānendriyas). The five Karmendriyas or senses of action are as follows—Speaking (Vāgendriya), Handling (Hastendriya), Locomotion (Padendriya), Excreting (Pāyuindriya) and Sexual action and restfulness (Upasthendriya). The Jñānendriyas are (*i*) Smelling (Ghrāṇendriya), (*ii*) Tasting (Rasanendriya), (*iii*) Seeing (Cākṣurindriya), (*iv*) Feeling by touch (Sparśendriya) and (*v*) Hearing (Śravaṇendriya).

It should be noted here that the Indriyas are not sense organs proper though they are so called; they are powers which operate through the sense organs. Further, these sense-organs are the products of 'Ahaṁkāra' which comes from the inner instrument or the psychic apparatus called Antaḥkaraṇa. Antaḥkaraṇa consists of such principles as, 'Buddhi' (Intelligence), 'Ahaṁkāra' (Sense of 'I') and the Manas (Unity of Apperception). The background or the presupposition of the above-mentioned twenty-three principles (5 Mahābhūtas + 5 Tanmātras + 5 Karmendriyas + 5 Jñānendriyas + Manas + Ahaṁkāra + Buddhi) belong to unmanifest 'Mahat' or 'Prakṛti', that is, sattva, rajas and tamas in a state of equilibrium.

The physical (sthūla) aspect of the individual body (śarīra) consists of the five gross elements (Pañca Mahābhūtas) with the Prāṇa Śakti (Vital energy) sustaining it; manas, ahaṁkāra, buddhi together with five tanmātras form a group of eight called '*Puryaṣṭaka*' or '*Sūkṣma Śarīra*' (subtle body). Death is nothing but the *Separation of the soul from this subtle body* (Sūkṣma Śarīra). In each individual there is a power called 'Kuṇḍalinī Śakti' (Coiled Serpent) which when awakened gives rise to a state of mind helpful to spiritual endeavours.

Tāntrika ontology has a characteristic all its own. First, it is not epistemology-oriented ontology, rather the ontic Being always stands as a prius to all possible grades of consciousness; it considers the individual in the perspective of universal consciousness inalienably associated with the Being as such. Secondly, it takes the individual self both from microcosmic and from macrocosmic points of view. Man is regarded in this system as the central point round which the entire heavenly choir moves. Man in the physical, psychical and the spiritual and his full-fledged development form the keynote of the Tāntrika system of philosophy. The essential nature of self as such is '*I-in-fullness*' or 'Śiva' with its unstinted freedom as Śakti. The subsequent tattvas follow as a matter of course. The Transcendent Parama Śiva as *Anuttara* is not a Tattva proper, It goes beyond Tattva. The

Paramā Śakti as pure-consciousness (citi Śakti) lies embedded in the 'That' as 'What'. Thirdly, the Tāntrika ontology propounds the theory of 'Ābhāsa vāda' as against the theory of 'Avaccheda vāda'. Fourthly, in the Tāntrika ontology Tattvas are analysed both from subjective and objective points of view with a necessary spiritual prius which is neither subjective nor objective. Centering round the Spiritual history of man the Tāntrika ontology considers the different grades of the universe/universes and its corresponding tattvas on the one hand and man's essential nature as Śiva on the other. Man in the Tantras is considered from physical, psychical and spiritual points of view together with each of its tattvas and corresponding bhuvanas. There is a tendency in the modern European thought to enquire about the authentic existence of man through his essential characteristics of freedom and consciousness. By authentic consciousness is meant to be some sort of pure awareness of one's own consciousness. Consciousness properly analysed has got different dimensions. We have already mentioned that ontology is a search for Being. It tries to understand the relationship between beings as they are grounded in Being. This school of Modern European thought construct ontological structure on the basis of Being as Pure consciousness or in other words, *Being-for-itself* and *Being-in-itself*. This attitude of pure consciousness as *Cit* grounded in Being (Sat) and relation between them forms a unity or in other words *Sāmarasyā*. Śiva-Śakti bears close affinity with the Tāntrika Ontology from the point of Cosmic Evolution.

There are also thinkers who find resemblance between Tāntrika ontology and modern science and technology. They think that the Tāntrika ontology can be pictured into a model which may be roughly compared to the cybernatic model of modern science. The model is intended to describe a process of *creativity* which is *Self-çorrective* and any excess of the dynamic flow of creative energy would be checked by the mechanism itself. The said resemblance between the Tāntrika ontology and the model of modern science and technology does not stand for Tāntrika ontology is essentially

spiritual by nature realizable in terms of experience and aspires after arriving at the Supreme Being as *I-in-fullness (Pūrṇāhanta)*.

Alluding to Śākta system of thought, the Supreme Reality is called *Saṁvit* which is pure and Self-luminous. It is not conditioned by space, time and causality. *Saṁvit* may be characterised as 'Śiva-Śakti Complex' that is Śiva in terms of Infinite Light. (Prakāśa) and Śakti, that is unstinted freedom, which is inalienably associated with the said Infinite Light: This unstinted freedom is called '*Vimarṣa*' or '*Svātantrya*' in the Tantras. The relation between Śiva-Śakti goes beyond all sorts of characterizations, it is a mystery realizable in the light of Self-expression as Consciousness.

The principle of Creation, according to Śākta view is the play of the ever active power (Śakti) in the form of self-limitation (tirodhāna) involving the appearance (sṛṣṭi) of the universe. Saṁhāra (dissolution) is just the power in reverse order that is, the self-expression (anugraha) of the same power, and finally absorbed in the Reality. *Sthiti* is the intermediary state of *Sṛṣṭi* and *Saṁhāra*. It should be noted here that the five-fold activities (Pañca kṛtyas) of Śiva consist of creation (*sṛṣṭi*), sustenance (*sthiti*), dissolution (*saṁhāra*), self-limitation (*tirodhāna*) and expression (*anugraha*). It should be noted here that the five-fold activities attributed to Śiva is to be considered from the appearance side of the universe or universes, but from the ontic point of view Śiva is pure *Sentience* as relvealation revealing itself through consciousness.

Now the question is— Is the creation 'Real' or 'Kalpanā'? Both Advaīta-Vedānta and Śākta-Āgama agree that creation is a Vikalpa or Kalpanā. How does this creation as a vikalpa emanate from *Saṁvit* which is all pure and free from vikalpa? The Vedānta says, 'It does not so emanate, but is a part of a beginningless process (in spite of cyclic beginning) going on within the domain of 'Māyā' or matter and super-imposed on Saṁvit or Brahman that reveals it a process which is not in any way initiated by it.'

The attitude of Śāktāgama is different. It believes in 'Svātantrya' or power in the Saṁvit to generate movement, though it is only 'Ābhāsa' and externality is only apparent. The universe is within the 'Power' and power is within the 'Absolute'. Hence it is clear that according to Śākta standpoint the world is not unreal.

With this short note in view, let us now state the principles of the Tāntrika Ontolcgy in the following order:

Tattva Prakāśa of Bhoja with commentary by Aghora Śivācārya; Paūskara Āgama; Pañcarātra Treatise; Saīva Siddhānta or Tamil School of Śaivism; Siddhānta Theory of Evolution; Demonstration of the Theory of Evolution/ Manifestation through sketches ; The Philosophy of Śrīkaṇṭha; Kāśmīra Saivism—Statement of main doctrines of the system and their analysis; Śaīva theory of Creation/ Manifestation; The concept of Kalā in Śaīva-Śākta system of thought; The Principle of Kāla (Time); The Krama Tantricism of Kāśmīra; The Ontology of Vīra Saivism and Lingāyet Sect; finally Śākta Theory of Evolution and thirty-six Tattvas.

The Tattva Prakāśa of Bhoja with commentary by Aghora Sivācārya:

The work opens with an elaborate discussion of the Lord called Pati as consciousness (Caītanya) with Its nature, character and functions. Consciousness is defined there as of the nature of knowledge and action (Caītanyam Dṛk-Kriyāvat). The Lord (Pati or God) has got five functions such as Creation (Sṛṣṭi), Preservation (Sthiti), Dissolution (Saṁhāra), Self-limitation (Tirodhāna) and Self-expression or grace (Anugraha). Apart from these five essential functions Śiva has got two other powers such as Bindu and Māyā which may be said to be adventitious powers (Parigraha Śaktis) of Śiva. These two powers constitute the materials of the world. The work comprises of four parts: (1) Jñāna Pāda, (2) Kriyā Pāda, (3) Yoga Pāda and (4) Caryā Pāda. The first part deals with philosophy proper. Construction of temple, selection of the soil, abhiṣeka, yoga

practices, ethical duties and similar other observances cover second, third and fourth parts respectively.

In the Śloka 5 of the said Treatise three fundamental categories such as Pati (Lord), Paśu (Jīva) and Pāśa (Wrappings) are stated. Paśu is otherwise called 'Aṇu' or Individual-self and Pāśa signifies five-fold objects such as 'Mala', 'Bodhaśakti', 'Karma', 'Māyā' and 'Bindu' together with their evolutes.

Śloka 6 speaks of liberated selves who are similar to Śiva i.e. *Śiva-Sāmya*, they are similar but they are not identical with Śiva. The Selves who are similar to Śiva are called 'Vidyeśvaras', in so far as they have their powers of omniscience like Śiva. They have their bodies made up of Bindu (Baīndava Śarīra). They transcend the world of māyā and they are free from malas; they are placed as the head of the very high order of the universe. But they are not absolutely free from the disposition of a particular mala (Adhikāra malam viśeṣa) and hence they are not completely identical with Śiva or fully Śiva-possessed. They do not enjoy the supreme state of freedom in terms of possession. These almost free selves acquire freedom in an indirect way and that is why they may be characterized as '*Gaūṇu Muktas*'. The state of mantreśvaras is lower than the state of vidyeśvaras for mantreśvaras have the slender sense of attachment and they are placed under the *control of māyā.*

In the Ślokas 7-8 are stated that Śiva is the Lord of the pure order of the universe originating from the original Bindu. This universe of pure order (śuddha adhvān) is said to be the world of Logos or Consciousness as Vāka. It may also be said to be the world of Pure Ideas in which the above mentioned *Vidyās* and *Vidyeśvaras* reside, for, they have their bodies made up of Bindu. *Ananta* is the Lord of the impure order and Māyā is the material stuff of such order. That is, the impure tattvas and their corresponding 'bhuvanas' are created by the agents presided over by Ananta. Generally speaking the individual selves get embodied because of their 'Kārmika' and Māyīya disposi-

tions. It should be remembered here that the Mantreśvaras though belonging to the world of Māyā, their bodies are made up of Bindu.

We have already said that Śiva has five functions: (*i*) Sṛṣṭi (Creation), (*ii*) Sthiti[1] (Sustenance), (*iii*) Saṁhṛti[2] (Dissolution), (*iv*) Tirodhāna[3] (Obscuration or self-limitation) and (*v*) Anugraha[4] (Grace or self-expression) Apart from these five functions of Śiva, the highest order of Jīvātmās are created by Him.

Next in order comes three kinds of Individual Selves such as (1) Vijñāna Kala or kevalin[5], (2) Pralaya Kala or kevala[6] and (3) Sakala[7]. Here Māyā is the principle through which Kalā, Kāla...... etc. evolve. The first, that is, 'Vijñāna Kala or kevalins' are of two kinds—(*i*) Samāpta Kaluṣa or Pakva Mala i.e. whose malas are fully matured and (*ii*) Asamāpta Kaluṣa or Apakva mala i.e. whose malas are not fully matured.

In 10-16 Slokas there is a description of the aforesaid Selves having different degrees of maturity and each of their status in the hierarchy of the universe. It should be noted here that there are eight presiding deities in the pure order. They are of the same status as Vidyeśvaras and they are as follows: Ananta, Sūkṣma, Śivottama, Aika-netra, Aika-rudra, Trimūrti and Śikhendu.

Out of the individual selves belonging to matured kaluṣa/samāpta kaluṣa there are different grades and selves are divided accordingly to each of their status gained through maturation of malas. Seven crores of selves having lesser degree of maturity are made mantras by the special power of Śiva, they reside in the world of Vidyā (Vidyā tattvas) and half of the said seven crores of selves attain liberation or 'mokṣa' at the time of great dissolution

[1]Svaśaktyā Niruddhasya Sarvasya Jagata Svaviṣaye Svasthāpanam.
[2]Śuddhāśuddhayo Kāryavargayo Bindumāyayorupsaṁhāra.
[3]Pāśānugrahaṇe Ātmnām (Jīvānām) Yoaṇusuṇa bhogabhojanam.
[4]Pāśātirodhānena Atmnām (Jīvānām) Parāparmokṣadānam.
[5]Vijñānayogasannyāse Bhogāt vā karmakṣayāt Iti Karmakṣayastu, Karmabhogarthasya Kalāpi Bandhasyāpi Abhāvata Kevalam Mūlamalayuktā Syāt.
[6]Pralayakalādeha Upasaṁhārāt Malakarmayukto Bhavati.
[7]Bandhatrīṇi Malamāyākarmāṇi.

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(mahā pralaya) of the universe. The liberated selves have nothing to perform in such states. The remaining half returns (upavṛtta) after the great dissolution as vijñāna Kala and Mantreśvaras. The asamāpta kaluṣa or Apakva Mala remain as vijñāna kalas till their malas get fully ripened. It should be noted here that in every order pure or impure there are three stages—mature, mature-immature and immature. The vijñāna kalas i.e. individual selves who are free from māyīya and kārmika dispositions have to pass through such stages.

Pralaya Kevalin or Pralaya Kala: Those pralaya kevalins who have their māyīya malas fully matured attain mokṣa; their 'kārmika' dispositions pass away as a matter of course. The descent of power as the Self-expression of Parama Śiva falls on them. In the case of sakalas who are bound by three malas 'māyīya', 'kārmika' and 'āṇava' the position is different. They do not receive the Grace of Śiva directly. They have to pass through mediators i.e. Spiritual preceptors. It should be mentioned in this connexion that according to Southern School of Saivism mala is not destroyed through knowledge (jñāna) alone, initiation (Dīkṣā) is needed for such destruction. It should further be noted here that this marks an important difference between the teachings of the Advaīta Vedānta and Southern Saivism. It is held in Śloka 16, that the individuals belonging to the said sakala group, who have their malas not matured in the least are made to enjoy the fruits of deeds done in the previous birth.

Pāśas: In Śloka 17 of the aforesaid Treatise, four kinds of pāśas (bindings) have been mentioned such as, mala, karma, māyā and tirodhāna. Besides, there are pāśas in the pure order. This classification does not stand in conflict with Śloka 5 of the above work for Bindu is considered there as of the nature of Mahāmāyā which is also taken as one of the Pāśas with regard to Supreme Liberation (Parā mukti). But in case of Lower Grade of Liberation i.e. *Aparā* or *Gaūṇa Mukti*, as in the state of Vidyeśvarahood i.e. having Vaīndava bodies, Bindu is not considered as Pāśa. In the

pure order the aforesaid Anantas have two Pāśas (bindings) such as Mahāmāyā and Bodha Śakti (Power of awareness), but these bindings do not create any illusion. They are not Mohaka (that which creates illusion), they have the power of enlightenment (Bodhaka). Nāda which is the effect of Bindu or Bīja of every created being is connected with selves belonging to Sakala order; it has got nothing to do with the Selves having Vaīndava Body and power of Omniscience.

Mūla Mala (the root nescience) is by nature beginningless and acts as a cover (āvaraṇa) to knowledge (jñāna) and action (kriyā) of an individual self, *Puruṣa*. Like the germ of a seed (bījānkuravat) karma[1] is also beginningless like ceaseless movement (anādi pravāha). These two root phenomena are cognate in individual selves. The five Kañchukas (wrapping or limiting conditions) like Kalā, Rāga, Vidyā, Kāla and Niyati are the bonds of Māyā, the adventitious power of the Supreme principle as Śiva. Mūla Mala and Karma are derived from (Samudbhava) Śiva-Śakti. Tirodhāna is also considered as Pāśa of the self as self-limitation (*Upacāra*). It should be noted here that mala is one, it has different powers (śaktis) which obscure more or less the evershining selves of different grades. As the husk covers the kernel, or a green patina is organically associated with copper appearing green similarly natural or *sahaja mala* wraps the self, or in other words, mala is innate which covers the real nature of the self. It gives rise to the body of individual and thus self gets embodied. It is only through the Grace of Śiva-Śakti that the individual selves may be freed from mūla mala.

We have already stated that Karma is beginningless, it is of diverse nature on account of diversity of agents and each of their various dispositions. It is also of the nature of good and evil (dharmādharmātmikā).

As regarda Māyā, the Southern School of Saivism hold that it is of material nature and real. It is eternal and at the root of the universe. By universe is here meant not

[1]Karmasvabhāva eva tasya Sadbhāvāt.

only our parent earth but universes (lokas) made up of pure and impure tattvas of different orders constitutive of the Māyā and Bindu with reference to *Sakala* grade of individual selves on the one hand and subtle bodied selves such as, Mantras, Mantreśvaras, Vidyā, Vidyeśvaras on the other. The universe of pure order is created by Bindu. Māyā is the cause of limitation, it always acts as cover of the essential nature of the self. It is beginningless and unlimited. Tirodhāna is a direct power of Śiva. It brings in limitation to the unlimited through self-oblivion. It is connected with individual selves, in so far as their binding and limiting conditions are concerned. It is also called Pāśa from the point of limitless.

In Śloka 21 is stated the principles or the tattvas in the pure order such as, Śiva, Śakti, Sadāśiva, Īśvara and Vidyā. Out of these five pure principles Śiva being of the nature of pure Bindu is the material of the other four tattvas. Bindu may be compared to Mahāmāyā (Māyopi Mahāmāyā). As a result Mahāmāyā is the material cause constitutive of the Tattvas such as Vidyā[1] and of Mantra, Tantra, etc. made up of Varṇa Mātṛkā[2] and also of beings residing in such universe or universes (bhuvanas).

Thus we find that in the pure order Bindu or Mahāmāyā is the material stuff of which the Vaīndava world is made. Similarly in the impure order Māyā is the material out of which the five evolutes otherwise called 'Kañcukas' such as, Kalā, Vidyā, Rāga, Kāla and Niyati appear as Self-limiting conditions on the one hand and Avyakta/Mahat or the Guṇas in a state of equilibrium on the other. From Guṇas, Buddhi, Ahaṁkāra, Citta... Indriyas... etc. evolve.

The order of evolution followed in Śaīva-Śākta system of thought in the impure order i.e. from Prakṛti up to Pṛthvi bears close resemblance to the Śāṁkhya system of Philosophy; the difference lies in the fact that according to Sāṁkhya Prakṛti is a state of equilibrium of the three

[1]Vidyādi Tattvavāśinam.
[2]Śakte Nādobhavetabinduraksaram Mātṛkājātam.

constitutive elements or *guṇas* such as, sattva, rajas and tamas, but according to Śaiva-Śākta system, the guṇas though constitutive of Prakṛti are the products of the same. Moreover, in some of the Śaiva-Śākta systems Prakṛti is many whereas according to Sāṁkhya Prakṛti is one.

The revelation of Śiva as jñāna (knowledge) and action (kriyā) is nothing but manifestation of Its infinite, unlimited consciousness but in the world of māyā such consciousness is expressed in a limited way, as a result the embodied individual loses the power of seeing things properly and identify themselves with not-self. The principle of Śiva (Śiva tattva) is the ultimate principle the essence of which is Mahāmāyā. The Supreme Śiva (Parama Śiva) while in conjunction with Mahāmāyā from the point of becoming becomes Śiva-tattva.

Relevant to the aforesaid findings of the *Tattva Prakāśa* by Bhoja, versions of some of the Āgamas of the Southern Saivism are given below which would perhaps throw some light on the theory of Being and Becoming, or in other words Evolution/Manifestation.

Paūskara Āgama

It is stated in the Paūskara Āgama that Śiva-tattva and Bindu are identical, it is characterised as Mahāmāyā. It is also called Kuṇḍalinī Śakti which is of pure and material nature. It should be noted here that the *Transcendent Parama Śiva* stands above Kuṇḍalinī.[1] Parama Śiva and Its Śakti are considered there as both Transcendental. Mahāmāyā or Kuṇḍalinī being of the nature of pure matter (Śuddha Jaḍa) can not work independently, Śiva infuses Śakti in It and becomes Its conscious guide, for without consciousness the unconscious can not move.

The first evolute of Bindu is Nāda Śakti, the support of the universe which is otherwise called Śiva-tattva. The said power of Nāda is not disembodied or formless like Bindu. It is for Nāda that this universe assumes names and forms (nāma-rūpa).

[1] *Mṛgendravṛtti Dīpikā*—by Aghora Śivācārya.

Śloka 28-37 deal with the principles in pure order. Of the principles Śiva-tattva together with Śakti-tattva stands foremost. Below Śiva-Śakti stands Sādākhya or Sadāśiva-tattva. In this state Parama Śiva energises Bindu with consciousness as knowledge and action. The next evolute is the principle of Īśvara in which Power of knowledge (Jñāna Śakti) having been subdued the Power of action (Kriyā Śakti) becomes predominant. Īśvara is the Supreme Lord of the world of objects (Sarvārtha Kartā) and the above mentioned Ananta, the Lord of the impure order is included within this world. The next principle or evolute is called Vidyā Tattva where Jñāna Śakti or power as knowledge is predominant, the power of action having been suppressed. Bindu with parts (Sakala Bindu) and the gross Nāda (Sthūla dhvani rūpa nāda) coming out of it are included in Sadāśiva Tattva. The Vidyeśvaras including Ananta, the aforesaid seven crores of Mantra and their Vācakas, the twenty-eight Āgamas such as Kārmikā and others—all these belong to Vidyā Tattva. From the standpoint of Bindu the distinction amongst different principles within the pure order is real, but from the standpoint of the Lord (Pati) or the Parama Śiva (Transcendent Śiva), such distinction is unreal. The form of Sadāśiva is realizable in meditation for it does not transcend human consciousness, but the concept of Parama Śiva goes beyond human consciousness.

We have already stated that the formless Māyā is the material stuff of the tattvas in the impure order. It is both real and unreal (Sadāsat) for it is the material out of which the world of names and forms is made; it is unreal for it creates illusion and does not in any way constitute the essential nature of Śiva. The instrument of Śiva is His Self-same Śakti which is of different types such as Icchā, Jñāna, Kriyā...... etc. For human experience these are indispensible. The moha or illusion in jīva arises when he can not make any distinction between ātmā (self) and anātmā (not-self) or he identifies self with not-self and not-self with self. As regards Tattvas in the Śuddhā-

śuddha order such as, Kāla, Niyati, Kalā, Rāga and Vidyā, Kāla is the first product of Māyā, it is ever-dynamic but not eternal.

In Ślokas 50-69 Prakṛti and its subsequent evolutes, their appearances and dissolutions have been discussed. We have already stated that according to Sāṁkhya the guṇas themselves constitute Prakṛti or in other words prakṛti is in a state of equilibrium of the three guṇas such as *Sattva*, *Raja* and *Tama*. But according to Śaīvāgama Prakṛti or Avyakta is a product of Kalā for the enjoyment (bhoga) of Puruṣa and further unlike Sāṁkhya it is held in the Śāiva system that Prakṛti is many i.e. one prakṛti for one puruṣa. There are many Puruṣas and hence many Prakṛtis. Further, according to Śaīva-Śākta systems *Sattva-guṇa* is the symbol of revealation (*Prakāśa*), rajas is the symbol of action and restlessness (Pravṛtti) and tamas is that of limitation, indolence and illusion (moha). Mind (manas), Intellect (Buddhi) and Sense-organs (Jñānendriyas) evolve from Taījasa Ahaṁkāra; the senses of action (karmendriyas) from Vaīkṛta Ahaṁkāra and the gross elements (sthūla bhūtas) from Tāmasika Ahaṁkāra. Śabda is not considered in this system as the quality of ether (ākāśa), for in Śabda other elements are found, e.g. in air (saka-sakādi), in fire (dharmayāmadi), i.e. (āśrayādanyatrapi upalabdhe). Like the Naīyāyikas ākāśa is not considered in this system as eternal. Further according to this system there is no class (jāti) apart from its corresponding individual, it is only through the relation of resemblance with individuals such term as class is used (sadṛśya vasātaḥ sad vyavahāra). In dissolution (pralaya) each of the principles (tattvas) gets dissolved in each of its corresponding cause and finally all the tattvas in the impure order get back to prakṛti. In the pure order (śuddha adhvāna) Principles like Śuddha Vidyā and others are ultimately merged into Mahāmāyā and Mahāmāyā into Śiva, Its final support. It should be noted here that in this state there is inseparable relation of inherence (Samavāya) between Śiva, the support of Mahāmāyā and Mahā-

māyā the source material of all the tattvas. After Mahāpralaya (the great dissolution) Mahāmāyā including māyā as bonds of limitation (pāśa), every grade of individual self (sakala, pralaykala, vijñānakala), also liberated self and Śiva, the lord (Pati), and his five essential functions (Pañca Kṛtyas), universe and universes in different orders evolve out of three main categories such as Pati, Paśu and Pāśa.

In the Paūskara Āgama Māyā is described as one eternal, indestructible, insentient principle of the world. It is common to all individual selves, for it is the material cause of their bodies and instruments of enjoyment. The power of Māyā ranges from Kalā (the power of omnipotence as limited and condensed) up to earth (Kṣiti). It is not merely the sumtotal of the three guṇas in a state of equilibrium i.e. Prakṛti but also more than that. It is more subtle than Kalā and other Kañcukas which are again more subtle than the Avyakta Prakṛti and its evolutes. Māyā is the name used as extreme subtlity and fineness of the materiality.

The said Āgama further hold that nirvikalpaka or indeterminate knowledge is to be considered relatively with savikalpaka jñāna (determinate knowledge) and hence nirvikalpaka jñāna is not absolutely free from distinction. Had it been so, how could then arise determinate knowledge i.e. sabheda or savikalpaka jñāna ? Karma or Adṛṣta is that modification of Avyakta which gives rise to Buddhi (intellect) characterised by eight-fold dispositions.

Further, Māyā is not the principle which causes illusion alone, it also causes illumination. Moreover Māyā by itself does not act upon the soul, but stimulates it through its products.

From Māyā proceeds twofold creations—(1) gross and (2) subtle. The subtle creation brings into consciousness the power of vision (dṛka-śakti vyāñjikā). It exists in the form of subtle elements in the self. The gross exists in the form of bodies etc. in different spheres. The subtle principles as kalā and rest of the kañcukas first bind Individual souls,

whereas gross elements bind the latter. In the circle of māyā individual souls are considred as *sakalas* i.e. having wrapped by the three pāśas— āṇava, māyīya and kārmika and remain as objects awaiting the grace of the Benign Śiva.

Pure māyā otherwise called bindu or mahāmāyā is considered in the Śaīva Āgamas as that principle by which Śiva assumes different forms such as bhoga, laya and adhikāra. Further it is also that principle by which raūdra Souls are bound and determined and finally by its influence they gain freedom. From Bindu the subtle sound-complex arises, it moves within its periphery and finally gets dissolved into it.

Bindu or Mahāmāyā is the principle of materiality on the one hand and unstinted power or Śakti of Śambhu on the other. We have already stated that Māyā is always considered as the adventitious (parigraha) power (śakti) of Śiva, and as adventitious it can never be in identical relation with Śiva. We have also mentioned that Māyā is the material source of different kinds of bodies, organs of various kinds of selves and it is the source of different kinds of sounds, such as vāikhari, madhyamā, paśyanti and parā. It should be noted here that in Kāśmīra School of Saivism Parāvāka=Nāda as Śiva and Paśyanti as Śakti are of Divine nature[1].

Pañcarātra Treatise

The above version of māyā may be compared to the description of māyā given in the second chapter of the *Pañcarātra Treatise*.

Some of the relevant Ślokas are given in the footnotes.[2]

[1]Rāmasvāmi Bhattācāryya, ed., *Praśna Saṁhitā*, Kumbhakonam, Mangala Vilās Press.

[2] Māyātu Prakṛtirnāma Tayā Sṛṣtājagatpate
Brahmādi Prāṇīnām Sarve Vicitragatirīśvarī. 11-4
Māyām Prāpya Puṇyakleśaū Sukham Ityamananti Hi
Māyayāpahṛtajñana Sukhadukhavibhedanam. 11-5
Na jānanti Jagat Svāmin Tanmāyāhīdṛśī Kila.
Vidyayā Tapasāvāpi Bheddhyānena Tvapivā. 11-6
Dharma Śāstrādi Pāṭhena Purāṇa Paṭhanenā vā
Yajñādi karmabhirvāpi Nityaīrvā kāraṇādibhi. 11-7
Māyām Tvaddvitīyām Jītvā ya Kaścinmokṣamāpnuyāt,
Parivṛtavanekulam Yugānāmapi Ballava. 11-8

In Dīpikā of Śrī Mṛgendram Treatise on Saivism of the South, Māyā** is considered in the following way:

Though not God, the Lord of the Earth, Māyā is the principle which pervades the universe; it is eternal in the sense that it exists even in great dissolution (mahāpralaya) like soul and the Lord (Īśvara).

It is pariṇāmī (that which undergoes transformation) but it does not lose its own identity as in the case of milk transforming into curd or cheese (kṣīra-dadhi-nyāyena) but partially into ghee (ghṛta kātinya nyāyena). Māyā is one, and of malignant nature (a-Śiva), it is illusory as it creates illusion in the individual mind i.e. it takes self as not-self and vice versa; it is the seed out of which pictorial presentation (chitra-śaktimat) of the Lord appears. The evolutes of māyā in great dissolution (mahāpralaya) are themselves as powers or śaktis go back to each of their own respective real nature as individuals. Māyā represents powers of sense-perception and action of the individual selves as long as dispositions accrued from past deeds are not exhausted. Being itself as material stuff of the physical world it is insentient. As the ultimate material of this world it is something extraneous to God. Māyā needs no other material to build this physical world, for in that case there will be argument-ad-absurdum. Likewise in the pure order, the principles such as śuddha vidyā and others are evolved from Mahāmāyā (Māyopari Mahāmāyā). Māyā is one as the sole and prime cause of this physical world and as insentient it can not be conscious for consciousness can not be material. Had it been so in that case no discipline would have existed in this world? In *Mātanga Parameśvara*, another South Indian Śaivāgama, Māyā is stated in the following way:

The characteristics of Māyā lie in the fact that it is the origin or cause of the individual human body; it has no beginning, middle and end; it is explicit (sphutam). The evolutes of Māyā are of the same nature (Svavṛtta guṇa Samakula), it is mysterious at the same time. It is very subtle, all-pervasive, eternal and preserver of strange quali-

ties and being. As cause it acts in hundred ways (hetu jāta śataīrapi). It can be realized by 'jñānoddhār mārici' coming out of Śiva (Vaktrāmbuja) and through His grace placed in our intellect. Individual human beings having been tempered by beginningless karma and susceptible to natural pleasure and pain (anādi karmavasāt sukha-dukha-rūpa sahaja vikāraiḥ) get covered with mala (samala). There are seven kinds of mala as accorded to this system—

1. Moha (Fascination) induces individuals to get attached to evil deeds considering them to be good.
2. Mada (Vain-glorious) induces individuals to take ugly things as beautiful.
3. Rāga (Attachment) the consequences of which brings demoralization.
4. Viṣāda (Sorrows) made individual soul depressed.
5. Śoka (Afflictions) made man dull.
6. Vaīcitrya (Varieties) brings loss of steadiness of mind.
7. Harṣa (Delight) pleasure after amassing wealth.

Māyā having been stirred by God produces Pāśas or malas. Aṇus (individual selves) being naturally subject to the Pāśas or Malas imbibe the subtle dispositions of attachment through the influence of Māyā and they become victims of limitations which cause sufferings[1].

Hāriṇī Śakti is one of the powers of Śiva. By this power the individual selves, who are yet to suffer the results of their past deeds get attached to objects of wordly attachments. Māyā together with the half of the said *Hāriṇī Śakti* gathers up aṇus (individual selves) at the time of dissolution and as a result, in the next creation those selves having limited dispositions appear just as water gets evaporated by the rays of the sun only to come back to the world in the form of clouds. Further, Māyā is ever productive by the indirect influence of Śiva, it is just like a bee-hive full of bees as individual selves.

While discussing the means of gaining freedom, the aforesaid treatise holds that self-attachment in the sense of 'I'

[1]Puṁbandha Jagat Kṛṣṇa Māyāḥ Paribhāṣyate.

or 'myness' (mamatva) is the seed of what is called 'avidyā'; it is the origin of the world. Kāla in its subtle form being sustained by the beginningless karma produces the world. With the advent of Śiva consciousness or the knowledge of Śiva, mala the cognate impurity of individual selves move upwards and prepare the ground for Divine Benedictions to fall. In this state what lies hidden in individual selves become explicit and matured.[1] There is no doubt that spiritual initiation is the cause of maturation of malas and consequently the effects of the past deeds become lessened; but it should be noted here that 'prārabdha' is not fully destroyed by initiation alone. In the case of an individual self when his deeds both good and bad are properly balanced, that is neither of them prepondering over the other, that is the propitious moment for descent of power; but if either of them (good or bad deeds) exceeds the other, there will be enjoyment either of bliss or sorrows, in heaven or in hell.

The above version given in some of the Treatises of the Southern School of Saivism shows that they are unanimous about the principal categories such as Pati (Lord), Paśu (Individual Self) and Pāśa (Bindings) and each of their nature and characteristics. There is no doubt that there are small differences amongst them on some minor points but so far as fundamental issues are concerned they are quite in agreement. In Indian Philosophy the mystery of māyā is inscrutable and that mystery vi-sa-vis individual selves, and each of their freedom is very difficult to solve. We have tried in the above discussion to throw some light on that problem. We shall discuss now in brief the Ontology of the Tāmil School of Śaīvism otherwise called the Śaīva Siddhānta and subsequently theories of Evolution/Manifestation through diagrams (plates).

Tāmil School of Saivism: Śaiva Siddhānta

Unlike the Advaīta Vedānta and Kāśmīra-School of the Pratyabhijñā, the Śaīva Siddhānta otherwise called the Tāmil School of Saivism (like other Southern Schools of

[1]For the whole idea see *Ratnatraya* with commentary by Aghora Śivācāryya.

Saivism) posit three categories (Padārthas) such as Pati (Lord), Paśu (Individual Selves) and Pāśa (The Bindings as the World) as the ultimate. These Schools claim themselves as the Advaītin in the sense that from epistemic point of view there is no distinction between the Lord and individual self though existentially they are not one and identical.[1] The term 'Śaīva-Siddhānta' literally means 'The Settled Conclusion' or 'Final Position of Saivism'; it is an orthodox School and quite opposed to heterodox schools like Lokāyat, Jaīna and Baūddha. It is also different from systems like Sāṁkhya, Yoga, Nyāya, Vaīśeṣika, Pañcarātra etc for, these systems do not accept Śaīvāgamas as authoritative. It has got affinity with other Schools of Saivism such as Pāśupata, Mahāvṛata, Bhedābheda Śaīva, Śiva-Sarvavāda, Śivādvaīta-vāda either as inner or innermost i.e. ahap-purac-cāmayam or ahap-cāmayam. Both of them (inner and innermost schools) recognise Śaīvāgamas as authoritative but the inner group do not accept the Siddhānta scheme of categories, whereas the innermost group recognises the same. They differ only in defining some of the categories.

With this short introduction, let us say something about the ultimate categories and show the Siddhānta theory of evolution/manifestation through diagrams. The Supreme Lord (Pati) is described in this system as omniscient and omnipresent and has no end of His own to accomplish. The Lord is compared in this system as Sun. The Lord has five functions such as Tirodhāna (self-concealment), Sṛṣṭi (creation), Sthiti (preservation), Saṁhāra (destruction) and Anugraha (self-expression or grace) to perform through His Śaktis. He is *Satya-saṁkalpa* and *Āpta-kāma*. His resolves are all true and His desires are eternally accomplished. He makes the world evolve so that individual souls may be released through the removal of their impurities. The impurities the souls accrue in coming into contact with this world of enjoyments. Śiva in this system is conceived as Transcendent and He has got nothing to do with the world

[1]See An outline of the Epistomology of the Śaīva-Śākta System of thought as stated in the third Chapter.

in the sense that whether this world evolves or not does not affect Him in any way. The forms or images that we conceive of the Lord and worship are all expressions of His Grace. One of them appears in the form of a spiritual preceptor whose purpose is to save the struggling soul from Saṁsāra. Śiva is conceived in this system as identified with *Love* and *Grace*. Tirumalār says in one of his verses that only the ignorants distinguish between God (Śiva) and Love (Ambu) and that wisdom lies in identifying the both as same.

According to the Siddhāntins, Māyā is the material cause or the primal stuff of the material universe. Māyā is so-called because the universe is both resolved into it and evolved from it. (mā=dissolve; yā=resolve). Māyā, being non-intelligent can not by itself function; it requires intelligent guidance and Śiva provides it with His Citi-Śakti. Thus initiated by power Māyā puts forth the principles that constitute the universe. It should be noted here that the Siddhāntins make a distinction between two orders of evolution, one śuddha (pure) and the other aśuddha (impure). It is pure when it is not mixed with āṇava and karman; it is impure when it is mixed with them. Śiva through His Citi-Śakti operates directly on śuddha-Māyā otherwise called Mahāmāyā or *Kutilai* and as a result five Śuddha Tattvas such as Nāda (Śiva-tattva), Bindu (Śakti-tattva), Sādākhya, Māheśvari and Śuddha-vidyā are evolved. These are collectively known as Śiva-tattvas or *preraka kāṇḍa*; from Śuddha-Māyā is evolved also the system of sound— the forms of which are four such as *Parā*, *Paśyanti*, *Madhyamā* and *Vaikhari*.

The rest of the principles in the Siddhānta scheme of evolution arise out of Aśuddha-Māyā presided over by Sadāśiva and Rudra coming out of Śuddha-Māya. Sadāśiva by means of His Śakti produces three principles—kalā, niyati and kāla; and from kalā— vidyā and rāga are evolved. These are called sheaths or cloaks (kañcukas), and individual self bound by these sheaths is called '*Puruṣa-tattva*. Prakṛti which is the counterpart of Puruṣa arises out of Kalā by

the activity of Rudra. The said five sheaths together with Puruṣa and Prakṛti are called *Vidyā-tattva*, the part of evolution which brings about suffering as distinguished from the Preraka Kāṇḍa, the directive part of the evolution.

From Prakṛti in its avyakta state arises *citta* and *buddhi*; from Buddhi evolves ahaṁkāra, which is of three kinds, such as, *taijasa*, *vaikṛta* and *bhūtādi*. From the *taijasa* ahaṁkāra the organs of sense and manas, from the vaikṛta the organs of action and from bhutādi the subtle elements called tanmātras are derived and from the tranmātras the gross elements are produced.

Souls according to Siddhāntins are essentially infinite, pervading and omniscient but as bound by malas, which are of three kinds such as āṇava, māyīya and kārmika and pāśas such as kāla, niyati etc. coming out of māyā, they get conditioned and limited. Āṇava mala is connate impurity, called original bond or mūla mala, which deludes the soul and makes it a victim to Saṁsāra. It is a positive entity which is beginningless and resides in the soul like the green patina of copper. It is non-intelligent and which has to be operated upon by the power of obscuration (tirodhāna Śakti) of the Lord. That is why the power of obscuration is considered as mala. The said selves as conditioned or atomic with their limited cognitive and conative powers act in such a way as to acquire merit (puṇya) and demerit (pāpa) which constitute the impurity due to Karman. Karman is a blind force and it is through the Grace of Śiva that the soul could gain release from the fetters of Karma. The third impurity called Māyīya mala endows the soul with a psychophysical organism and provides it with worlds of objects for enjoyment.

According to the Siddhāntins, souls are classified into three groups— Sakala, Pralayakala and Vijñāna kala. Sakala jīva is the soul which is endowed with all the three kinds of the aforesaid bonds; the pralayakalas though free from Māyīya malas have to suffer because of the binding influence of Karmans. The Vijñāna kalas or jīvas from which the dispositions of Karman too has been removed, reside in the

world, constituted by Śuddha-Māyā. They have no need to come back to the empirical world (Vyāvahārika Jagat).

The Siddhānta Theory of Evolution/Manifestation in Diagrams[1]

The Śaīva-Siddhānta theory of Evolution/Manifestation in diagrams is given at the end of this chapter. It gives us a comprehensive view of the manifestation of the essence of Parama Śiva as Śakti. Such Śakti in its different phases gradually assumes the form of earth in which we individual human beings live in; it helps us in gaining experience in order to get rid of the bindings of karmas accrued in previous lives.

The influence of the power of God (Parama Śiva) on Māyā and its consequent relation on different kinds of souls is illustrated by the said following diagrams (plates). These diagrams demonstrate the state at the time of saṁhāra (dissolution) following creation.

PLATE 1

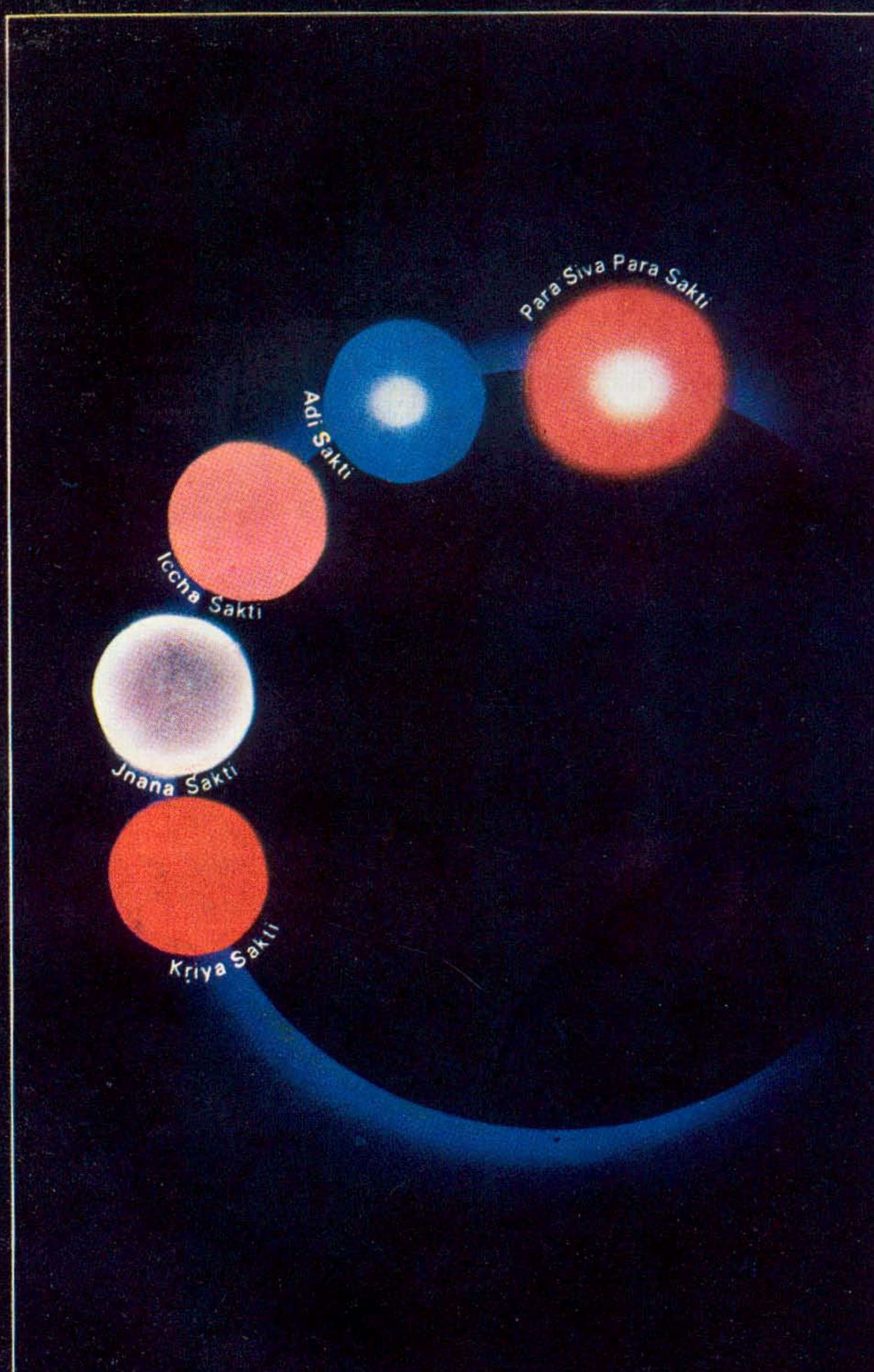
Exhibits the eternal uncreated realities, i.e. (categories) such as Parā* Samvid (Parama Śiva) together with Parā-Śakti (like Sun and rays of the Sun); Kāraṇa or formless māyā; Souls bound by āṇava mala.

PLATE 2

Demonstrates evolution of the original Śakti i.e. Ādi Śakti transformed into (*a*) Icchā Śakti, (*b*) Jñāna Śakti and (*c*) Kriyā Śakti. The Ādi or Tirodhāna Śakti is the essence of Śiva in the sense of Self-limitation by which He pervades experiencial levels to the soul through which the āṇava mala ripens and thereby worn out. It should be noted here that the Siddhāntins believe in the principle of descent of power (śaktinipāt otherwise called grace=anugraha as a condition preceding gaining Freedom); Icchā Śakti enables the soul to realise his own essence. Jñāna Śakti is the know-

[1]Parā=transcending=Śivam=Supreme Bliss. Perfected souls experience such Bliss as there is nothing beyond such experience. Soul in this state is covered by āṇava mala only.

Parā Śiva Parā Śakti
Kārana or Formless māyā. Jīva (Anu).


Para Siva Para Sakti
Adi Sakti
Iccha Sakti
Jnana Sakti
Kriya Sakti

ledge of that which is necessary for the individual soul related to his karma. Kriyā Śakti affords individual souls his gross and subtle bodies with planes of existence. Phenomenal world is created in order that the resolve of the said Icchā Śakti gets fulfilled.

PLATE 3

Demonstrates Kāraṇa Māyā, subdivided into three phases of its manifestation because the souls are affected by āṇava mala in different degrees owing to their inherent disparity due to power. First, movement from Kāraṇa Māyā to Kārya Māyā, i.e. Kāraṇa Māyā is subdivided into Śuddha and Aśuddha which is again subdividedi nto Śuddhāśuddha, otherwise called Kārya-māyā and aśuddha or Prakṛti-māyā. Souls which inhabit in the region of pure order are vijñāna kalas bound by āṇava alone and from the point of competency of receiving the Grace of Śiva and acquiring freedom, vijñāna kalas are subdivided into (*a*) mature, (*b*) mature-immature and (*c*) immature. Similarly Pralaya kalas and sakalas are subdivided; they inhabit in Śuddhāśuddha and Aśuddha regions respectively. Pralaya kalas are bound by āṇava and kārmika malas, and sakalas of the aśuddha region are bound by the three malas, i.e. āṇava, kārmika and māyīya malas. They have their subclasses also like the vijñāna kala souls, such as mature, mature-immature and immature as we have already mentioned. This class-division is done from the point of view of maturation of malas or degrees of perfection vis-a-vis gaining freedom.

It should be noted here that 'Śiva Jñāna Botham' and thirteen other Meya Kānda Śāstras are primarily written for sakala jīvas.

As soon as the aforesaid aśuddha māyā is activated by the power of God, it provides jīvas with bodies, instruments for the apprehension of knowledge, the phenomenal world and the objects of sense experience.[1] It should be mentioned here that as Ādi-Śakti still continues to make its power felt,

[1]Śiva Prakāśa Sūtra-11.

the aforesaid three subdivisions of māyā are developed into five kalās.

PLATE 4

Demonstrates five kalās such as nivṛtti, pratisthā, vidyā, śānta and śāntyatīta. From śuddha-māyā comes śāntyatita and śānta kalās, presided over by Sadāśiva and Maheśvara respectively. From śuddhāsuddha māyā evolves vidyā kalā, presided over by Rudra; lastly from aśuddha or prakṛiti māyā comes nivṛtti and pratisthā kalās, presided over by Brahmā and Viṣṇu respectively.

PLATE 5

Demonstrates the evolution of the tattvas. The five aspects of Śuddha Māyā, namely nāda or Śivam and bindu or Śakti which are subdivisions of Śantyatita Kalā; and Sādākhya, Iśvara and Śuddha Vidyā are subdivisions of Śānta Kalā. These five are called śuddha tattvas or tattvas in the pure order that is, Preraka kāṇḍa or directive principles. (*a*) Nāda is the primal sound from which all the other tattvas emerge. (*b*) Bindu is the state of Sādākhya, in this state knowledge and action are balanced. (*c*) Iśvara represents a state of lordship over the world of tattva. (*d*) Śuddha-Vidyā is the category in which the power of knowledge predominates over action.

PLATE 6

In the pure order and from Kāraṇa Māyā, otherwise called Mahāmāyā there is an evolution of sound which assumes different forms such as (*a*) Parā or Sūkṣma, (*b*) Paśyanti, (*c*) Madhyamā and (*d*) Vaīkhari as we have already stated. Thinking or to think in terms of language starts from madhyamā; Sūkṣma or paśyanti vāka transcends the question of language, they broaden experience in terms of intuition and Vaīkhari is the spoken language.

It should be noted here that Sūkṣma Vāka and Nāda are identical. Paśyanti appears from Sukṣma vāka like oil from the oil seed; Madhyamā proceeds from Paśyanti and

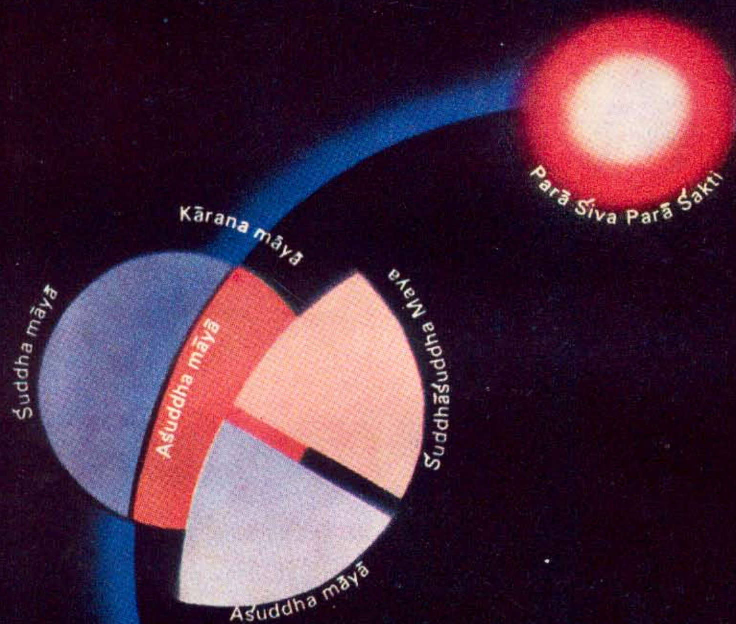
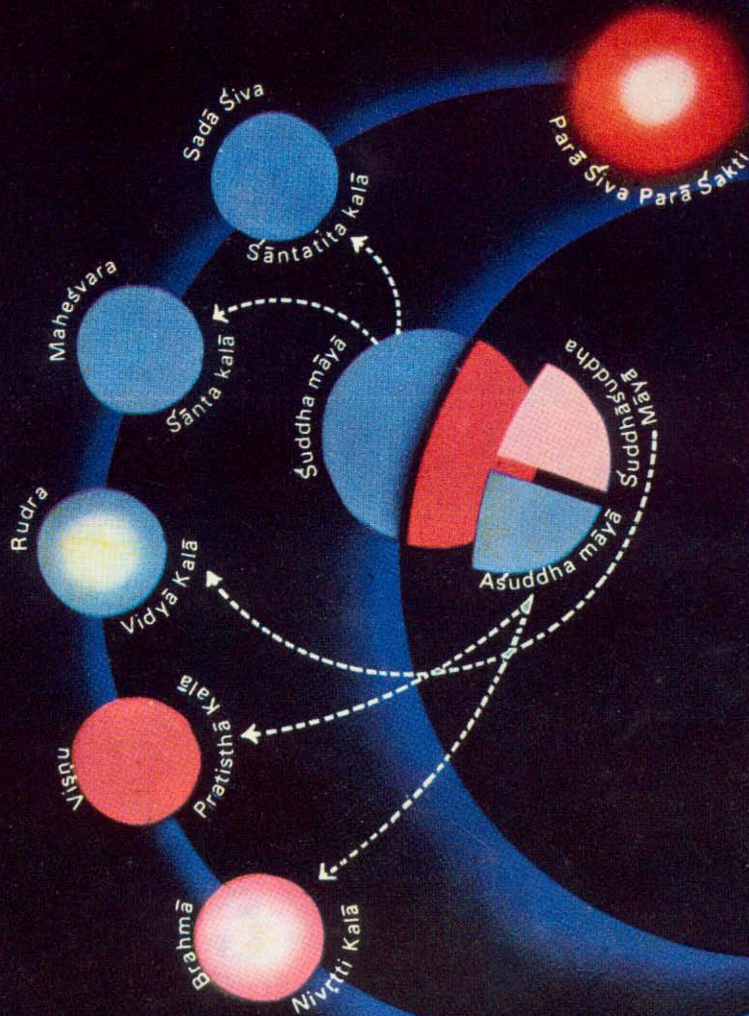

Parā Śiva Parā Śakti
Kārana māyā
Śuddha māyā
Aśuddha māyā
Śuddhāśuddha Māya
Aśuddha māyā

Plate - 3



Parā Śiva Parā Śakti
Sadā Śiva
Śāntatīta kalā
Maheśvara
Śānta kalā
Rudra
Vidyā Kalā
Viṣṇu
Pratiṣṭhā Kalā
Brahmā
Nivṛtti Kalā
Śuddha māyā
Śuddhāśuddha Māyā
Aśuddha māyā

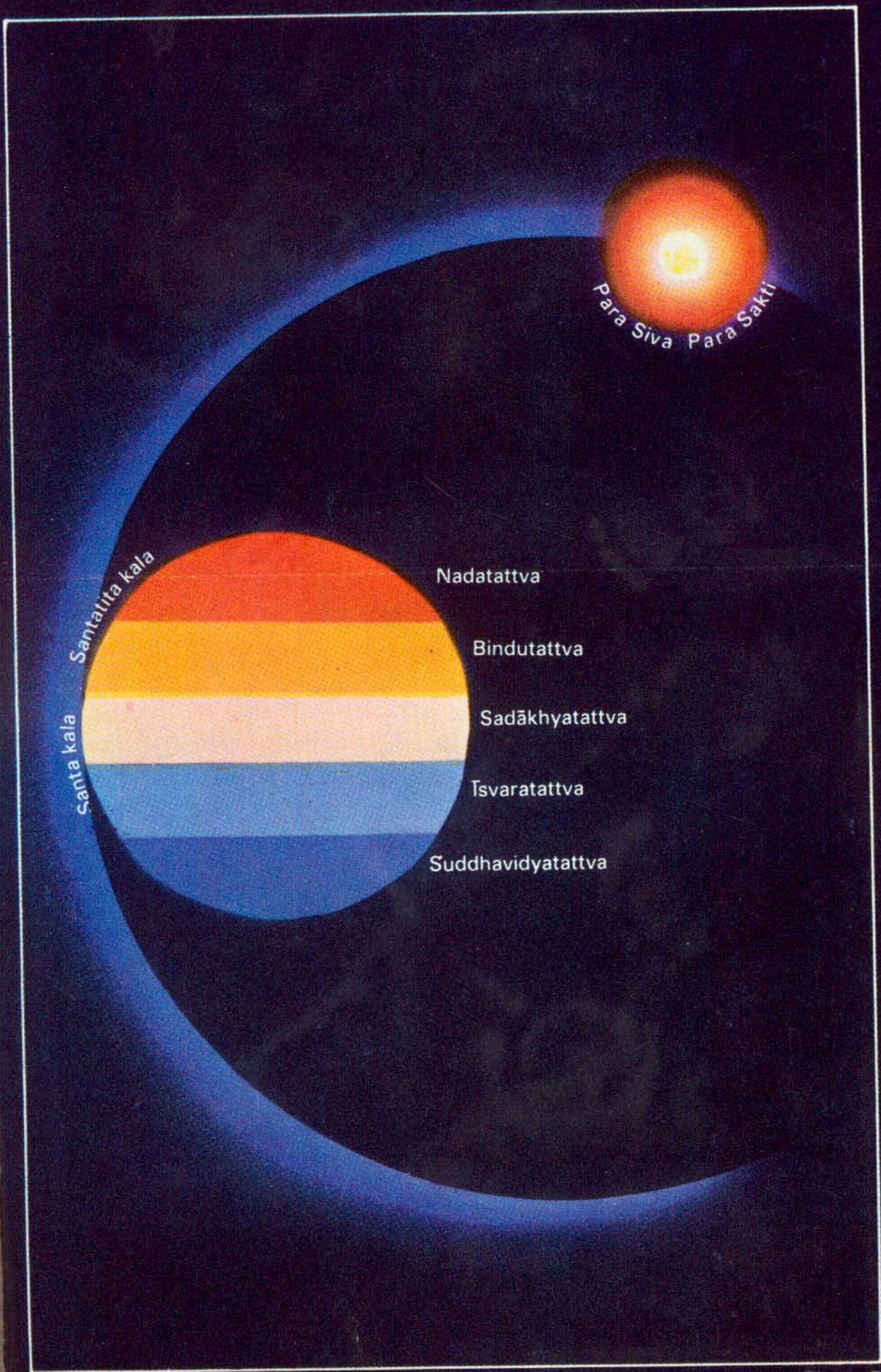
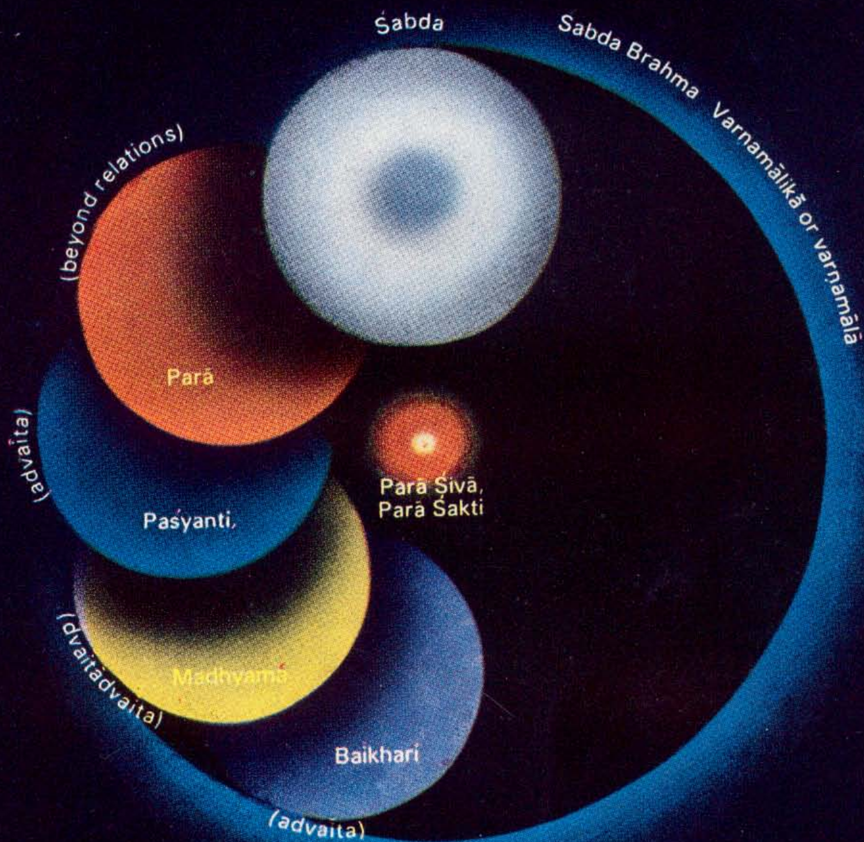

Para Śiva Para Śakti
Nadatattva
Bindutattva
Sadākhyatattva
Īsvaratattva
Śuddhavidyatattva
Santatita kala
Santa kala

Plate - 5



Śabda
Śabda Brahma Varṇamālikā or varṇamālā
(beyond relations)
Parā
(advaita)
Paśyanti,
Parā Śivā,
Parā Śakti
(dvaitādvaita)
Madhyamā
Baikharī
(advaita)

Vaīkhari as the articulate sound comes from Madhyamā vāka.

PLATE 7

It should further be noted here that of the Aṣṭavidyeśvaras (already stated), the most important of them is Ānanda, (Ananta) as soon as he receives power from Sadāśiva, he develops śuddhāsuddha Māyā that is Kārya-Māyā, and from kārya māyā five subjective limitations otherwise called kañcukas such as kāla, niyati, kalā, vidyā and rāga are evolved. The self when conditioned by these limitations is called Puruṣa. Just opposed to Puruṣa stands Prakṛti. Otherwise called avyakta or guṇas comes out of kalā. This is category no. 13; from guṇas buddhi and from buddhi ahaṁkāra is evolved, which happens to be category No. 15. The next phase of evolution from ahaṁkāra downward is in figure no. 8.

PLATE 8

Demonstrates threefold ahaṁkāras such as taījasa, vaīkṛta and bhutādi and each of its corresponding evolutes. From taījasa ahaṁkāra comes five sense organs such as ear, skin, eyes, tongue and nose and from vaīkṛta ahaṁkāra five karmendriyas such as mouth, feet, hands, anus, genitals and from bhutādi ahaṁkāra five tanmātras such as sound, touch, form, taste and smell and from each of the tanmatras as ākāśa from sound, wind from touch, fire from form, water from taste and earth from smell are evolved respectively. Each of the bhūtas has its different functions on physico-chemical organism called body. It should be noted here that according to Śaīva-Śakta system of thought thirty-six principles are envisaged to explain the mystery of the universe.

PLATE 9

Demonstrates the aforesaid thirty-six principles from the point of view of kalās in connexion with three fold nature of Māyā, (kāraṇa māyā, kārya māyā and prakṛti) which have been already mentioned.

PLATE 10

Demonstrates the entire scheme of Siddhānta theory of evolution in relation to thirty-six tattvas and Puruṣa or (individual self) at the bottom.

To explain the Siddhānta theory of evolution from Jñāna, Icchā, Kriyā—the principal powers or energy of Parama Śiva, the figure indicates how the tattvas are activated by the said powers or energies of Śiva. Īśvara is activated by icchā śakti, nāda and suddha-vidyā by the jñāna śakti and bindu and sādākhya by kriyā śakti. It should be noted that kārya māyā is activated by nāda; kāla, niyati and kalā by bindu, the puruṣa tattva by sādākhya, rāga by Īśvara and the vidyā by suddha-vidyā. It should further be noted that citta is activated by kārya-māyā. Ahaṁkāra by kalā, buddhi by vidyā and manas by rāga. When manas joins any of the instruments it knows the particular sensation recorded by that instrument with which it is joined.

The aforesaid five Śiva Tattvas in the pure order as directive principles activate the rest of the tattvas downwards. Kārya Māyā though considered as one of the Kañcukas, has got double functions to perform such as mentally deluding and elucidating at the same time. The kāla tattva is responsible for the methodical arrangement of time into past, present and future. The niyati tattva is responsible for noticing that each and every individual enjoys the fruits of his respective deeds, done in previous lives. The kalā tattva lessens the ānava mala somewhat by allowing a little knowledge to enter. Vidyā also helps in this respect. Both kalā and vidyā are just like the little rays of the sun, which gradually dispel the darkness of ignorance. It is rāga tattva the sense of attachment towards objects of enjoyment that grows and eventually casts impression on the individual selves.

Deliberation starts due to the influence of the elements belonging to the aśuddha order; the function of buddhi is to decide or to determine, the false sense of 'I' or 'mine' arises out of ahaṁkāra and mind (manas) seizes, holds and remembers.

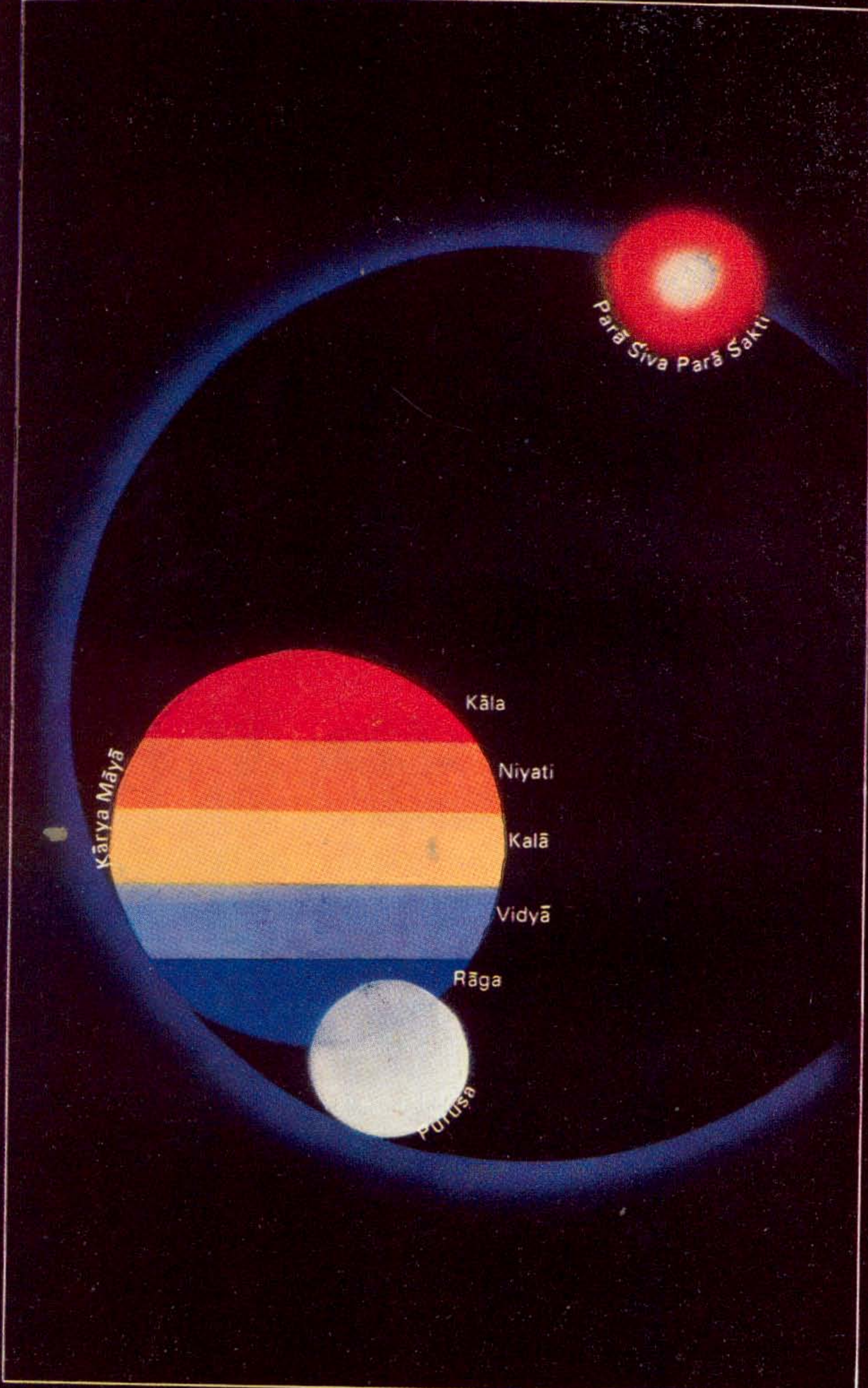
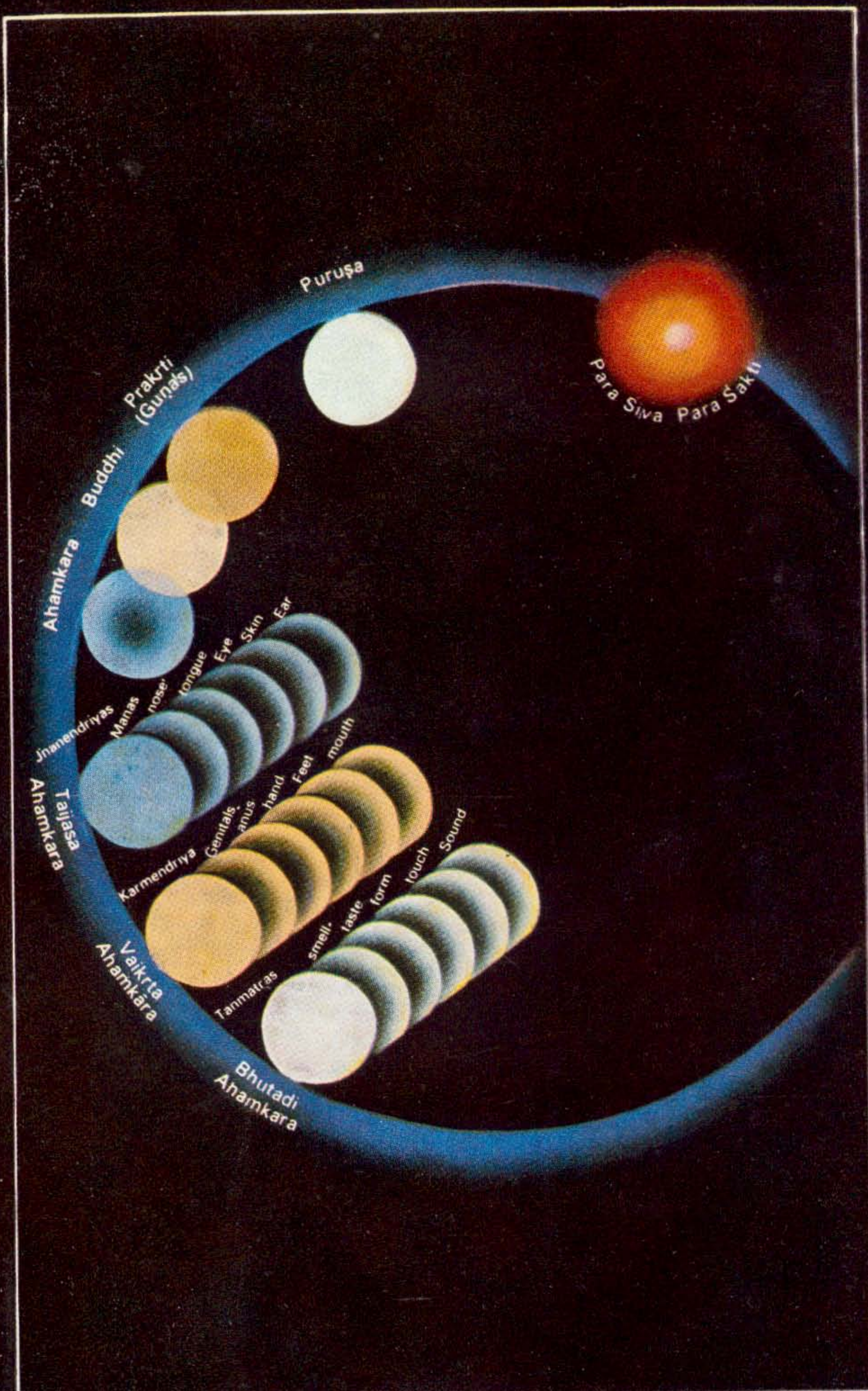

Parā Śiva Parā Śakti
Kāla
Niyati
Kalā
Vidyā
Rāga
Kārya Māyā
Puruṣa

Plate - 7



Para Siva Para Sakti
Purusa
Prakrti (Gunas)
Buddhi
Ahamkara
Jnanendriyas
Manas
nose
tongue
Eye
Skin
Ear
Taijasa Ahamkara
Karmendriya
Genitals
anus
hand
Feet
mouth
Vaikrta Ahamkara
Tanmatras
smell
taste
form
touch
Sound
Bhutadi Ahamkara

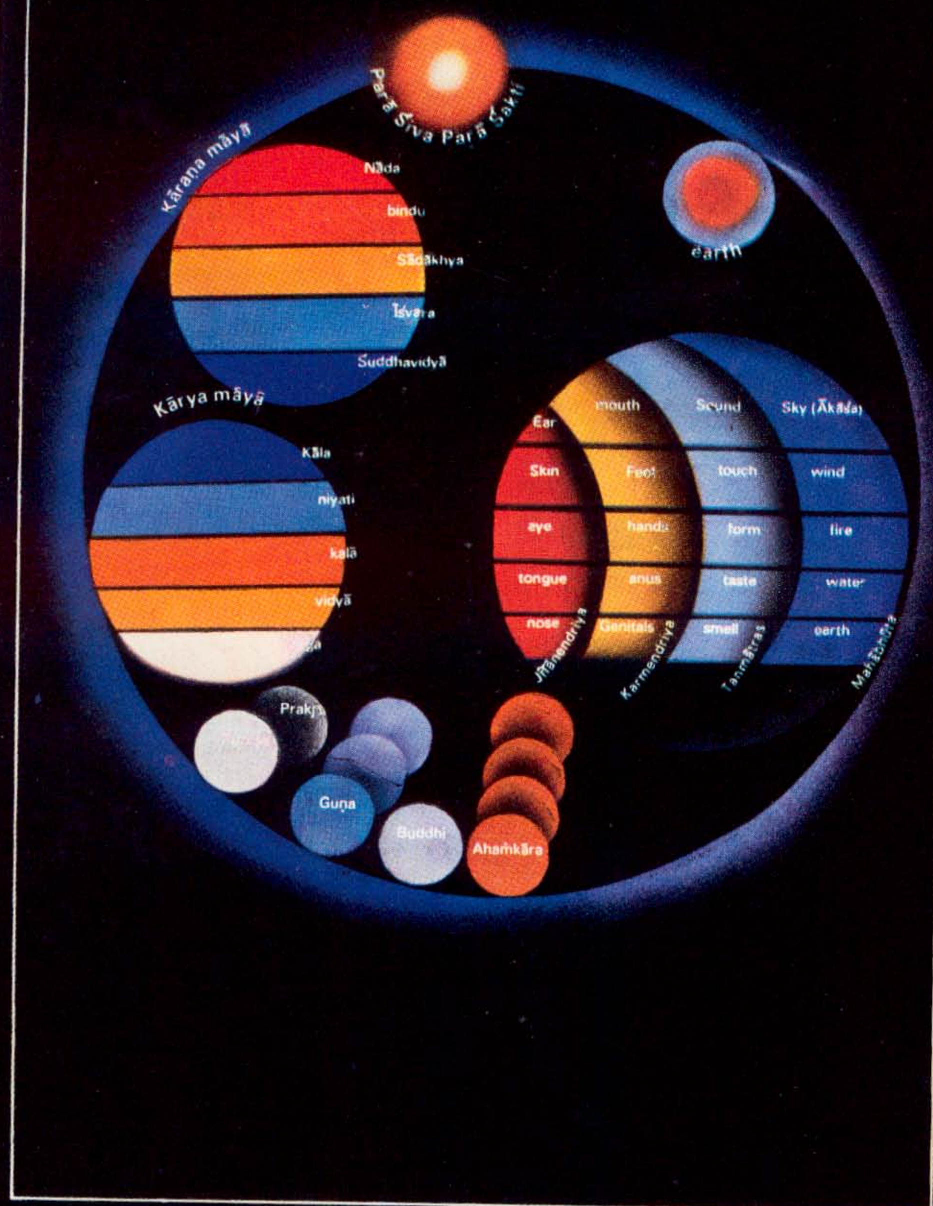
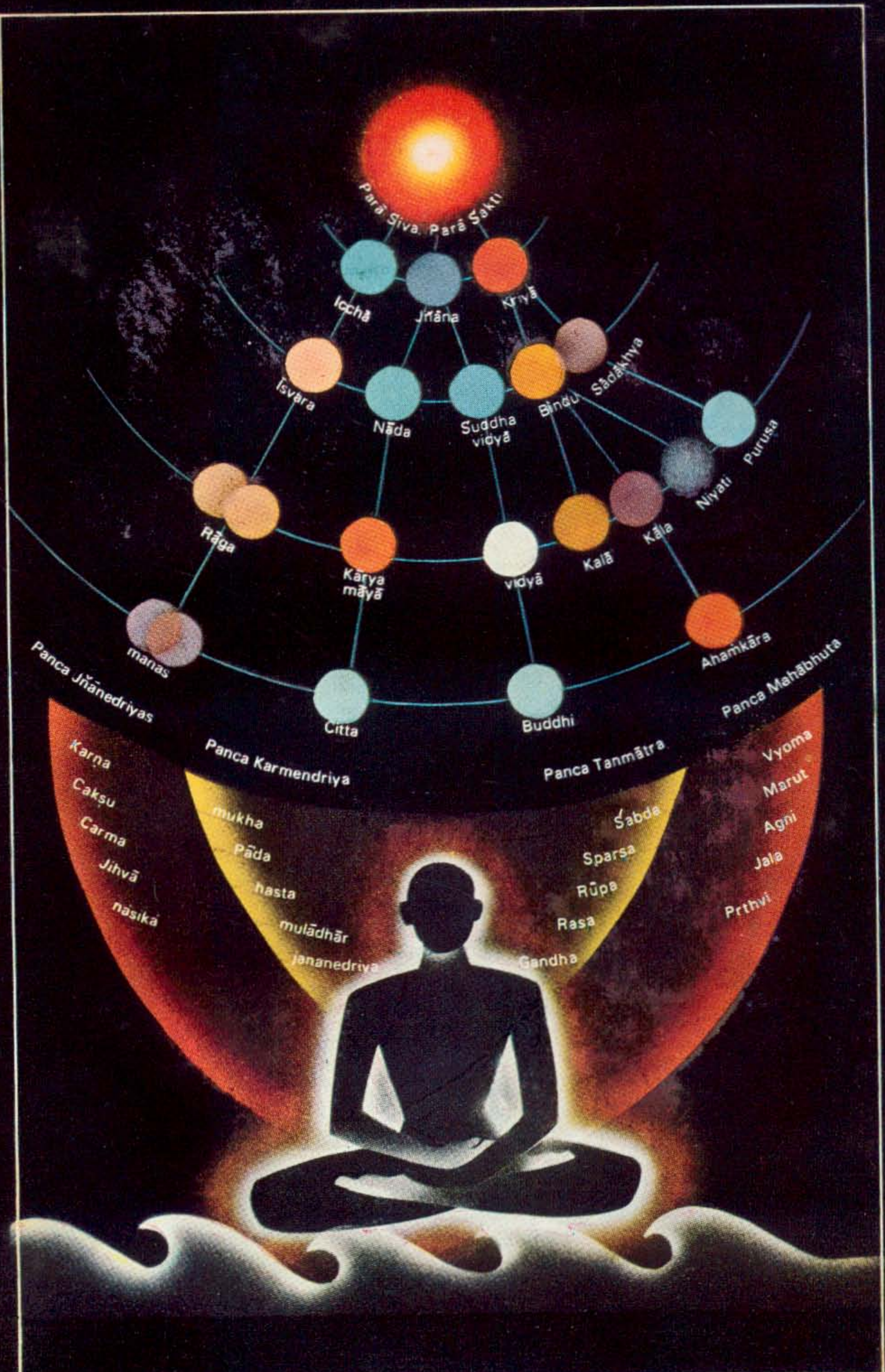

Parā Śiva Parā Śakti
Kāraṇa māyā
Nāda
bindu
Sādākhya
Īśvara
Śuddhavidyā
earth
Kārya māyā
Kāla
niyati
kalā
vidyā
Ear
mouth
Sound
Sky (Ākāśa)
Skin
Feet
touch
wind
eye
hands
form
fire
tongue
anus
taste
water
nose
Genitals
smell
earth
Jñānendriya
Karmendriya
Tanmātras
Mahābhūta
Guṇa
Buddhi
Ahaṁkāra

Plate - 9


Parā Śiva, Parā Śakti
Icchā
Jñāna
Kriyā
Īśvara
Nāda
Suddha vidyā
Bindu
Sādākhya
Puruṣa
Rāga
Kārya māyā
vidyā
Kalā
Kāla
Niyati
manas
Ahamkāra
Citta
Buddhi
Panca Jñānedriyas
Panca Karmendriya
Panca Tanmātra
Panca Mahābhūta
Karṇa
Cakṣu
Carma
Jihvā
nāsikā
mukha
Pāda
hasta
mulādhār
jananedriya
Śabda
Sparsa
Rūpa
Rasa
Gandha
Vyoma
Marut
Agni
Jala
Pṛthvī

Śrīkaṇṭha

Śrīkaṇṭha, a wellknown Śaīva-Vedāntin, is the propounder of the theory of qualified Śaīva-Monism, by following the Brahma Sutra of Bādarāyana. He has composed a Bhāṣya known as Śrīkantha Bhāṣya, in which principles of the said theory have been enunciated. Appaya Dikṣit has made a commentary on it called '*Śivārka Mani Dīpikā*'. It may be mentioned in this connexion that there is an intimate relationship between philosophies of Rāmānuja and Śrīkaṇṭha. According to qualified Śaīva Monism of Śrīkaṇṭha Śiva is the Supreme Principle. He is the pure entity otherwise called Brahman[1] characterised by the power of jñāna-ānanda. Both *Cit* and *Acit* are His Śakti, His Body. The essential nature[2] of Brahman as power is being characterised by the said '*cit-acit*' power. The so-called 'cit-acit' śakti is in the Brahman in a very subtle way and as effect it assumes[3] the world having names and forms[4]. Śrīkaṇṭha holds that Brahman is not only the efficient cause (nimitta kāraṇa) but also the material cause (samavāyī kāraṇa) of the world. This is possible[5] for Śiva, as the Supreme Principle alone assumes infinite powers. As the controller of cit and acit, He is Bhima and Saṁhāra and as manifesting everywhere. He is called Bhava. Creation (sṛṣṭi), Preservation (sthiti), Dissolution (saṁhāra), Concealing or Self-alienation (tirodhāna) and Grace (anugraha)—these are His five powers. Like Rāmānuja Śrīkaṇṭha subscribes to the view of Brahma-Pariṇāmavāda (nature transforming into world) of Sāṁkhya. It is Monism in the sense that Śiva is considered in this system as the ultimate Principle. But such Principle is always considered as being characterised by Śakti and hence the system is called 'Qualified Monism'.

[1]Nirastha......Jñānādī Śaktimahimā Brahman.....

[2]Cidacit Prapañcarūpaśaktiviśiṣṭatvam,—*Brahma Sutra*, Śrīkaṇṭha Bhāsya —1/1/2: p. 129.

[3]Sūkṣmacidacit Viśiṣta Brahmakāraṇam, Sthūla Cidacit Viśiṣṭa Tat Kāryam Bhavati—1/1/2: p. 35.

[4]Tatra Taḍṛśa Mahimni Jugapadubhaya Karaṇotvam sambhavatu. 1/1/2: p. 129.

[5]Ananta Śakti......Kāraṇotvam Siddhyati. 1/1/2: p. 125.

Kāśmīra Saivism

Kāśmīra Saivism otherwise called Spanda, Trika, or Pratyabhijñā is a system of thought developed in Kasmir and based on Agamas which are as old as the Vedas. This system is also called by the name of '*Ṣaradhvā Krama Śāstra*' or '*Ṣaradhvā Krama Vijñāna*', because this system deals with triple principles (half of six=three) such as Śiva, Śakti and Aṇu otherwise called Pati, Pāśa and Paśu[1].

All Śāstras are said to be revealed texts realizable through supersensuous experience and subsequently communicated by speech in the form of thought. These Śāstras exist in the experience of the Supreme Deity in the form of 'Parāvāk'. Parāvāk is all transcending speech i.e. beyond all objective thought. Prior to the manifestation of the universe, the Great Indefinite 'Avyakta' (unspeakable) was in a state of pictorial form much less spoken of as 'this' or 'that'. The said unmanifest universe as Parāvāk in the subsequent stage appeared in undifferentiated form as an object of vision.[2] (Paśyanti) Further the Paśyanti vāk by assuming the 'Madhyamā' form acts as a link between Vaīkhari on the one hand and undifferentiated 'Paśyanti' on the other. 'Vaīkhari'[3] stage is the manifested form of the universe where objects of thought are clearly distinguishable from one another as 'this' or 'that'. Discursive thought and speech start from this stage.

Like all other Śāstras the Śaīva Śāstras are nothing but Parāvāk communicated through the Divine Paśyanti assuming Madhyamā Vāk that flows universe-wards as vaīkhari vāk through five streams i.e. the five faces of Śiva which represent the five aspects of five-fold power and glory of the Divine such as *cit*, *ānanda*, *icchā*, *jñāna* and *Kriyā* otherwise called *Īśāna*, *Tatpuruṣa*, *Sadyojāta*, *Aghora* and *Vāmā*. The principal sixty-four[4] Śaīva Scriptures are the revelation of Śiva through the said five-fold streams. But it is said that these original Scriptures were lost and subsequently

[1]Nara-Śakti Sivātmakam Tṛkam—Parātṛmśikā.

[2]Paśyanti Darśanātmikā—Śiva Dṛṣṭi.

[3]Vaīkhari Viśvavigraha.

[4]. . . .Mukhyāvayam catuḥṣaṣṭi tantrāṇi Śaīvadarśanāni Jinjire.

revived by the three imaginary sons of Durvāsā—Traymbaka, Āmardaka and Śrīnāth who founded the doctrines of 'Abhedavāda', 'Bhedavāda' and 'Bhedābheda-vāda' respectively. Of these three systems, the Trika system happens to be philosophically the best.[1]

The literature of the *Trika* system falls into three broad divisions—āgama, spanda and pratyabhijñā. The āgama śāstras are said to be of superhuman authorship. Both the doctrines of jñāna (knowledge) and practices (kriyā) are discussed there and they propound the theory of Dualism (Dvaitavāda). The works of the āgama are as follows, —*Svacchanda Mālinīvijaya*, *Vijñāna Bhaīrava*, *Rudra Yāmal*, *Mātanga*, *Mṛgendra*. .and so on.

The Spanda śāstra lays down in greater details the main principles of this system, but they hardly enter into philosophical reasonings. The works of this system are—as follows: Spanda Kārikā attributed to Vasugupta by Kṛsnarāja; Vritti by Kahlata; Vivṛti by Rāma Kānta, a pupil of the great Utpalācārya. Spanda Sandoha and Spanda Nirṇaya by Kṣemarāja; Spanda Sūtras and Kārikās are based on Śiva sūtra on which there is a running commentary.

The Pratyabhijñā śāstra—This is the philosophy proper of the Tṛka system. The main works of this system is *Śivadṛṣṭi* by Somānanda who wrote a *Vṛtti* on it. Somānanda is said to be the founder of this system. He is probably a pupil of Vasugupta. Utpala, a pupil of Somānanda, wrote *Īśvara Pratyabhijñā*—it is a sort of summary of the bigger work Śivadṛṣṭi of his Guru. On it was written a *Vṛtti* by Utpala himself but that was found incomplete and later Abhinavagupta made a commentary on the *Vṛtti* by the name of 'Vimarṣiṇī' and '*Pratyabhijñā Vṛtti Virmarṣiṇī*'. Finally Abhinavagupta made a monumental work called 'Tantrākoka' in which he dealt comprehensively Saivism in all its aspects. Jayaratha wrote a commentary on it. *Pratyabhijñā Hṛdaya* by Kṣemarāja and *Paramārthasāra* by

[1]Sarvasrotamukhebhyaḥ Samutpanne Śaivatantrānām madhye Ūrdhvasrotapraṣrtasya Śaīvatṛikasya, Sarvottamtvāt—Commentary on Tantrāloka, p. 34.

Abhinavagupta and commentary on it by his pupil Yogarāja are authoritative works of this system.

The orthodox classification of Kāśmīra Saivism is as follows:

1. Parā—which deals with the doctrinal aspect of the subject either as system of faith or philosophy.... Śivadṛṣti.
2. Aparā—which deals with the practical and ritual aspect of the subject....Svacchanda Tantra.
3. Parāparā—constitutes the nature of the both (parā and aparā) of the aforesaid systems—(*a*) Āgama—Siva is the Agent (Kartā) and He revealed to Vasugupta. (*b*) Spanda—originated by Vasugupta and his pupil Kattāla and (*c*) Pratyabhijñā—founded by Somānanda. Vasugupta and Somānanda are the founders of the Advaīta Saivism of Kāśmīra; Vasugupta gave the doctrines as revelation and accepted them as an article of Faith. Somānanda laid the foundation of Kāśmīra Saivism as philosophy proper. A short line of chronology is given here—Śrīkanṭha (Śivāvatāra)—Vasugupta (850-900 A.D.)—Somānanda (900-950 A.D.)—Lakṣmaṇa (950-1000 A.D.)—Abhinavagupta (995-1015 A.D.)—Kṣemarāja-Yogarāja and others etc.

The Main Doctrines of the System

The Self or Ātman—It is the true and innermost self in everything. It is a changeless reality of the nature of a purely experiencing principle distinguished from what many assume the form of *Pramāṇa* or *Prameya* which in its essence is other than the *Pramātā*. i.e. experiencer who takes the form of *Prameya*.

Ātman is called *Caītanya* or *Parameśvara*, or *Śiva* or *Parama Śiva*. This Parama Śiva underlies every being and thing—and as such it is all-pervading. It is eternal and infinite and also all-transcendent. The universe is manifestation of the immanent aspect of the Parama Śiva in the form of Śakti[1]. This Śakti is not different from and independent of Parama Śiva. It is His *Creative Power* i.e. Śakti.

[1]*Pratyabhijñā Hṛdaya*, p. 8.

Śakti has infinite number of aspects or modes of which five are fundamental—such as (1) *Cit-śakti* i.e. power of self-revelation as such, in that state there is nothing to shine upon; (2) *Ānanda-śakti*[1] i.e. power of bliss in terms of freedom; (3) *Icchā-śakti*[2] i.e. absolutely irresistable will as wonder or divine resolve as to what to do or to create; (4) *Jñāna-śakti*[3] i.e. awareness of an object without any feeling or action of going out towards it; and (5) *Kriyā-śakti*[4]—in this state Parama Śiva manifests Himself or His Śakti as the Universe. He manifests the universe of His 'Free and Independent Will' (Svecchāya) without any other material and in Himself as the 'basis' (Svabhittau). The universe is only the expansion (Prasāra) of the power of Parama Śiva[5] or of Parama Śiva in His aspect as Śakti by which aspect He both becomes and pervades the Universe. It should be noted here that He remains the ever-transcendent Caītanya without in any way affected by the manifestation of the universe. When the Śakti opens out (unmisati), the universe comes to be; when it closes down (nimisati), it gets dissolved as manifestation [(*Pratyabhijñā Hṛdaya* p. 20 i.e. as predicable of discursive thought and speech) (vācya)][6]. It should further be noted here that there is a beginningless and endless process of appearance and disappearance of the universe—each successive universe is related as effect to the previous one.[7]

This is so far as the ideal universe lying embedded in Śiva as Śakti having attributes and infinite modes and shining forth as revelation being reflected upon in the individual self, who is also Śiva as conditioned or limited. The world of names and forms having variegated colours

[1]Ānandaḥ Svātantrayam, Svātmaviśrāntisvabhāvāhlādaprādhānyāt. *Tantra-sār.*

[2]Taccamatkāra Icchāśaktiḥ. *Tantrasār,* Āhn. i.

[3]Āmarṣatmakatā Jñānaśaktiḥ. *Tantrasār,* Āhn. i. Āmarṣa is again defined as Īṣattayā Vedyonmukhatā.

[4]Sarvākāryogitvaṁ Kriyāśaktiḥ. *Ibid.*

[5]Svaśakti pracayoasya Viśvam. Śiv. Sū., iii 30.

[6]Garbhikṛtānantaviśva Iti Kroḍīkṛtanikhilavācyavācaka-kalpaḥ. *Tantrāloka Viv.* Āhn. iii.

[7]Udaya, Unmeṣa, Ābhāṣa=manifestation; Pralaya=dissolution; kalpa=a complete cycle of creation and dissolution.

become more or less evident in so far as the principle of the so-called materiality in terms of an objective other becomes more or less dense and concentrated. Let us now give below the prime-elements constituting the materiality of the sensible world and upwards.

(*i*) *Five Principles of the Material World:*

1. Pṛthvi or Dharā Tattva— (The principle of Solidity and Stability).
2. Ap (The principle of Liquidity).
3. Tej or Agni (The principle of Formativity).
4. Marut or Vāyū (The principle of Aeriality).
5. Ākāśa (The principle of Vacuuity).

Finally the atoms are the constitutive of the five bhutas.

(*ii*) *Five Principles of constituting what becomes the power of motor-nervous system when they appear in the body:*

6. Upastha—The power of recreation i.e. generative organ.
7. Pāyu—The power of descending organ.
8. Pāda—The power of locomotion.
9. Hasta—The power of Handling.
10. Vāk—The power of vocal organ.

These are karmendriyas or organs of bodily activity.

(*iii*) *Five Principles or elements of sense perception:*

11. Gandha Tanmātra—The sense-object of odour as such.
12. Rasa Tanmātra—The sense-object of flavour as such.
13. Rūpa Tanmātra—The sense-object of colour as such.
14. Sparśa Tanmātra—The sense-object of touch as such.
15. Śabda Tanmātra—The sense-object of sound as such.

(*iv*) *Power of Sense Perception: Jnānendriyas:*

16. Ghrāṇendriya—The sense of smell.
17. Rasanendriya—The sense of taste.
18. Darśanendriya—The sense of sight.

19. Sparśendriya—The sense of touch.
20. Śravāṇendriya—The sense of hearing.

(*v*) *Capacities of mental operation* (*Antaḥkaraṇa or Inner organ*):
21. Manas—The capacity of conceiving and imagining.
22. Ahaṁkāra—The capacity of self-arrogation and appropriation ('I' or the Ego).
23. Buddhi—The capacity of judgement.

(*vi*) *Two principles of the limited individual subject-object:*
24. Prakṛti—Affecting or the affective.
25. Puruṣa—The Individual.

It should be noted here that thus for the Trika agrees with the Sāṁkhya but the Trika goes further and does not stop with the principles of Puruṣa and Prakṛti. According to the Trika these are derivative principles and not final as in the Sāṁkhya system:

(*vii*) *Six Principles of Subjective Limitations:*
26. Kāla—(Time or determinant of when, limitation in regard to duration).
27. Niyati—(Limitation in regard to presence, the determinant of where).
28. Rāga—(Limitation in regard to attachment or interest, leading to necessity of attending to one at a time).
29. Vidyā—Limited knowledge[1].
30. Kalā—The power of limited creation or activity.

The above enumeration of subjective limitation (26-30) is after Utpala in his Īśvara Pratyabhijñā Vṛtti; others enumerate them in the following order such as—Kalā, vidyā, rāga, kāla and niyati.

31. Māyā—The generally limiting, self-forgetting and differentiating power. Māyā is also some time included in the Kañcukas which are then counted as six.

[1]c.f. Jñānam Bandha—Śiva Sūtra 12.

(*viii*) *Five Principles of the Universal Subject—Object:*

32. Śuddha vidyā or Sadvidyā—The principle of correlation in the universal experience between the Experience and the Experienced.
33. Īśvara—The principle of identification in the universal experience between what are the correlatives.
34. Sadāśiva—The principle of Being in which the universal Experience begins.
35. Śakti—The principle of negation and potentialization of the universal Experience i.e. the experience of and as the universe.
36. Parama Śiva—The principle of pure 'I', or the pure Experience by Itself.[1]

This is so far as the Trika theory of the universe, realizable in terms of Experience from Pṛthvi upto Parama Śiva when considered in ascending order and from Parama Śiva down to Pṛthvi in a descending order. The entire process of the manifestation of the universe is in the Experience of Parama Śiva who is Cit, Pure and simple and Prakāśa—(Revelation revealing Itself as being Experienced). We shall conclude the aforesaid observation of the Trika system of manifestation otherwise called *Sphuraṇ*, *Prasāran* or *Ābhāsan* by quoting an excerpt from the Pratyabhijñā Vimarṣiṇi.[2] In the said excerpt, the difference between the Vivartavāda of the Advaīta Vedānta and the Pariṇāmavāda of Pratyabhijñā system of Śaivism has been amply demonstrated.

According to the Advaīta Vedānta, the appearances are

[1]*Pratyabhijñā Hṛdayam.* p. 61.

[2]Vivarto hi Asatyarūpanirvāsātmā Ittyuktam; Nirvāsate ca Asatyam ca Iti kathamiti na Cintitam. Pariṇame tu rūpāntoraṁ Tirobhavati. Rūpāntaraṁ Prādurbhavatiyuktaṁ; Prakāśasya tu Rūpāntarābhāvāt, tattirodhāne Syādāndhyam; Aprakāśaścha Prādurbhavan naiva prakāśeta Ittyumyatnāpi Suptaṁ Jagat Syāt Iti na paryālocitam. Prativimvavāde ca Svacchatāmātraṁ Samvedanasya na Svātantryam Iti Tatsamarpakvastvantarparyeṣaṇā kartavyā. Avidyā Anirvācyā Vaīcitraṁ ca Adhatte Iti Vyāhatam. Parameśvarī Śaktireva Iyamiti. Hṛdayāvarjakaḥ Kramaḥ. Tasmāt Anaphnavaniyaḥ Prakāśavimarṣātma Saṁvitsvabhāvaḥ Paramaśivo Bhagavān Svātantryādeva Rudradistuāvarāntapramātṛrūpatayā Nitsukhādiprameyatayā ca Anatiriktayāpi Atiriktayeva Svarūpānācchādikayā Saṁvitsvarūpanāntariyaksvātantryamahimnā Prakāśate Ityayani Svātantryavādaḥ Pronmilitaḥ. *Pratyavijñā Viv.* vi.

unreal but according to the Pratyabhijñā system, they are real for they are aspects of the real, the synthesized forms of them are experiences of Śiva.[1] It should be noted here that the expansion of Śiva as Śakti does not mean diminution of His Glory in any way—(Mahārtha Mañjarī—p. 71).

According to Pratyabhijñā system the operation of the process of manifestation is guided by the law of logical necessity and such process may be compared with Hegelian doctrine of the universal in the sense of Integration.

Further from the point of Experience, it should be mentioned here that the All Experiencer has relation with *All this* as the following·

1. The principle of Eternity (Nityatva), 2. The Principle of All-pervasiveness (Vyāpakatva), 3. The principle of All-Perfection and Fullness (Purṇatva), 4. The Principle of All-knowing (Sarvajñātṛtva) and 5. The Principle of Lordship (Sarva Kartṛtva). All these are relation to the Supreme Experiencing Principle as Śiva. Under the influence of Māyā these become Kāla, Niyati, Kalā, Rāga, Vidyā respectively—these are called *Kañcukas* or principles of subjective limitations as we have already mentioned. The *kañcukas* appear as sticking to the Experience.[2] These *kañcukas* greatly resemble Kant's forms of understanding etc.

The aforesaid All-experiencer after enjoying the magnanimity of '*All This*' feels proud of it and becomes immersed in the thought—'All this is mine', 'I am the author of all this'. As this thought grows in strength, the experiencer gets absolutely absorbed in it and with the absorption, a feeling of identification comes—this is done by māyā. Thus the Experiencer loses the realization of Himself as the self of the experience and thus becomes sleepy.[3] The Experiencer in this state is called Puruṣa, being wrapped

[1]For detailed discussion see the Chapter: Śaiva-Śākta Critique of Experience of this book.

[2]Aite ca pramātṛa lagnāḥ tathaīva Bhānti (*Pratyabhijñā Vimarṣinī* III 19). Note no 2.

[3]cf. Suptasthāniyoṇu—*Tantrasāra,* Sloka 8.

by the aforesaid *kañcukas* such as kāla, niyati...... coming from Māyā. Though thus enwrapped the puruṣa, is, in reality, the divine self and does not undergo any real change. Though the puruṣas become atomic (āṇavik) due to the said contractions, they are non-spatial almost like a mathematical point for limitation of omnipresent Parama Śiva cannot be spatial. Along with puruṣas, prakritis are created. There are infinite number of Puruṣas and similarly there are prakṛtis corresponding to them.[1]

This Prakṛti is thus different from Prakṛti of Sāṁkhya, which is one and such Prakṛti is the equipose of sukha, dukha and moha produced by sattva, rajas and tamas, collectively called three guṇas. Prakṛti is '*Bhoga Sāmānya*' i.e. that which is generally experienced. Every thing be it prameya or pramāṇa to the Puruṣa is produced by Prakṛti. The processes following which the means and objects of experience come into manifestation is much the same as has been recognised by Sāṁkhya. Now the question is how to overcome the blind effects of māyā and see things in proper perspective. The Trika holds that this is the power of Śiva as vidyā śakti which enables one to overcome the effects of māyā.[2]

With this introduction in view, let us now discuss the theory of creation/manifestation according to the Pratyabhijñā system of thought. This problem is full of mystery and a very hard nut to crack. Proper understanding of this problem gives a sense of reality which helps us entering the very core or spirit of Śaiva-Śākta system of thought.

It should be noted here that the principles of integration and progressive dissociation go hand in hand in the philosophy of the Tantras. In the process of unfoldment it believes in the theory of acceptance taking cognizance of every thing as part of the experiencing principle as "I am the Lord of everything" and through progressive dissociation the same principle assumes the principle of

[1]Taccha (Pradhānam) bhinnam prati pumniyatattvāt anekam iti yāvat ......Viveka on Tantraloka—Ahn-9.
[2]*Iśvara Pratyabhijñā* III. 1. 7.

absolute negation i.e. "*Śūnyatā*". This may be compared with the '*Sakala*' and '*Niṣkala*' states of the great Parama Śiva as the Grand Experiencing Principle.

Theories of Evolution/Manifestation

As a main branch of Indian system of thought the philosophy of Saivism is not generally considered along with the six schools of theistic philosophy, popularly called *Ṣaḍ Darśan*. *Ṣaḍ Darśana* comprise of *Nyāya-Vaiśeṣika, Sāṁkhya-yoga* and *Mīmāṁsā-Vedānta*. Apart from these six schools three atheistic schools such as, *Jaīna, Baūddha* and *Cārvāka* are recognised in Indian systems of thought. It should be noted here that *Cārvāka* which happens to be primarily a system of fullfledged scepticism does not belong to the *Jaīna* and *Baūddha* fold, each of which has distinctive standpoint of its own. The philosophy of the Vedānta is of various types and each of which owes its allegiance to the commentaries made by Ācāryas like Śaṁkara, Rāmānuja and like. Mādhavācārya in his *Sarva Darṣana Saṁgraha* has tried to show some differences in each of these schools of the Vedānta Philosophy but as a matter of fact those differences are matters of interpretation and not of fundamentals of the above mentioned systems. There are some differences found in the interpretations of Śaīva systems also but those differences are more in the field of practices and not in the sphere of essential principles. However, the philosophy of Saivism in general as an independent system of high thinking and spiritual realization is very ancient.[1] The very title Saivism indicates that Śiva is considered in this system as the supreme tattva. Kāśmīr Saivism generally understood as Pratyabhijñā philosophy is one of the principal systems of the Śaīva school. It has its own way of determining tattvas (categories). It bears some affinity with the Advaīta Vedānta in so far as both the systems are said to be as Advaīta i.e. non-differenced Identity. The Parama Śiva otherwise called the Parama Bhaṭṭāraka, the supreme principle of the Kāśmīr Saivism

[1]Saivism—Historical Retrospect.

is of the same status as the universal consciousness (*Nirviśeṣa-Caitanya*) of the Advaita Vedānta. But the Parama Śiva of the Kāśmīr Saivism though regarded as the one and the only one supreme Principle is never divested of Śakti.[1] and such Śakti (power) is Śakti of Its own. In Kāśmīra Saivism Śakti (Power) and possessor of Śakti (Śaktimān) is one and identical. Such Śakti of Śiva appears in five-fold forms.[2] From It appears the visible and the invisible universe (prapañca). It transcends both subjective and objective. Being Itself one and second to none, It is more effective than the Advaita concept of the Brahman for in the Advaita concept of the Brahman there is no scope for power as consciousness to accommodate. Unlike other Indian Philosophers, the Śaiva Philosophers mean by 'prapañca' not only this material world, constitutive of Kṣiti (earth), Ap (water), Teja (fire), Marut (air) and Vyoma (ether), but also everything beginning from the state of initial vibration of Parama Śiva as the embodiment of consciousness down to this earth.[3] The Parā Śakti (essence) of Parama Śiva (existence) is essentially of revealing nature and relation between them is one or identical.—Power (śakti) and

[1]Na Śivaḥ Śaktirahito na Śaktirvyatirekini.
Śivaḥ Śaktastathā Bhāvan Icchaya Kartumihate.
Śakti-Śaktimatorbhedaḥ Śaive Jātu na Varṇyate
—*Siva Dṛṣṭi* 3/3-3, p. 96

Śaktiśca Śaktimatrapudvyatirekimana
Tādātmya manayornityam vahni Dāhikāyoriva—
—*Bodha Pañca Daśika*, p. 1

[2]Sṛṣṭi (creation), sthiti (preservation), saṁhāra (dissolution), vilaya (allienation or concealment), anugraha (grace)—these five-fold functions of Śiva are called Pañca-kṛtya. Of them the first three are under the domain of karma. Vilaya and anugraha are not under karma. They all belong to Will-power of Śiva.

The other name of Vilaya is 'Tirodhāna', indicative of self-concealment in terms of self-alienation. By this Power Parameśvara as cit is reflected in numberless individual selves otherwise called Paśus. In the reflective part of the bheda (difference) of the Vilaya finds its satisfaction in the Power of dissolution. The power of Vilaya or Tirodhāna is the cause of dissolution cum new manifestation and the cause of complete dissolution (Mahāpralaya) is the power of grace (Anugraha—Self-expression of Śiva). This is the power which leads to freedom (mokṣa). On the side of revelation (Prakāśa) the Grace of Maheśvara is realized. For five-fold function of Parama Śiva—see *Mahārtha Mañjarī with Parimala*, p. 52, Paramārtha Hṛdaya Sūtra 10.12.

[3]Viśvaśca Sadā Śivadehabhūtaḥ......, *Pratyabhijñā Hṛdaya Vivṛti*, p. 2.

possessor of power (śaktimān) being one and identical.[1] The state may be characterised as both ways with or without power. The said unique power as *Parā Śakti* has each of its distinctive functions to perform in the creation of the universe. According to the *Pratyabhijñā* the Parama Śiva as *Sat-Cit-Ānanda* is the supreme principle. It is one and second to none. It is always what It is.

It should be noted here that when the supreme principle stirs from within immediately the power as consciousness comes out as an expansion of the Parama Śiva. Such state is the state of Sadāśiva, the Prime Principle, belonging to the all-inclusive universe. From Sadāśiva the subsequent tattvas such as—Īśvara, Śuddha Vidyā; Māyā, Kalā, Vidyā, Rāga, Kāla, Niyati; Puruṣa, Prakṛti, Buddhi, Ahaṁkāra, Manas, Śrotratvāk, Cakṣu, jihvā, Nāsikā, Vāka, Pāṇi, Pāda, Pāyu, Upastha; Śabda, Sparśa, Rūpa, Rasa, Gandha; Ākāśa, Vāyu, Agni, Jala and Bhūmi evolve.

According to Śaivācāryas, the universe is one and of revealing nature. The one and identical universe appears as many-fold because of kārmika dispositions and culture of different individuals. But as soon as knowledge dawns, ignorance disappears and universe then appears as full of consciousness to individual selves who then are no more within the bounds of the empirical. As a man rises upward and upward he sees things lying on the earth equal. Similarly the individual selves on whom the power as grace (anugraha) has fallen and who have been free from the bindings of karma and māyā, see everything of this earth as full of Śiva. Hence the Upanisadic saying, 'by knowing Him everything is known' finds justification in Śaivism, for, it recognizes the power of consciousness in Parama Śiva. Such power though lying embedded in Śiva is free as reference. Apart from this unique power other powers such as śuddhavidyā, kalā etc. are recognised in Śaivāgamas. Those powers are not absolutely free and independent of consciousness as Śiva. But the Brahman of the Advaīta Vedānta can

[1]Parāśaktirūpā citireva Bhagavatī......Śivabhaṭṭārakabhinna...... *Pratyabhijñā Hṛdaya Vivṛti*, p. 2.

never be the material cause of the universe directly. The Advaīta-Vedāntins have, therefore, perforce resorted to a new idea as the theory of 'Illusoriness', Superimposition (Vivarta-vāda) in the context of creation of the world. It should be noted here that though the Upanisads hold that the Brahman is one and there is no second to It, still the principle 'There is, no second to It' i.e. *advitīyatva* if considered *per se* or as it is cannot solve the problem of multiplicity of the 'Prapañca'. As a result the Advaitins have been forced to postulate a new principle. This new principle is what is called 'Māyā' which is inscrutable. But the Śaīva way of interpreting the multiplicity as 'prapañca' is different. The Śaīva Philosophers hold that the postulate māyā or avidyā and to interpret 'prapañca' thereby is to tarnish the glory of all-pervading Śiva. Hence to maintain the pristine glory of Śiva, they have tried to interpret the 'principle of inscrutability' as the very nature of Śiva. Parama Śīva is to them not only the highest principle but also highly mysterious at the same time. While Its inner nature as power remains beyond functioning in absolute oneness (*samāvesh* or *sāmarasya*), that state may be characterised as a state of Transcendence (Viśvottīrṇa). The power in such a state is free and full of consciousness. As Revelation, revealing Itself, It is Existence as such and is not the cause of any sort of cognitive processes. This self-revealing principle as power has got a free projection of its own and this state of freedom is what is called '*vimarṣa*'. The term '*vimarṣa*' is very significant and frequently used in Śaiva literature. When the self-same power of Parama Śiva assumes the stete of *vimarṣa* or freedom It is then not only revealing itself but also self-knowing and knowing other things as projected. Such self-knowing when directed to oneself in terms of 'self revelation' is to be designated as 'ātma-vimarṣa' of Śiva. In the Philosophy of Saivism, the term 'vimarṣa' is fundamental in the context of the universe otherwise called '*prapañca*' and such terms as creation (sṛṣṭi), preservation (sthiti) and dissolution (pralaya) are not used there in a popular sense but in line with the aforesaid vimarṣa. The

Śaīva philosophers have shown that the mystery of the universe cannot be explained away so easily by calling it 'māyīya'. They have enquired, what do we exactly mean by the expression that 'the universe has come into being'? Do we mean by 'coming into being' as the non-existent comes into existence? Such expression according to the Śaīvas demonstrates sheer ignorance about the mysteries of creation and far from explaining creation, it mystifies the situation. The proper expression should be that creation does not mean something new coming out. That which is lying embedded in Parama Śiva as full of consciousness manifests as universe having names and forms by the influence of vimarṣa śakti otherwise called the power of freedom. By the expression 'manifests as universe' is meant that the supreme Transcendent by the glory of Its own power assumes the form of the universe. Admittance of anything external to or other than Śiva would tarnish the pristine glory of the Supreme Śiva. The Parama Śiva assumes the form of the universe in a natural way. It should be noted here that manifestation of Parama Śiva as universe is not indeed empirically intelligible still we shall try to interpret it by giving some common illustration. As in the egg of the peacock (mayūrāṇḍamiva) lies embodied the wings (pucchas) of varieagated colours similarly in the Parama Śiva lies this universe having various forms and names as unmanifest. And as the shell of the egg is removed the baby peacock comes out in full-fledged form, so Parama Śiva Itself appears as universe of names and forms. In both these cases everything ushers from within and no external aid is necessary, or as in the seed of a banyan tree lies concealed the vast banyan tree, and, in due course such a big tree issues forth from such a tiny seed; similarly the vast wonderful universe lies potent in the inseparable power of the Parama Śiva and being stirred from within becomes manifest[1] by causing wonder to many. The above illustrations though inadequate can give us an imperfect idea of the Śaiva theory of the mystery of the universe.

[1]*Parā Praveśikā*—p. 3.

The first expression of Parama Śiva together with *Vimarṣa Śakti* is Sadāśiva. Being identical with Parama Śiva, Sadāśiva is the principle forming the universe. The Vimarṣa state of Parama Śiva as revelation revealing itself in terms of self-recognition refers to the emanation of a state that may be characterised as 'I-ness-in-full', *Pūrṇāhantu*, or in other words the pure subject as freedom. Hence the Pratyabhijñā School of Kāśmīra Śaīvas differ from the Advaīta Vedāntins. The advaitins use the word 'I' always in the empirical in the sense of ego for they consider the Pure Sentient Brahman would lose its purity by such characterisation of 'I'. But the Śaīvas would not concede to this idea. They are not content with metaphysical speculation alone, they are primarily concerned with the realization in terms of spiritual experience. The recognition of the self as pure 'I' or 'I-ness-in-full' is not anything empirical or of ego-centric nature but of spontaneous expression of the Absolute as pure self. This is the supreme state of consciousness as Bliss without anything external, that is, physical or psychical, to it. The sense of *I-ness-in-full* realises itself in the form of self recognition and hence its pure nature is not impaired in any way. In the vimarṣa state of Parama Śiva the sense of 'I-ness' is felt as a demand which is made explicit in Sadāśiva Tattva as pure 'I-ness' there is no sense of 'Thisness' in such a state. This state may be characterised as a state of pure subjectivity, it is free from all sorts of objective reference. This state of 'I-ness' expands itself gradually and the subsequent enjoyment 'I am everything', ushers in. But in spite of such awareness the sense of 'every thing is in me' is not meant distinct as yet. For in the Sadāśiva[1] Tattva the sense of 'Thisness' is derived secondarily. The visible universe is not then made explicit. In spite of Sadāśiva being first as belonging to the universe and even the possibility of universe originates from It but because of the subsequent principles were not then made explicit, the judgement 'everything is in me' has not come into being. Barring

[1]Sadāśivatattvamahantācchādita. . . . asphutedantramayam. . . . Parā Para rūpam Viśvam grāhyam—*Pratyabhijñā Hṛdaya Vivṛti*, p. 7.

Śiva and Śakti Sadāśiva is the first of thirty-four principles recognized in the Śaivāgamas. As first principle Sadāśiva may be regarded as the entire universe in a potential form. By recognizing Sadāśiva as the entire universe the Śaiva Philosophers have made a unique contribution in the field of the problem of creation which is simply novel and attractive. As *Parācit* or *cit-śakti* stands as a pre-condition to the emergence of Sadāśiva similarly all other subsequent principles are also caused by the Śakti in different forms. The noticeable thing in this context is that the said Śakti undergoes no change in different phases of subsequent creation/manifestation so to say. Hence when compared with other subjects the theory of manifestation envisaged by the Pratyabhijñā School of Śaiva Philosophers is novel. The transcreative insight of the Śaivas, by superseding the conclusion made in the theory of creation by other systems, has envisaged a new way of interpreting the mystery of the universe. Though it appears that Sadāśiva is the first of all subsequent principles of the universe being caused by Parama Śiva and Vimarṣa Śakti but as a matter of fact cause-effect relationship is not applicable there for such relation is operative in the empirical which presupposes the principle of differentiation. The situation may be viewed as ground and consequence in terms of identity. He, who has not realized Śiva in Its essence or whose insight is not matured enough to reveal the mystery of the universe, might consider Sadāsivatattva as an effect coming out of Śiva the cause. But the mystic will take the thing in a different way for he has realized that the universe consists of cognizer (Pramātṛ), things to be cognized (Prameya) and way of cognizing[1] (Pramāṇa) in terms of knowledge. The supreme principle is Śiva. Everything of the universe is the spontaneous expression of Its own nature as Vimarṣa Śakti. Once the inscrutable mystery of that power is realized everything is known. That power is divine and inscrutable at the same time. As consciousness

[1]Pramātṛ—Pramāṇa—Prameya rūpasya Viśvasya Siddhaū......*Pratyabhijñā Hṛdaya Vivṛti*, p. 3.

it is clear, free and capable of producing new powers. In the transcendent, the Parama Śiva as the principle of undifferenced whole expresses Itself in the form of the Infinite universe from within due to Its own essential nature of consciousness as power. The thirty-four principles beginning from Sadāśiva up to earth are in fact nothing but manifestation of Parama Śiva as Power. In a state of pure sentiency It rests within Itself. It is self-content and indifferent.

The ever-awakening vimarṣa śakti makes the ever-satiated Parama Śiva active and differently disposed. It makes It inquisitive and search within. There is not the slightest trace of sense of 'I-ness' (ahamtā) and 'Thisness' (idamtā) in Parama Śiva. When the *Magnum Opus* ever dynamic vimarṣa śakti as consciousness makes Parama Śiva manifest as pure '*I-ness-in-Full*', the state is called Sadāśiva. As we have already mentioned the pure 'I-ness' or 'I-ness-in-Full' often used in the Kāśmīra Saivism is full of mystery. This 'I-ness in Full' is not ego or ahaṁkāra evolved from Prakṛti as held by the Sāṁkhya system. But the Śaīva mystics have taken 'ahamtā' as manifestation of vimarṣa śakti, as consciousness, conscious of itself. Such awakening of power initiates the self-content supreme principle into a state of vibration in terms of *Sisṛkṣā.* The result of such awakening is the full blossoming of 'I-ness' and indistinct projection of 'Thisness'. In spite of Sadāśiva being characterized as the 'universe' the so-called empirical world of names and forms has not yet been emerged, it lies hidden in the divine in a potential state.

We have already stated that the universe according to the Śaīvas begins from Sadāśiva tattva and hence Sadāśiva tattva is considered as the first principle and Śiva-Śakti as locus standing in the background. The second tattva in this pure order is '*Īśvara*'. The 'Īśvara Tattva' is the Principle of co-ordination[1] of 'I-ness' and 'Thisness' with 'Thisness' predominating. The 'thisness' may be considered as pure

[1] "Īśvaratattvam Sphutaīdantā ahantāsamānādhikaraṇātma......viśvam grāhyam....", *Pratyabhijñā Hṛdaya Vivṛti*, p. 7.

objectivity the Ground of which is the Supreme Absolute or Parama Śiva. In the Sadāśiva tattva, the power as the principle of creativity is indistinct though the power of consciousness as will is present there. Sadāśiva is sometimes called *nimiṣṭa śakti*.[1] It is distinguished from Īśvara tattva in the sense, that which remains potential in the Sadāśiva becomes fully manifest in the Iśvara tattva. In the Īśvara tattva the objective side of Experience in terms of '*Thisness*' is more predominatingly explicit. It should be mentioned here that the Śaiva way of determining tattvas is in a way original and novel, so that tattvas that have been recognized as immanent, each of which has got a presiding śakti of its own. Abhinavagupta holds that the name of the presiding deity of Sadāśiva tattva and Sadāśiva Itself is same and identical.[2] At the time of the complete dissolution of the world, (there are systems which do not admit pralaya in the sense the Śaivas have admitted it) from Earth up to Īśvara—all the thirty-three tattvas vest into Sadāśiva. We have already stated that Īśvara tattva is the grand principle of co-ordination of 'I-ness' and 'Thisness' having predominance of 'Thisness' in a subtle way i.e. the universe becomes more explicit in this state. It should be mentioned here that the inner revelation of the Parama Śiva is called Sadāśiva whereas the outer expression of the same is called Īśvara tattva. In other words 'nimiṣṭa' (power of inwardization) and 'unmeṣa' (power of manifestation) Śaktis of the Parama Śiva are called '*Sadāśiva*' and '*Īsvara*' respectively. Abhinavagupta holds that the name of the presiding deity of the Īśvara Tattva and Īśvara Itself is same and identical. By 'Īśvara' the Śaīva Philosophers mean by something other than what philosophers of other systems do understand. Īśvara according to Śaīvas is the explicit power of expression of Parama Śiva. Īśvara has, therefore, the power of *seeing* and such power implies the nature of consciousness. Although belonging to the universe, Īśvara is also called the creator

[1]Īśvaro Vahirunmeṣaḥ, *Ish. Prat.*, III. i.3.
[2]Nimeṣoantaḥ Sadāśivaḥ, *Ish. Prat.* III. i.3.

of the universe; It is the origin of the world of names and forms. It should be noted here that the aforesaid 'nimiṣṭa' and 'unmeṣa' śaktis characterized by Sadāśiva and Īśvara are also found in all the subsequent tattvas up to earth (pṛthvi). Now let us say something about the third principle of the pure order called 'Sadvidyā' or 'Śuddha vidyā' (knowledge proper). With the awakening of Sad-Vidyā the subject-object distinction in the transcendental becomes more explicit as in the case of introspection or reflective awareness one becomes conscious of the consciousness of an object. It is stated in the 'Īśvara Pratyabhijñā Vimarṣiṇī' that in *Sadvidyā* Aham and Idam remain in equal measure[1] and in that sense Sadāśiva, the principle of Pure Subjectivity and Īśvara the principle of Pure Objectivity realize each other as identical. According to Utpalācārya Sadvidyā[2] is the principle of co-relation of Aham Buddhi and Idam Buddhi. Sadvidyā is further referred to as Vidyeśvarī Śakti and that it is complimentary to the Svātantrya Śakti of Parameśvara. Some of the Ācāryas characterise this power as 'Mahāmāyā'[3]. It should be noted here that the way in which the aforesaid five principles such as Śiva, Śakti, Sadāśiva, Īśvara and Śuddhavidyā are considered is called '*śuddha-adhvān*'[4] (pure way), śuddha in the sense that they are the directive principles of Experience in the Transcendental or in other words the Self-expression of Parama Śiva Itself. The empirical world of names and forms has not yet come to a concrete form. Next in order the tattvas from Māyā to Pṛthvi may be interpreted in different ways. The way or ways these tattvas are considered is called 'aśuddha adhvān' as against the 'śuddhva adhvān'. It is aśuddha in the sense that the principles have direct reference to objects psychical and physical. It is psychical in the sense of limitation (kañcukas) covering the Puruṣa (individual self). The

[1]Sāmānādhikaraṇyam Sadvidyayahamidam Dhīyaḥ, *Ish. Prat. Vi.*, III. 1.3. p. 196.

[2]*Tantrāloka Bhāṣya* 9/51 p. 50.

[3]*Ish. Prat. Vi.* II. pp. 196, 200.

[4]Tadaīkam Pañcakam Idam Śuddhādhvānaṁ Paribhāṣyate. *Tantrāloka*. p. 55.

kañcukas stand in the way of gaining freedom. It should be remembered here that the aforesaid five principles of the pure order follow from the Free-will or the Power of Freedom of the Parama Śiva Itself. Both of them i.e. the Power of Freedom and Parama Śiva are in a sense identical. The way these principles are realized is said to be different from the rest of the principles. Hence such use of *suddha-adhvān* and *aśuddha-adhvān* is proper in the terminology of the Śaivas. In the pure order Parama Śiva, the Supreme Experiencing Principle, is the Agent[1]. It should be noted here that the powers of omnipotence and omniscience are of almost equal status according to Śaiva terminology. Śiva is considered both as the omnipotent agent (sarvaśakti-mattā) and omniscient knower (sarvajñātā). In the terminology of the Śaivas the term 'Pramātṛ' is more frequently used than the term 'jñātṛ'. So technically speaking Śiva is not the Pramātā and he who is Pramātā in Śiva Tattva is called Śambhu. There is not one Pramātā recognized in the Pratyabhijñā School of Śaivāgama but there are Pramātās such as—different Śaktis in the Śakti Tattva; Mantra-Maheśa or Mantra-Maheśvara in the Sadāśiva Tattva: Mantranāyakas in the Īśvara Tattva and Mantras in the Vidyā Tattva· All this is said because the Pramātṛ (cogniser) of the Sadāśiva Tattva is presupposed in the interpretation of the subsequent tattvas, belonging to the aśuddha adhvān (order). The first and foremost, amongst the cognisers of the Principle of Sadāśiva is 'Aghoresa' otherwise called 'Ananta' in Tantrāḷoka[2]. The same Aghoresa alias Ananta happens to be the creator or on the other hand, manifestor of the tattvas of the aśuddha adhvān. But it should be noted here that in spite of his being the agent of the principle belonging to the impure order, he does not enjoy absolute freedom like Parama Śiva. He is the representative (prayojya kartā) of Parama Śiva. According to the dictates of Īśvara he first moves māyā and as a result, this world appearing as the 'other'

[1]Śiva Kartā....Prabhu....,*Tantrāloka* 9/61. Viveka.
[2]*Tantrāloka,* 9/61, p. 55. *Viveka*—pp. 55-56.

gradually comes out. Śiva makes such arrangements out of grace so that individual selves can enjoy the fruits of their deeds accrued in their past lives.

We have already mentioned that in the Śaivāgamas Aghoresa alias Ananta, by initiating and disturbing māyā, creates this wonderful world of names and forms. To evolve the impure tattvas is as good as to create this empirical world. While classifying the tattvas into two main divisions pure and impure (śuddha and aśuddha) the Śaiva Philosophers of the Pratyabhijñā School have given an elaborate description of the same. It should be noted here that the ever-glorious Śaiva Sādhakas do not find any such distinction amongst tattvas of so-called pure and impure order, for, to them the states of manifestation prior and posterior to, either logically or temporarily, do not make any qualitative change in the nature of the tattvas. The supreme tattva never undergoes any change in any stage of the said manifestations. But they, who are not fully initiated or fully possessed of Śiva-consciousness, find such change. The Śaiva Philosophers have also characterized tattvas from māyā to pṛthvi as impure and in some places they have subdivided this impure group as pure-impure (mixed) and impure (wholly mixed). By pure is meant that which is absolutely free or in other words there is not the slightest control from outside and by impure is meant that in which such freedom is lacking that which is bound. In the case of tattvas belonging to pure order the question of any sort of outside control does not arise since such states are the spontaneous expression of the Śiva-Śakti complex Itself. We have already stated that from amongst the Pramātās Aghoresa alias Ananta is the main. He is given the control[1] and power of creating the impure tattvas. Ananta having been sent by the God sees māyā and moves it. As a result this universe of manifold names and forms comes into being. Now let us discuss the principles of māyā out of which this earth appears.

While discussing the principle of māyā, it should be noted

[1] *Tontrāloka—Vivek Tīkā,* pp. 76-77.

that according to the Kāśmīra Saivism māyā though it seems to be different from Śiva, is not so as a matter of fact. Māyā as svātantrya śakti of Śiva is identical with It. But to some extent the aforesaid Vimarṣa Śakti is different from it in respect of efficiency. It should be noted here that each of the tattvas belonging to pure order i.e. from Śiva to Śuddha Vidyā is self revealing and experienced as it is. But the tattvas of the subsequent order are due to the influence of māyā, they have each of their mutual differences, hence one is distinct from the other. It should be noted here that māyā in spite of its being of the nature of Śiva-Śakti causes differences everywhere. Māyā is characterized as all-pervading and subtle[1] and in that sense it is one with Śiva. Māyā is beginningless and infinite, and hence eternal. The main function of Māyā is to cover the real nature of the self. The same is in some systems designated as ajñāna or mūla mala. Now the question arises, if māyā is characterized as sheath or cover, then the question comes whose cover it is, and how long it stands. The Śaiva Philosophers hold that māyā covers the essence of both the knower and that which is known i.e. pramātṛ and prameya or in other words grāhaka and grāhya. The knower does not know his own self and objects to be known which as a matter of essence is not different from the knower. They appear as something different from the knowers. Hence māyā being in essence the power of concealment (tirodhāna śakti— one of the principal functions of Śiva) is the mother of delusion and differentiation in terms of self-alienation. There are two ways by which differentiation is made explicit: 1. Essential and 2. Accidental. That through which primary differentiation is effected is called *'great void'* or *'Mahāniśā'*. There are some secondary or accidental differentiations—all these belong to the *Great Void.*[2] Abhinavagupta holds that māyā makes jīva appear as different from his essential nature Śiva. To be brief, it may be said that māyā covers the essential nature of the self

[1] *Tantrāloka—Viveka Ṭīkā,* 9 p. 117.
[2] *Tantrāloka*—9/150, *Viveka Ṭīkā,* p. 116.

as Śiva. As a result, the essential nature of Śiva as revelation (prakāśa) is not expressed, on the contrary, its non-essential or material aspect is projected as manifest. On account of the influence due to the materiality of māyā, the essential nature of jīva which is no other than Śiva disappears. Moreover the said māyā not only makes things appear otherwise but makes it appear different from its real nature.

The Trika philosophers of the Pratyabhijñā School feel that as the inscrutable power of māyā makes things appear as different from Śiva as Revelation, how can then māyā be designated as spiritual? So there is no bar of admitting māyā[1] as the principle of materiality. It goes without saying that, what is not spiritual is material and that Māyā has the power of getting things done what is undone and vice-versa. All these show that Māyā is more efficient than Śiva in the empirical and that the seed of the material world germinates from māyā.[2] The noticeable characteristic of matter is that it thwarts revelation. This does not mean that manifestation of māyā tattva and subsequent tattvas evolved out of it is conditioned by space-time and that they are absolutely devoid of freedom. This universe which is full of Śiva appears otherwise only because of the influence of māyā. The objects corresponding to such limited experience as things 'here' and 'now' may be said to be as material. Because of this, māyā is said to be the root of this material world. Māyā is both identical and different from Śiva and māyā being the main principle of differentiation makes the subsequent tattvas appear one after another. Among the tattvas Māyā is placed sixth in order. Ācārya Abhinavagupta says that māyā is the mother of the entire universe and numberless things and beings of this vast universe have come out of the stir of this power simultaneously. There is no gradation or gradualness, no before and after in creation; Māyā being the

[1]Sā Jaḍabhedarūpattvāt Kāryam, Cāsya Jaḍam Jātaṁ. *Tantrāloka*. 9/151. p. 117.

[2]Māyaiva hi Jaḍasya Svabhāvaḥ yat Idam Idānīm Bhāti—Iti Paricchinnatayā Prakāśyate Iti.... *Tantrāloka*. Viveka Tīkā. p. 117.

authoress of differentiation makes things appear one after another, as a result cause-effect relationship is conceived in the case of the tattvas. Amongst tattvas kalā is placed seventh in order and beginning from kalā up to pṛthvi, there are thirty-one tattvas—and all are the effects of Māyā. All this show that the tattvas beginning from kalā up to pṛthvi belong to māyā, reside in māyā, manifest in māyā and these principles serve as objects of enjoyments of individual selves. The experience of pleasure and pain of each and every individual is determined by his past deeds and for that reason the principles evolved out of māyā appear differently to different individuals. The principles preceding or prior to māyā are essentially and conceivably of the nature of pure consciousness as such. But this sixth principle called māyā though in essence of conscious nature appear as material. This is the distinguishing mark of Māyā which makes it different from the principles preceding it. According to Indian philosophers in general the mystery of creation of this world starts from the nature of the principle of māyā but Śaiva Philosophers have started such discussion from Sadāśiva, hence the scheme of creation they have set up is far more comprehensive than other systems. *Caitanya* (consciousness) is eternal and abiding, it can never be characterized as universe (viśva). So the question of manifestation or creation so to say, does not arise in this sphere. Hence the tattvas from Śiva up to Śuddha Vidyā do not belong to the universe of names and forms. These principles have been discussed with a view to showing the background of the principle of māyā coming into appearance. As a matter of fact the nature of creation of the world starts from the principle of māyā, the principles (tattvas) such as kalā, vidyā, rāga, kāla and niyati evolve. Let us now discuss in brief how such evolution takes place and what is the nature of these evolutes.

We have already stated that the original source of creation in the impure order is Māyā. The subsequent principles, coming out of Māyā simultaneously are bound by the relation of necessity[1] due to inscrutability of the same power.

[1] *Tantrāloka,* 9/165, p. 128 : Viveka Tīkā, pp. 128-29.

The first evolute of māyā is kalā tattva[1]. Kalā is not essentially different from the power of omnipotence (Sarva Kartṛttva) of Parama Śiva. The power of Parama Śiva is ever free and in no circumstances can it be conditioned; hence such power is above kalā. As soon as power of Parama Śiva gets condensed and resides in individual self or puruṣa only then such power is designated by the name of kalā. Hence it can be said that kalā is the power of omnipotence in its limited form and reside in individual self. So long Kalā resides in puruṣa, it becomes little enjoyer or limited agent of enjoyment. Kalā tattva is the instrument through which individual selves enjoy but it can never act as cause of such enjoyment. It becomes prayojaka in matters of lordship of individual selves. Kalā while embodying individual selves never appears as different from them. Hence individual selves, being covered by the power of Kalā forget their essential nature. Those fortunate selves who can discriminate between jīva and kalā, are called *Vijñāna Kalā.* The Śaivas hold that such a state of *vijñāna kalā* is attainable through the grace of God. To gain proper knowledge of Māyā and embodied self requires knowledge of each of their mutual distinction. And if such knowledge of discrimination is attained through the Grace of God, such selves become free from their past dispositions and become fit for residing beyond the regions of māyā. They are then beyond the state of embodiment and free in their activities. This kalā as power of omnipotence so condensed and limited grows in individual selves the sense of egohood as if he is the doer of his deeds and thereby becomes victims of various sufferings. The little authorship, which comes out of bewilderment born of sense of egohood is the product of kalā. As kalā evolves out of inscrutable māyā and as such kalā is the cause of growing sense of egohood in individual selves, it is for kalā the individual selves feel that they are the agents of their own deeds. A short note on kalā covering different sides is given below.

[1]Māyātattvāt Kalā Jñātā Kiñcit Kartṛttvalakṣaṇam.—*Tantrāloka,* 9/134, p. 135.

Concept of Kalā[1] *in the Tantras*

In the Tantras both in the Śaiva-Śākta system of thought, thirty-six tattvas are recognised. Five of the said thirty-six tattvas are pure tattvas, pure in the sense that they are directive principles, constitutive of pure spiritual contents in terms of consciousness as meaning. The remaining thirty-one principles belong to the impure order, impure in the sense that they are not wholly constitutive of spiritual contents or in other words they are not absolutely free from the trace of materiality. These thirty-one principles are again classified into two groups—pure-impure (śuddhāśuddha) and impure (aśuddha). The pure-impure principles are six in number called *Ṣaṭ-kañcukas* such as kalā, vidyā, rāga, kāla and niyati coming out of māyā, otherwise called kārya-māyā, which, as one of the six limiting principles, itself belongs to mixed or śuddhāśuddha order. Here we shall make an attempt to show the principle of kalā in connection with Śaiva-Śākta systems of thought.

Kalā

In Śaiva-Śākta systems of thought, the principle of Kalā has got an important role to play. Kalā is a necessary guide, it helps the seekers after truth to realize the different grades of the Absolute, otherwise called the Alogical Indefinite and finally it works in the very act of realization of the self itself. The impact of such a concept seeks to be changing because of the different grades leading to the Absolute, but the idea underlying kalā as principle remains same. While discussing such a concept in the Tantras it should be remembered that we are not dealing with a speculative thought set in a rigid mould of logical terms. In the world of sense experience dualism is a fact, one cannot get rid of it so easily, so also are qualified monism and Absolute Monism in the realm of spiritual consciousness. In all these stages of experience kalā has got a definite function to

[1]While preparing the Principle of Kalā besides original texts such as *Prapañcasāra* by Ācārya Śaṁkara, *Sāradā Tilaka* by Lakṣmaṇa Desika, and other texts, the writings of M. M. Gopināth Kavirāj, Svāmī Pratyagātmānanda Sarasvatī have been consulted and quoted from place to place.

perform— it acts as a psychological phenomenon, a logical idea and eventually a metaphysical concept.

The ordinary dictionary meaning of the term kalā is part or particle of a thing or of a word. Any physical thing or a grammatical word may be analysed in terms of each of its different constituting units or constituents respectively. In this sense both the worlds of physical objects and of thought or logos have their corresponding constitutive kalās in terms of atoms or 'aṇus' i.e. lowest particle or ingredient on the one and varṇas or letters on the other. It should be noted here that in the Tantras and the Vedas, kalā and many such other terms have been used sometimes in a flexible way.

Secondly, kalā, though essentially conceived as one of the subjective limitations of the self assumes a different form or plays a different role in the next higher order of things. By the next higher order is meant a transition from unmanifest to the manifest. The assumption of kalā from the subjective to the objective i.e. how kalā comes to assume universal and necessary character may be analysed from the standpoint of Sāṁkhya concept of buddhi.

Part of the Śaiva-Śākta scheme of evolution/manifestation bears some resemblance to the Sāṁkhya system of thought in respect of its evolution of prakṛti and subsequent principles evolved from it. Buddhi forms the highest and the central evolute in the Sāṁkhya theory of evolution, the nature of which from the point of subjective is a state of certitude (niśchayātmikā) and it is only in this plane, because of its clear and transparent character consciousness as self (puruṣa) is reflected. Again buddhi being the ultimate thought-form, it has necessary reference to the world of objects and in this sense it has got its thinkability and is, therefore, subsistent. Kalā, being subsistent is placed above prakṛti, the unmanifest ground of this perceptible world of names and forms and just below kārya-māyā, the source of the principles of experiencing out and also of the principle of subjective limitations otherwise called kañcukas, wrapping the individual self called puruṣa. Now the question is

why kalā, instead of being used in the singular, is used in the plural. The cause of such use in the plural, it seems to be that in the Tāntrika theory of evolution/manifestation the different grades of the Absolute— beginning from this world of empiricality to the worlds of intellectuality and spirituality have been recognized. Moreover like the aforesaid Buddhi tattva of the Sāṁkhya system of thought, kalā performs double functions— (*i*) It opens out the vista of the world of thought and refers it to the objects in general, constitutive of the universe having different grades and (*ii*) it suggests the way and helps the seeker in gaining realization of the Supreme. Finally, kalā stands for consciousness as Śakti (cicchakti) by the help of which all the thirty-six principles already referred to beginning from Śiva, the highest principle down to pṛthvi have been manifested. Here kalā as Śakti acts as self-transcending reference of śakti and possessor of Śakti (Śaktimān) and it may therefore be characterised as a special form of identity/difference, which is analogous to the relation that exists between light and fire co-extensive with each other. The term kalā in the last analysis must mean that aspect of Reality, by which it manifests as power (śakti) for evolving this universe and involving it again. It is the prakṛti (i.e. nature) of reality so to manifest itself. We have already seen in the Śaiva-Śākta Āgamas that Śiva is both Transcendent (niṣkala) and Emergent or Immanent (sakala). It is thus clear that Kalā finally must logically precede all descending movements of Reality.

Kalā and Theory of Evolution/Manifestation

It is stated in the 'Sāradā Tilaka' (a compendium of Tāntrika works of authority),

> 'Saccidānanda vibhavāt sakalāt Parameśvarāt
> Āsit śakti statho nāda, nādāt Bindu samudbhava.'

Here Parameśvara having essentially been endowed with sat (existence), cit (consciousness) and ānanda (bliss) is described as sakala (i.e. characterized by kalā) and from the Sakala Parameśvara who is evidently the Supreme Divine

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is manifested as Śakti, Nāda and Bindu. In this sphere Kalā stands for the super-cosmic power of the Lord and is to be clearly distinguished from the five kalās recognized in the Tantras such as nivṛtti, pratiṣṭhā, vidyā, śānta and śāntyatīta, evolved as forces from the bindu conceived as cosmic matter and force and related to the tattvas and bhuvanas in which 'mantras', 'mantreśvaras', 'mantra-maheśvaras', 'vidyās' and 'vidyeśvaras' reside. Further we have already mentioned that the Divine Being is conceived there as of the nature of an eternal self-existence (sat), self-consciousness (cit) and self-delight (ānanda). During creation Śakti which so long lay hidden in the depth of Being first manifest itself. This power is characterized as the Transcendent Will or Wish, the prime mover, the initial flutter in Divine Being; this is the original conception of kalā. From this point of view it would appear that the Supreme Śakti, the eternal co-associate of the Divine Being, either as completely absorbed in it and incapable of being differentiated or as partially emergent, is the highest kalā. In the Śiva Purāṇa (Vāyavīya Saṁhitā), it is said that the emergence of Śakti (Kalā), in the beginning of creation is like the appearance of oil out of oil seeds—'Svecchaya Parā Śakti...'

In a lower sense, however, the term Kalā is used to signify the 'bīja' that is to say, the varṇas, symbolised as the letters of the alphabets and conceived as the basic principles of the lower nāda or the sound potentials. From this point of view the triangle called '*A-ka-tha*'[1] used in the Tantras, otherwise described as Kuṇḍalinī is the kalā. The letters are arranged in a triangular form— an equilateral triangle— three sides of which are formed of sixteen letters each, beginning with '*a-ka-tha*' respectively. Thus forty-eight letters constitute the three equal sides of the triangle.

Brahma-randhra kalā

The concept of Kalā may be explained from bodily point of view. Brahma-randhra is often referred to as the centre

[1]A-ka-tha=bīja or śakti=almost all the alphabets (mātṛkās) of the garland of letters (varṇamālā).

of the void. It extends through the *suṣumnā* nāḍi down to the very bottom of the interior of the spinal column. If the mind stays in the void, it loses its restless nature and enables one to attain the realization of one's self about the guṇas. The prime will-power as kalā and supreme nāda emerge from this source. It may be referred in this context that in the 'Svacchanda Tantra' 'mahāśūnya' is identified with the *vyāpinī* kalā of the great '*Praṇava*'. But some writers equate *mahāśūnya* with nāda.[1] The terms sixteenth (ṣoḍaśī) and seventeenth (saptadaśī) kalās of the moon are used differently in different texts. In some of the texts the supreme nāda is called the sixteenth or 'amākalā', while the name seventeenth kalā is reserved for the supreme power in terms of '*samana*'. But in other texts the term '*unmani*' is attributed to the seventeenth kalā, and the term 'satī' or 'śūnya' is used synonymously. There is a regular series of Śaktis (kalās), representing more and more diminished consciousness and power e.g. anāśrita, anātha, ananta and vyomarūpa—all being higher and subtle and described by yogins in terms of negation.

The supreme śakti is sometimes described as 'amākalā'. It is eternal, ever emergent and of the nature of unalloyed bliss, the other kalās which go into the make up of the world being supplemented by it. The amākalā reveals two points and flows on in order to manifest forms. Every form in the universe whether a subject or an object or an instrument of knowledge, is in some sense identical with 'amākalā', though it may be made to appear as different from it.

The units of prakāśa and vimarṣa may be characterized as Bindu, called kāma or ravi (sun). The emergence of two bindus out of this primordial one is the state of visarga. The two bindus are Agni (fire) and Soma (moon), conceived as citkalā. It is not a state of dualism, but one of union between two inseparable elements of a single whole. The interaction of the bindus causes nectar of the creative fluid to flow out. This is the so-called hārda-kalā, the essence of ānanda.

[1]*Śri Tattva Cintāmaṇī*—Pūrṇānanda.

Prakāśa within vimarṣa is of the form of white bindu and vimarṣa within prakāśa is of the form of a red bindu called nāda. Two bindus in union constitute the original bindu called kāma of which there are kalās. The unity of the three is the substance called kāmakalā, from which the entire creation of the world of things and beings originates. The triplication or *triputi* of jñāna-icchā-kriyā— subject, object, relation or in other words pramāta, prameya and pramāṇa may be referred to in this context.[1]

The modification of bindu which follows from a disturbance (kṣova) of its equilibrium, under the stress of Divine śakti at the end of dissolution (pralaya) gives rise to five kalās which precede further progressive modifications called tattvas and bhuvanas. As has already been mentioned that these kalās are nivṛtti, pratiṣṭhā, vidyā, śānta and śantyatīta and there are fourteen bhuvanas corresponding to these kalās.

Ṣaḍadhvān (six ways) and Kalā

Kalā in the supreme modified by 'nāda-bindu' is what may be called partial. When this point or stage is reached, the principle of polarity in the sphere of cosmic descent operates— such as kalā-varṇa, tattva-mantra and bhuvana-pāda. It is thus clear that kalā in the ultimate sense must logically precede all descending movements of reality. But as coming under nāda-bindu, it means partial i.e. from this point the state of differentiation starts. It is here that time, space, things and attributes are differentiated from an alogical integrated whole, said to be nāda-bindu complex. Kalā in the basic sense of nature aspect is already implicit in nāda-bindu, but as partial it comes later. There is no derogation of dynamic wholeness and perfectness in nāda or in bindu, but as we have already mentioned in kalā being derivative, all gradation and gradualness (all ascending and descending series in the cosmic process) have their possibility of appearance. This possibility can be viewed in two ways— as object and as index or sense. This is how

[1] *Vārivasyā Rahasya; Kāma Kalā Vilās; Yoginī Hṛdaya Dīpikā*....*etc*.

polarity principle appears when we come to partials. But this does not mean that we have already landed in the concrete universe of our own acceptance. The concept of kalā and varṇa as logically prior to the concept of tattva and mantra is no doubt a hard nut to crack, but it is noteworthy that 'new physics too in her newest theoretical venture has found herself confronted with an analogous conceptual impasse'. But does it mean that it is in reality a non-entity, not a fact in nature but a mathematical fiction? 'No.' It means only that 'there is reality transcending our conceptual limits, that there are facts beyond our perceptual frontier.' As we work up from our own level to the realm of reals, 'we are bound to cross frontiers one after another, and as we do so, we come across pastures and measures of the real which strike us not merely as novel but as astounding and baffling'.

Siddhāntins: the concept of kalā

The Śaiva Siddhāntins of the South classify individual selves in three grades having different stages such as (*i*) Sakala, (*ii*) Pralayakala or Kevalins and (*iii*) Vijñānakala. Each of the three grades of selves has three stages—mature, mature-immature and immature according to each of their respective pre-dispositions in terms of malas which are again divided into three groups such as māyīya, kārmika and āṇava. The sakala grade of selves are generally covered with the said three malas more or less and with the maturation of time (kāla-paripāka) they get free from māyīya dispositions and attain to the pralaya kala grade. In the pralayakalā grade the selves are subjected to āṇava and kārmika malas. With the lapse of kārmika disposition the said selves reach the vijñāna kala grade and finally become free by the grace of Benign Śiva. All this show that the universe or universes in which the individual selves live and move is constitutive of kalās.

It should be noted here that mala is constitutive of the bodily organism and psychical dispositions of individual human beings and kalā forms part of the subjective limita-

tions which bind the individual self as puruṣa and limits the power of omnipotence, one of the five principal attributes of Śiva.

Vidyā Kalā

It has already been stated that the power of omnipotence so limited or the authoriship on the part of the individual in the empirical is the mark of kalā. It should be noted here that kartṛtva (lordship) never works independently. If by kartṛtva is meant efforthood (prayatnatva), then such lordship can never be unconditioned for even in case of Kartā as willing, the relation between authorhood (katṛtva) and knowledgehood (jñātṛtva) is to be admitted, that is to say, where there is authorhood (katṛtva), there is knowledgehood (jñātṛtva). Authorhood minus knowledgehood is not conceivable. Hence the question of priority does arise. Such priority of course is not a matter of temporality, it is a question of logical necessity. It should be noted here that in the Śaiva-Śākta system of thought the will-power (Icchā Śakti) precedes the principle of knowledge or cognition (Jñāna Śakti), hence in the empirical the power of omnipotence so reduced in the form of kalā stands prior to the principle of omniscience, reduced to vidyā.

Ordinarily speaking, the power of lordship (omnipotence) and the power of all knowledge (omniscience) go side by side; one cannot function without the other. As we have already said that if by lordship (kartṛtva) is meant exercising effort (prayatnatva), then such lordship cannot be absolute, for even in case of the lord so willing it presupposes consciousness so willed, there is a necessary interrelationship between the two. This is all about kalā in the context of vidyā.

Vidyā

Now let us say something about the principle of vidyā (vidyā tattva), the limited form of the power of omniscience (sarva jñātṛtva) of the Lord (Śiva). It should be noted

here that vidyā is also one of the five subjective limitations origining from the kārya-māyā and placed after kalā. Like other kañcukas vidyā resides in the psychical apparatus of the individual self.

The power of omniscience (revealation or consciousness as revealing) of the Parama Śiva in its limited or conditioned form lying in the individual self (jīva) is characterized by Śaiva philosophers as the principle of vidyā otherwise called 'vidyā tattva'.[1] This is the limited form of the śuddha-vidyā of the pure order. The vidyā tattva has been characterized in some of the Tāntrika Texts as aśuddha-vidyā.[2] Coming out of kalā-tattva, vidyā-tattva helps individual selves having limited authorship to know things in a limited way. It is just like the ray of a lamp emitting light within the limited area of a covered cottage. With the help of such limited knowledge the individual selves understand the elements of which the earth is composed and enjoy the worldly joys and suffering through the instrumentality of senses. They also understand the manifold of sensibilities and their mutual relationship. Unlike kalā, vidyā is considered as an instrument (karaṇa) of knowledge. Abhinavagupta holds that sense-intuitions having been modified by the categories of the understanding become intelligible through the instrumentality of the principle of vidyā. While observing the process of vidyā-tattva coming out of kalā[3] one thing, that it is due to the influence of vidyā we perceive that individual selves become little knowers and that what is omniscience in relation to Śiva is vidyā in relation to the jīva in the empirical. Now the question is if vidyā-tattva comes out of kalā-tattva, if in other words kalā-tattva precedes vidyā tattva, *prima facie* we stand confronted with a paradox, viz., whether omnipotence precedes omniscience or likewise whether the delimiting condition of omnipotence—in other words, that which makes the individual self a little

[1] *Pratyabhijñā Hṛdaya Vivṛti*, p. 22.
[2] *Parā Praveśika*, p. 9.
[3] Vidyā-rāga. . . . Kalā Kalāyatam—*Tantrāloka* 9/203, p. 161.

doer or author of his doings precedes that which makes such individuals little knower. From the common-sense point of view, we find that the sense of awareness of an object brings in conative effort. But in this context the Śaiva Philosophers of Kāśmīra hold a different view. While anticipating such formal inconsistency in common thinking they hold that the tattvas do not evolve or emerge in a gradual way, i.e., one after another; on the contrary, the tattvas come out simultaneously like the bud of a *kadamba* flower blossoming forth. Instead of following the principle of temporal gradation and gradualness, the Śaiva philosophers have taken the principle of simultaneity into consideration in the field of evolution of tattvas, i.e., they hold that the tattvas beginning from māyā up to pṛthvī (earth) have evolved all at once. Hence the question of a temporal 'before' and 'after' does not arise at all as a result, in relation to the evolution of the tattvas, the said formal contradiction in thought stands ruled out.

Rāga

The aforesaid powers of limited authorship and limited cognition are common to all individual human beings. Every individual does something and considers himself as the author of such doings and knows something and thinks that he is the knower. But the question in this context is what makes the individual act and give him the incentive to know a particular thing. In reply the Śaiva Philosophers observe that the root of such incentive is the principle of attachment, i.e., rāga-tattva.[1] It is due to the influence of the rāga-tattva that an individual is drawn to a particular object of enjoyment and sometimes such power attracts people to unholy things. Abhinavagupta holds that like the principle of vidyā, the principle of rāga comes out of Kalā. He further holds that the minds of the individuals are just like sheets of white cloth at the beginning and the power of attachment brings them into contact with the objects of enjoyment, as a result of which the minds

[1]Rāgaḥ. . . . Viṣṣyeccābhisaṁgo. . . ., *Parā Praveśikā*.

of the individuals like cloth get coloured and do not have knowledge of renunciation (vairāgya).[1]

Sometime the power of attachment (rāga) becomes so strong in individuals that they blindly run after objects of enjoyment disregarding the injunctions of the śāstras and counsels of the wise and even showing disrespect to the longdrawn tradition. That is why individuals are not capable of getting full satisfaction due to the influence of the principle of attachment or rāga. Parama Śiva is eversatiated, self-contented and He is called Ātmārāma. When such satisfaction or contentment resides in individual selves in a limited form, that exactly is rāga. In other words what is eternal satiety (nityatṛptatā) in Śiva in the transcendental is little satisfaction or rāga in the individual in the empirical. All this shows that the jīva, being essentially Śiva, has the power to be ever satiated, but he loses such power because of his jīvahood or individuality and as such he becomes victim of attachment and it is precisely this bar which may be characterized as rāga.[2]

Kāla

According to the observation made by the Śaiva Philosophers of the Kāśmīra School in relation to manifestation, in the order of descent next to the vidyā-tattva comes the principle of time, i.e. kāla-tattva, leading to the world of perceptible objects. Time or kāla is proved by the argument of *arthāpatti*. We have already seen how the absolute freedom of Śiva, the essence of the jīva, gets limited by the principle of kalā, the all-knowing consciousness or omniscience by vidyā and full self-contentment by rāga which induces the individuals to get attached to particular objects of enjoyment.

The limited control or authority and partial cognition cannot be an eternal affair. Hence all these are to be considered as determined by time. In the case of something originating there must be some consciousness having power to do and to know and also conditions congenial to such

[1]Rāgaścha kalātattvañca Vastrakaśāyavat Samutpannaḥ. *Tantrāloka*. 9/211.
[2]*Pratyabhijñā-vivṛti*.

origination. It should be noted here that as soon as a particular effect is produced the will to produce such an effect disappears. From this point of view it can be said that to admit limited authorship on the part of the agent is to admit time. Likewise, limited cognition too is related to time. There is an order or gradation of the origin of knowledge. From the sense of awareness originates the will to do, from this will to do originate actual efforts and efforts lead to the actual performance of what the jīva needs in this world. If there is no purpose to realize what the Jīva wants either in the empirical or in the spiritual sphere there is no need for knowledge. Therefore, there is no denying the fact that the little knowledge in the empirical is conditioned by time. Likewise for all forms of worldly attachment or rāga the element of time is to be considered, for there is nothing in this world which may be said to be an eternal object of enjoyment. The attachment of the enjoyer to the object of enjoyment is temporal or limited by time. That which is very much attractive to a man in his childhood may not be so in subsequent periods of his life. It is a common experience of man that what is comfortable in winter is just the opposite in summer. The objects of intense attraction during youth seem to be very trifling in old age. All this shows that attachment or desire is not eternal, it is conditioned by time which is ordinarily divided into parts such as past, present and future. The principle of Eternity inhering in Parama Śiva as one of Its attributes when it resides in the individual self as limited or conditioned, is called the principle of time or kāla-tattva.[1] In other words, kāla is just what binds the individual self and stands in the way of his gaining the state of transcendence.

A short note on kāla is given below:

The Principle of Time (Kāla Tattva)

Ordinarily speaking, time is understood in terms of change of events. Such change we witness in every sphere

[1] *Pratyabhijñā-hṛdaya-vivṛti.*

of our lives and surroundings. Hence time is generally used in the empirical. It is also used in the transcendental in terms of continuity and integration, in our all-comprehensive integral experience. Without probing into the discussion if time is subjective principle of our mind or objective criterion of thought i.e. determining course of events, let us try to discuss below the ways, different systems specially Śaīva-Śākta have considered it. By way of reference we shall mention below some of the view points of European thinkers also. At the very outset we should note that different Śaīva-Śākta philosophers are more or less unanimous in so far as conceiving the principle of time as something other than non-empirical and evolving out of kārya māyā, but the ways they have interpreted it are not always same. To the Pratyabhijñā School of Kāśmīra Śaīvas time is taken in the empirical and it operates in the world of phenomena. According to this system, excepting māyā five principles of subjective limitations of which kāla is one are produced to afford experiences to the individuals and their scope of action. It is of limited duration and determinant of 'when'. The Siddhāntins also consider time as one of the sheaths or cloaks or in other words one of the aforesaid subjective limitations produced by Sadāśiva by virtue of His Power through Māyā. The Veera Śaīva philosophers of Liṅgāyet Sect discuss kāla both from mathematical and philosophic points of view, while the earlier Āgamas of Śākta School take Kāla as power or instrument of the Tanscendental Śiva. Similar references are found in different Saṁhitās (Vāyaviya Saṁhitā) and Purāṇas (Śiva-Mahā Purāṇa) etc. With this brief introduction in view, let us see how kāla has been discussed in different systems of philosophic thought both in India and in some parts of Europe.

In the ancient philosophy of the West, especially in Plato's time, Time is used to be considered as less real than eternity. Then the question is, is time real, or is it pure illusion ? Again, what do we exactly mean by eternity ? Is it beyond time or is it what lasts for all time ? If so,

then the eternal is not timeless and eternity is also said to be as unending time. In this context, the question remains, Is Plato's eternal order of things, a negation of time or an affirmation of all time ?

Kant gives a new turn to the problem of time. To him time is only a form of intuition through which impressions produced through sense-object contact are received. Thing-in-itself is not in time though it is thought of in time. Time is recognized as purely subjective having no objective reality. The Pratyabhijñā School of Śaīvas in Kāśmīra also anticipated such a view. They took time as one of the subjective limitations otherwise called kañcukas belonging to puruṣa who is no other than Parama Śiva in limited form.

Since Kant, in the West, time has been conceived either as an *apriori* condition or as an objective possibility of change and motion. The contribution made in the context of time by Einstein in the recent history of philosophy of science is the most significant and revolutionary. Time is considered there as fourth dimension and relative. We quote below a paragraph from the 'Principle of Relativity' by Wilson Carr and its effect on our view of time.

"The Principle of Relativity declares that there is no absolute magnitude, that there exists nothing whatever which can claim to be great and small in its own nature in short and long. I co-ordinate my universe from my own standpoint of view in a system of reference in relation to which all else is moving......space and time are not containers nor are they contents, they are *variants*."

In Alexander also we find an equally interesting idea of time. With him time is the soul of space and space-time is the soul of Reality.

Henry Bergson has gone further, for him, time is constitutive of Reality nay Reality itself. It is a form that creates, succession is an undeniable fact. Again he says, "If succession, in so far as distinct from time position has no real efficacy, if time is not a force why does the universe

unfold its successive status, with a velocity which, in regard to my consciousness is a veritable Absolute.[1]

Let us now try to discuss time from Indian point of view with special reference of Śaiva-Śākta systems of thought and try to show if such idea bears any similarity with the aforesaid observation.

Space and time are relative ideas i.e. the idea of the one entails idea of the other. Indian thought offers two distinct views about space. First, created space i.e. created at a particular stage in the process of creation.[2]

As against this the Nyāya-Vaiśeṣika holds that the space (dika) is a category and hence ultimate. In Europe and in India unlike space the problem of time has offered difficulties, which could not be so easily evercome. We can think of spaceless reality but we cannot think of any existence without time or as Bergson would put it without 'duration'. A time-reference is more imperative in our consciousness as thought than space-reference. Besides, the fact of change can not be accounted for by space. Time alone can explain it. Whether ultimate or not change is a fact. Change and time are correlative ideas. This also adds to the difficulties of any clear definition of the time-idea.

Uses of Time in different ancient Indian Scriptures

In the Gītā[3] God is identified with time and it is conceived as the Principle of Reckoning. He is again identified with the changeless time. Time is conceived there in two ways, one is measured or relative time and the other is Absolute time. And Time which is identified with God, is spoken of as destroyer of things. Further, in the Mahābhārata[4] there are scores of passages where time or Kāla has been described, such as the power that regulates duty; as cause of things, as a determinant of events, and again as force that rules and regulates all things. Further in the

[1]*Creative Evolution*, p. 358.
[2]*Vedānta Sūtra* ii 3 i et.
[3]*Gītā* X-30, X-33, XI-31.
[4]*Mahābhārata,* V 32, VI 14, VII 78.6.

Mahābhārata[1] we find a long discourse on the omnipotence of time, which may be compared with Bergsonian concept of time. The following passage may be quoted in this context—"Man owes everything to time. Nothing happens out of its turn but everything is in time. Time determines the course of things. Time brings full winds and time again is the course of void. Time makes flowers to bloom. The phases of the moon—full moon and the new moon are all determined by time. Rivers do not flow more swiftly than their allotted time. No one is born except in his time and no one dies before his time....etc." Similar statements are found in many other passages of the Mahābhārata.[2]

In plenty of other passages in the Gītā and Mahābhārata, time is considered as a driving power or force, a kind of necessity which determines the flow of things and that there is no other power beyond it save and except itself. In some of the Vaiṣṇava writings of Bengal is found that the wheel of time is controlled by God of the universe. It is a force that determines the events of the world. It is not merely a form of perception. All this show that in India time was regarded by many as a force just as Bergson thinks of it to-day.

The above conclusion finds some collateral support in the Doctrine of Karma. Of Indian systems of thought Karma is also a kind of blind necessity that determines the course of man's life. Apart from the question of free will which was not so much acceptable to Indian mind as in the West and even accepting that Karma was originally a free act of the agent, it cannot be denied that according to the leading opinions, Karma once done was a necessity, that must work itself out, must spend itself in consequences. It may be neutralised or given a new direction by a contrary force; it may be even consumed—reduced

[1] *Mahābhārata,* 25·5 et. seq.
[2] XII, 49, 139 et. seq. In 111, 118, 312 of the *Mahābhārata* time is described as the great consumer of all things. The same idea is reflected in XII, 92, 321 (Bhutāni Kālaḥ Pacati etc.) and also in XI 2 and XVII 1.3 etc.

to ashes so to say by knowledge. But it cannot be derived that it is a force that works with relentless necessity.

In the Atharva Veda time is identified with the breath of God, the individual, the counterpart of the deitied principle called Prāṇa Śakti. Time is here conceived as the supreme maker and destroyer of all. In earlier Buddhism time and change are taken as if identical and that quite fits in with their theory of flux. Two symbolic illustrations are generally used to represent such a view, such as 'stream of water' and 'self producing and self-consuming flame', the latter being particularly appropriate in respect of the self. In the later Buddhistic School time is taken as a mental device in terms of duration and it is considered together with space which is no other than extension. While discussing perception, the said school holds that perception includes much more than what is presented to the senses. The additional contents are not material attributes, but only mental forms, which are superimposed ready-made on the 'sva lakṣaṇa'; or in other words on the material contents as such though imaginary. Such Superimposition is of the utmost importance to practical life for, in a sense by this aid we are able to discriminate one thing from another on our every day practical activities. From this point of view time and space are mental devices and not 'svalakṣaṇa' i.e. material content as such for such content is free from either extension or duration. Nyāya-Vaiśeṣika on the other hand holds that time and space (here time is conceived together with space) are objective realities, and they are infinite and partless. Time can be measured only indirectly i.e. by means of that which possesses parts e.g. the movements of the sun. According to Advaīta Vedānta time is phenomenal. They do not place time and space on the same footing while all things that are created are in time and space, and it is that *space is in time only*.

Unlike Nyāya Vaiśeṣika, both in the Sāṃkhya and Viśiṣṭādvaītavāda (theory of Monism as qualified) of Rāmānuja, kāla is considered as real though its reality does not consist in

its separate existence from the Absolute otherwise called Brahman. In the Nyāya-Vaiśeṣika kāla is considered as a category having separate existence of its own. In the Sāṁkhya-yoga kāla is viewed as one of the phases of prakṛti. In the Viśiṣṭādvaitavāda like Prakṛti time undergoes change (pariṇāma) and moments, (kṣaṇa), hours, days are represented as evolutes of kāla. It should be noted here that neither of the aforesaid prakṛti and kāla is said to be as prior to the other but in respect of deśa (space), the position is otherwise, i.e. Prakṛti is prior to it.

We have already noticed that time is a force. Death occurs when it is due just as a flower blossoms only in its proper time. Hence the course of events has a regularity, a system i.e. an order. All this we find everywhere in our commonsense experience. Now the question is, what determines this order, this regularity. According to the Advaita Vedānta Brahman is the sole cause of the world[1]—the world that is viewed in space and in time is only phenomenal, it is empirically real but not so from transcendental point of view. It should be noted here that this position of the Advaita cannot be reconciled with the theory of creation/superimposition vis-a-vis māyā.

First thing that is to be noted in connection with creation is that in creation there is an order and such order is temporal. Now if creation is a process in time, then time is beyond creation and time in that sense is uncreated. There are passages in the Śruti[2] which speaks of the existence of God before creation. The concept of 'before' and 'after' implies time. Therefore, in so far as God is before creation and that God created the world at a point of time, was Himself in time.

Now another question may be raised in this context, the question of Eternity (nityatā). What is the meaning of the term 'Eternity'? Does it mean existing for all time[3] or beyond time? This we have already mentioned.

[1] *V.S.* ii.
[2] *Br. u.* i., 1; etc.
[3] Sarva-kāla-varttitvam hi nityatvam.

To the common mind, ordinarily the passing of time and its necessary effects appear as quite real and time, with or without God, is considered to be a potency or force— a necessity that rules the fate of things. Considering in a general way that time is a determining condition of the world, its relation with the world may be understood in either of the two following ways: (*i*) time is in the world and (*ii*) the world is in time.

The above point of view may be considered in an alternative way. It should be noted here that in the alternative there is a common point which states that time determines the phenomenal world. First, the finite mind alone has to think of the world in time but the case may be otherwise in case of the other view i.e. even to the infinite mind the world appears as in time. If time is in the world, then whatever its importance in the world may be, time is not real beyond the phenomenal world and hence we have to think of God as the creater of the world being Himself beyond time, yet imparting to this world its real temporal character. If on the other hand time is conceived as real beyond the world of phenomena— if it determines the world processes from outside and the world is in time; then we can hardly avoid thinking of it as an ultimate reality and of God as living in time. From this point of view it may be said that Brahmaṇ is Eternal (nitya) in the sense that It pervades all time being Itself within time.

Without entering into another pertinent polemic i.e. of relation between the change and the changeless or in other words how change comes from the changeless it may be mentioned in this context that it is conceivable that a thing may be both at rest and in motion.

In the Kalpa Sūtra of Paraśurāma, it is stated that which consumes or destroys everything is called kāla or time. Kāla cannot touch Śiva for Śiva stands beyond origination and destruction. The worldly things pass through different processes of six-fold transformations called ṣaḍvikāra— 1. that which is (asti), 2. that which comes into being

(jāyate), 3. that which grows (vardhate), 4. that which undergoes change (vipariṇāmate), 5. that which undergoes decay (apakṣiyate) and 6. that which undergoes destruction (vināśyate). The principle of eternity as power of Śiva, having been conditioned by the conjunction of the aforesaid six-fold transformation acts as kāla in the empirical. Such time again as determined by the movements of the sun and the moon is used by the people as Vatsara, Yuga (period of twelve years) Kalpa and Manvantara....... respectively.

About six-fold processes of transformation (ṣaḍbhāva-vikāra) Bhāskara Rai in his Setubandha says—"*Viśvasya hi saḍbhāva vikāro Yaskadibhiḥ pariganitaḥ—Asti-jāyate-vardhate-vipariṇāmate, apakṣiyate, nasyati iti....vikāracikīrṣita.*" *Vikāra= transformation.* It should be noted here that asti=exists as it is, even in such cases, without having been modified, there is transformation and this is what is called 'Sadṛśa Pariṇāma'— this is held by the Pariṇāmavādins and Śaïva-Śākta systems believe in Pariṇāmavāda in the real sense of the term.

In the doctrine of the Pāśupata Sūtras, it is stated that the Supreme Lord Vāma Deva otherwise called Jyeṣṭha, Rudra, is also known by the name of Kāla. It is within the scope of Its function to associate different kinds of bodies in different grades of existence with different kinds of enjoyments pleasurable and painful. The individual selves are, therefore, called 'kalyas' as they belong to kāla. Of the five categories recognized in this system, the first is Pati (Lord) otherwise called Kāla, the other names being Vāmadeva, Jyeṣṭha, Rudra, Kāmin, Saṁkara.. etc.

In the Philosophy of Śrīkaṇṭha and in the fifth chapter of Paūskara-āgama Kāla is considered as one of the subjective limitations (kañcukas) belonging to the world of kārya-māyā. Kāla is that which makes things happen in succession such as vidyā/avidyā, it is defined as that which manifests space and causes experiences in the empirical. In the second section of Śiva Mahāpurāṇa otherwise called Rudra Saṁhitā it is stated that at the time of 'Great Dis-

solution (Mahāpralaya) when all things are destroyed, there is only incohate state of darkness (tamasā). Such a state is beyond any sort of characterization either as a state of being or a state of non-Being, it is a State beyond, it is beyond all mind and speech, all names and forms. It is a State of Grand Indefinite, an alogical whole, the primordial abode of consciousness— a state in and by itself is beginningless and endless. When consciousness is awakened and becomes conscious of itself in terms of awareness, there arose in the heart of the Indefinite a desire or will as a result of which formless assumes form by Its own sportive playful activities. This may be regarded as the all creative energy, there is no parallel to it. The form created by this pure energy of sentience is called Sadāśiva. The enchanting power as kāma moving spontaneously creates out of Itself Its own Eternal Body called Pradhāna or Prakṛti or Māyā which generates Intelligence (Buddhi). The said Māyā or Prakṛti is the creator of all things and beings in the phenomenal, when it comes into contact with the Supreme Puruṣa otherwise called Śiva or Śambhu who is not identical with the Lord or Īśvara. The aforesaid Prakṛti, Māyā or energy is also called kāla or time.

In the Vāyavīya Saṁhitā (vii. 16. 67), the Lord is described as One who produces time. Moreover He is the Lord of all the preceptors and the liberators of all bondage of individual selves.

Now the question is what is the nature of kāla or time? In the Saṃhitā it is stated that kāla appeares before us in the form of successive moments and durations. The real essence of kāla is the energy of Śiva. Kāla, therefore, cannot be outstripped by any being whatsoever. It is, as it were, the commanding power of God. Kāla thus is an energy of God that pervades all things and makes them orderly. Hence in a sense it may be said that everything is under the domination of time (kāla). But Śiva being the creator of time is not fettered by it. The unrestricted power of God is manifested through time and for this reason

no one can transcend the limits of time. No amount of wisdom can take us beyond time and whatever happens is in time. It is time which decides and determines human destiny in accordance with each of their respective deeds accrued in the past, but as regards the essence or nature of time nobody can say what it is.

According to the Siddhāntins Sadāśiva who descends simultaneously with Nāda-Bindu or in other words Śiva-Śakti produces by the help of His own power from aśuddha māyā three principles Kāla, Niyati and Kalā. From Kalā Rāga and Vidyā came in due course. These five tattvas plus aśuddha māyā are called six kañcukas which bind the individual selves otherwise called puruṣa.

The Pratyabhijñā School of Kāśmīra Saivism takes kāla as a limiting condition of the subject and considered it as one of the kañcukas (principle of limitation or condensation) belonging to Śuddhā-Śuddha group i.e. Kāla is posited there in empirico-psychical sphere and it has got nothing to do with the Transcendent Parama Śiva. Kāla being a principle of relation brings in human minds the sense of gradation and gradualness in terms of past, present and future. That which is called 'krama' in the Buddhist theory of *Kṣaṇika Vijñānavāda* bears similarity to the theory of momentariness in perception of the Pratyabhijñā School. According to Buddhists succession of acts is conceived as succession of momentary consciousness, but in Śākta philosophy it is entirely dependent on the power of kāla. Parama Śiva being *niṣkala* is devoid of any vibration (spanda) but due to Its essense as power of consciousness It vibrates in the form of nāda and moves towards manifestation.

Kāla is again considered as the principle of continuity, a state of gradualness, it becomes determined in the empirical by the movement of earth round the sun. The earth moves round the sun once in twenty-four hours and minutest part of an hour is called kṣaṇa or moment. Even in the case of change of season, time is being reckoned. It should be noted here that though the act of reckoning is illusory

(māyīya) but the Reckoner is Śiva Himself[1] who is beyond Kāla.

In the Śākta system of thought the principle of kāla presupposes ascent and descent (unmeṣa and nimeṣa) of the universe and its history of manifestation. Nāda, bindu and vīja are very important terms used in Tāntrika literature. In bindu, Śiva element is predominant while in vīja Śakti element and in nāda Śiva and Śakti elements remain in a state of equilibrium. Further in bindu the different elements of light and sound are concentrated in an equal measure.

Now the question is what disturbes the equilibrium of Bindu? Sārada Tilaka is silent about this. Prapañcasāra (1·42-3) says that it is Kāla which breaks the equilibrium of bindu. In this view Kāla is the eternal aspect of the eternal Puruṣa and through Kāla the intimate knowledge of the Supreme Prakṛti is said to be derived. Such Prakṛti is luminous and knows itself. The actuating power of Kāla is suggested elsewhere also by the expression (Kāla Preritaya). The Prayoga Krama Dīpikā (p. 242) explains the term thus:

Prakṛter eva Pralayavasthato yat Paripāka Dusanamtaram Sṛṣṭaūnmukhaiḥ Karmabhivuddhinuam rūpam Yo sau Bindu.

The earlier Āgamas of the Śākta tradition hold that the Supreme Śakti, the instrument of the Transcendent Śiva in all Its activities, is the totality of all the Tattvas. Within this set-up Kāla is called Sāmya which form a Kalā and is eternal i.e. being unaffected by mahāpralaya. It should be noted here that this is not a state of Śiva. The atoms abide by in mahāpralaya for they are not then transformed into the essence of Śiva. The movement of Śiva commences from such a state.[2]

We have already stated in the beginning that time is to be understood in terms of change, change of events or in succession. The Veera Saivism of the Liṅgāyet Sect accepts change in the context of time but it integrates such change

[1]Kalaḥ Kalayatāmaham.
[2]*Tantrāloka*, 136-67.

in its conception of Reality, for changes, according to them, are conceived in time. Hence Veera Śaīva Philosophers have not negated time from the idea of Reality, they have taken it in terms of moments—analytic or mathematical and synthetic or metaphysical. Mathematical point implies change while metaphysical points imply continuity. In nature time works as a principle of transformation and change, creation is in a sense transformation otherwise it has no meaning. In Śaīva-Śākta systems time works as the principle of expression in terms of continuity. Hence in the philosophic sense of Veera Śaivism, the idea of Reality has been associated more with integral continuity than with change/transformation. It should be noted here that continuity and integrity are the main criteria of Reality in Veera Śaīva Philosophy.

The aforesaid observations about time (Kāla) show that in the Tantras time has been viewed both in the empirical and in the transcendental. From the point of consciousness Śaīva-Śākta Philosophy may be characterized as Critique of Experience and such experience is not bound within the empirical, it goes beyond. Usually two grades or planes of existence are recognized: the empirical (vyavahārika) and the transcendental (ādhyātmika). The Śaīva-Śākta Philosophers have envisaged a third plane which is neither material nor spiritual proper. It is of pure-impure (śuddhā-śuddha) order and kāla as principle belongs to this order. Save and except the earlier Āgamas where Kāla is conceived as the instrument of the Parama Śiva, in some of the later Śaīva-Śākta systems of thought Kāla is considered from the empirical state of consciousness as a determinant of 'when' and as a *variant* at the same time. But in spite of its empiricality Kāla (time) acts as reference to the psycho-spiritual in terms of transformation, unmodified or unmodifiable. The Śaīva-Śākta theory of evolution/manifestation involves both ascending and descending processes of consciousness realizable in experience in terms of breath and Kāla works there as an invisible link between the empirical and the transcendental. In the

awakening of kuṇḍalinī through the control of breath, the essence of Kāla as a vital force can not be denied.

Niyati

To resume our former discussion of the Śaiva theory of creation/manifestation Niyati Tattva which comes next to Kāla Tattva is very important. As the principle of rāga is due to kalā, similar is the case with niyati. Abhinavagupta says that the power which determines the cause-effect relationship is what may be called niyati. Such power is indispensible for the processes of creation. By removing discrepancies niyati helps manifestations and control over things in proper order. From such cause such effect follows and not otherwise, a power which makes such arrangement inevitable is the power of predestination otherwise called niyati. Further from earth comes pot, from thread comes cloth, fire burns etc...all these things happen due to the power inherent in the materials and the control over such power is due to the principle called predestination or niyati. Further, the all-pervasiveness of Self is curbed by this power and makes individual self perforce bound by the laws of Karma. Hence it may be said that the power of all-pervasiveness of Parama Śiva when conditioned and individualised assume what may be called niyati or predestination. In other words the power of all-pervasiveness (Sarva vyāpakatva Śakti) of Parama Śiva as limited form is called Niyati.[1]

Following the findings of Abhinavagupta it may be mentioned in this context that the principles beginning from Kalā up to Niyati are more important than the principles coming out subsequently. The subsequent principles belong to the impure (aśuddha) order and they are primarily related to the world of objects to be enjoyed (bhogyaniṣṭha) but the principles kalā, vidyā...niyati are related to enjoyers (bhoktṛniṣṭha) as instruments of enjoyment. Abhinavagupta further holds that the said instruments are the principles of limitations[2] which work as cover over

[1]*Pratyabhijñā Hṛdaya Vivṛti*, p. 120.
[2]*Tantrāloka*—9/204, p. 164.

the essential characteristics such as, the powers of omnipotence, ominiscience etc. of the Parama Śiva. Those limiting principles are technically called 'kañcukas'. The term 'kañcuka' means cover or that which limits the unfettered power of Freedom of Parama Śiva. It should be noted here that the so-called powers of limitation are Śiva's own creation. He wilfully forgets His own nature and assumes the form of individual and so long individuality stands, covers are there. Kṣemarāja and others are of opinion that the aforesaid kañcukas are five in number, Māyā being exempted. Māyā does not belong to the kañcukas.[1]

The aforesaid principles of the self-created limitations of Parama Śiva may be taken either as preceding the disposition of paśu or as instruments for assuming the dispositions of Paśu i.e. *Paśu bhāva*. It seems paradoxical and surprising that the ever-free Parama Śiva assumes paśu disposition (paśu=bound by pāśas or limitations) through the instrumentality of His own Śakti which has the inscrutable power of doing and undoing of what is undone and done. The analysis made by the Pratyabhijñā School of Kaśmīra Saivism in respect of creation is unique and remarkable in the sense that the same Supreme Principle as Śiva by Its own unstinted Freedom (Śakti) assumes a form just contrary to Its own nature and helps in creating this universe which is not unreal. It is not unreal in the sense that it is the transformation of Its own Śakti which also initiates such a situation created out of such a process. It might also be real from the point of spontaneous sportive activities of Śiva vis-a-vis creation. Difficulties might crop up as to the relation between the individual self (jīva) and the Supreme Śivahood. But the difficulty is removed if we consider the fundamental position of Pratyabhijñā in which jīva is conceived as essentially Śiva. Being covered by the aforesaid five/six self-created limitations, the eternal Lord Śiva out of His own freedom assumes the state of individual

[1]Kalā-vidyā-rāgaḥ-kālaḥ-niyatiḥ kañcukaḥ Pañcaka Svarūpaḥ—*Pratyabhijñā Hṛdaya vivṛti,* 16.

self (jīva) called Puruṣa, the twelfth of the thirty-six principles recognized in Śaïva-Śākta Systems of thought. The Śaïva Philosophers are more in favour of using the term 'Paśu' (bound by pāśas) than using it as Puruṣa. The obvious reason is that Parama Śiva is sometime called Lord of Paśus (Paśupati) not because He rides on a bull nor He is encircled by animals, but He is the Lord of individual selves called 'Paśus'. Paśutva consists in his forgetfulness of Śivatva i.e. his essential nature. The term paśu suggests that Parama Śiva being covered by His own self-created limitations forgets His essence and cannot foresee His own nature. Further the animals also are devoid of their sense of past history and future stored for them, they lack foresight and farsight. The immediate present is their sole interest. Further the Lord being essentially Infinite and All-pervasive having been departed from His essential nature assumes jïvahood and as a result He becomes finite and atomic. The atomic souls are therefore, called 'aṇus'. From metaphysical point of view the self can never be atomic (āṇavika) but he feels like so. Abhinavagupta holds that amongst embodied forms only human beings have the power of cognition. In Śaïva literature like the terms 'Śiva and Śakti' Paśu is also very important. While discussing the nature of Paśu the Śaïva philosophers have shown that there is no essential difference between Paśu and the Lord of Paśu (Paśupati). Jīva and Śiva are essentially one and identical.[1] In this respect there is a difference between the Vedāntic standpoint and Pratyabhijñā view. According to the Advaīta Vedānta the Parama Śiva assumes Jīva disposition (Jīva bhāva) because of upādhis (attributes), but in Saïvāgamas, the Parama Śiva assumes the form through His own self-created limitations. In spite of such similarity existing between the two schools of thought, there is a fundamental difference between them— the difference lies in the fact that while in the Advaīta Vedānta the upādhis are due to basic nescience (avidyā) and hence false but the principles of self-created limitations of Parama Śiva called

[1]*Tantrāloka*, 9/144 p. 113.

'Kañcukas' are not so. The Kañcukas are said to be products of self-same conscious power of Parama Śiva. The vast universe according to the Śaivas is a grand stage and the world of individual selves is a wonder created out of the inexorable power of Parama Śiva in a sportive mood. The situation may be illustrated in the following way: Supposing this world is a well decorated grand stage where a drama centring round the life of the Lord is going to be played. The Lord of the stage is Himself the Producer and Director of the drama. Further He Himself appears in the main role of a king while others appear in different roles according to His direction. The king has played his role phantastically fascinating appearing in scheduled scences of different acts of the drama. In the scene where the attendant due to appear is found to be absent. The Lord alias producer/director of the stage fell in a strange predicament. The problem is who is to play the role of the attendant? Without feeling least embarassed the king rose up to occasion and acted in such a way as if there was no problem. The way He solved the problem may be stated thus. In spite of His being conscious that He is the Lord of the stage He decided to appear in the role of a servant by changing His royal robes and instead putting on torn and tattered clothes befitting a ward so that the charm of the performance might not in any way be impaired. The question may be raised here— has the Lord of the stage, the director/producer of the drama been reduced to a ward simply by wearing tattered clothes and by playing the role of a servant? From the point of reality this cannot be the case. He remains what He is.

The Lord never becomes a servant only by putting on tattered clothes. He appears so. Such common incident of the Lord assuming the role of a servant illustrates the mystery[1] of the Śaiva theory of creation/manifestation. As we have already mentioned according to Kāśmīra Saivism this vast universe is a well decorated stage and Parama Śiva is the Lord of that stage. He is also the pro-

[1] *Pratyabhijñā Hṛdaya Vivṛti*, (Sūtra—8), p. 16.

ducer/director/hero of the play full of sportive joys and unstinted pure emotions. He Himself appears in the main role of the Lord (Pati). In a state of grand spiritual ecstasy, He together with His innermost vimarṣa śakti full of consciousness is present in different scenes full of enjoyment and bliss, but the rest of the role is to be acted by His servants. But who will play the role of a servant ? There is no other conscious being second to Him in the universe. Hence the grand Lord of the world stage Śiva by the influence of His own inner essence Śakti covers Himself by His own self-created principles of limitations (kañcukas) caused by māyā. Being so circumscribed by the self-created powers of limitation He appears in the stage as a servant. He assumes the role of an individual self otherwise called paśu. As the king does not lose his wealth, aristocracy and bearing simply by changing his royal robes and wilfully wearing shattered clothes to play the role of a servant; similarly Parama Śiva by concealing His essential nature of consciousness and having been covered by His own self-created principles of limitations does not lose His Lordship. Even in the state of paśu He remains what He essentially is. Amongst tattvas (principles) Puruṣa tattva is placed twelfth in the descending order of evolution but in reality He is Śiva in disguise. The Grand Śiva, full of sportive mood has expressed Himself in the form of this world having variegated forms and colours. Basically He is one and second to none. The power which appears as distinct from Him is also He and none else. Not only He assumes the role of paśu (individual self) to complete the drama but also this vast universe as a stage is His own Body and not different from Him. This gigantic earth decorated with marvels such as wide limitless ocean, the sun, the moon and the countless stars shining over the sky are but tiny things when compared with the vast ocean of His Glories. Moreover gods, demons, human beings, animals, birds, insects, reptiles, especially constructed bodies are more or less sparks of divine fire of His consciousness. Parama Śiva possesses never-exhausting power

and He is the depository of varied activities. His aimless, disinterested manifestation in different names and forms are charming examples of wealth and wonder. The Śaīva seers being merged in His unspeakable glories have expressed this wonderful creation in such a charming way that when we turn back and look at that world we find Śiva everywhere and nothing else. Within this grand universe man is the central issue. Man or in other words *Puruṣa tattva* stands between the emanation of Parama Śiva as ever-shining pure Sentience on the above, and below the physical nature and its different evolutes. In man everything is consumated in a marvellous way.

We have already mentioned that in the philosophy of Saivism thirty-six principles (tattvas) are recognized. These principles are divided into three groups such as Pati (Lord), Paśu (individual self) and Pāśa (Māyā). Śiva, Vimarṣa śakti, Sadāśiva, Īśvara, Śuddha-vidyā—these are the five pure principles belonging to the pure order. From the point of supreme consciousness these principles are identical with the revelation of Śiva, they are characterized as Śivatattvas of the pure order. Next in order comes kalā, vidyā, rāga, kāla and niyati originating from Māyā. These principles are said to be as belonging to Puruṣa, otherwise called paśu. In these principles the ever-shining pure consciousness and that which stands as a base to such shining—both are present. That is why they are called pure-impure (śuddhāśuddha) or pāśa tattvas. The rest twenty-four tattvas beginning from prakṛti up to pṛthvi are called paśu or ātmā tattvas. These tattvas are impure out and out. By the influence of the aforesaid pure-impure principles Śiva assumes the state of puruṣa and as a result He gets Himself bound and becomes a victim of the laws of karma and sufferings of the world. The bound selves or aṇus are also characterized as kṣetrajña. This is the state of Parama Śiva assuming the form of Paśu i.e. the nature of Parama Śiva as conditioned. The conception of puruṣa of the śaïvas is different from the conception of jïvas (individual selves) recognized in other Indian

schools of thought. They are also different from those selves whom the Nyāya-Vaiśeṣikas and the Baūddhas characterise as knowables and stream of momentary consciousness respectively. Further they are not non-pervasive (avyāpaka) as the Jainas call them, for the Śaiva conception of selves is free from the limitations of space and time. Further, they are not like 'one without the second' (*Ekamevādvitīyam*)[1] of the Advaita Vedānta. Moreover the Śaiva Philosophers do not subscribe to the idea of the Sāṁkhya Philosophers who consider[2] that the self is not an active agent (akartā). According to Śaiva view the power of omnipotence remains unimpaired even in the state of puruṣa. Moreover the essential nature of Śiva is not disturbed in the least because He has assumed the state of aṇu. It is essentially Śakti that is condensed and because of such condensation Śiva as Jīva gets Himself involved in the joys and sufferings of the world. The causal element of Śakti as condensed is of two forms—the inner and the outer. The inner form we have already discussed in connection with the 'kañcukas'. Now we state the outer form of prakṛti by the influence of which the said puruṣa has been victim of the cyclic order of birth and rebirth.

Before entering into the discussion of the principle of pāśa we make a concluding remark about Śiva assuming Puruṣa tattva or the principle of atomicity. The kañcukas or coverings caused out of māyā are the subjective limitations that have assumed the form of the individual dispositions. This is the cognate ignorance (ānava mala) which makes selves atomic and hence individualised. It is also called 'mūla mala' (root ignorence) because it stands as a bar to the proper revelation of the true nature of consciousness. It resides in the puruṣa (aṇu). The Śaivas have classified malas into three groups—āṇava, kārmika and māyīya[3] as we have already mentioned. Of them

[1]*Sarva Darśana Saṁgraha*—(Śaiva Darśana) pp. 332-33.
[2]*Sarva Darśana Saṁgraha*—(Śaiva Darśana) p. 334.
[3]Yogarāja, *Paramārtha Sāra Vivṛti*—p. 110; Abhinavagupta, *Tantrasāra*, p. 57; Abhinavagupta, *Tantrāloka*, 1st Āhnika, pp 55-56: Kṣemarāja, *Pratyabhijñā Hṛdaya*, Vivṛti Sūtra.

the āṇava mala is the main for, it covers the revealing nature of Puruṣa. It is sometimes mentioned as the *āntara* (inner) mala of puruṣa. The all-pervasive Parama Śiva becomes limited as puruṣa because of this āṇava mala and as a result He feels Himself imperfect and different from Śiva. Properly speaking, it is a state of self-oblivion created by the power (tirodhāna) of Śiva Himself. The māyīya mala supplies the materials with which the individual selves get embodied and provides them with instruments by the help of which they enjoy and suffer. The influence of māyīya mala lets individuals feel that he is different from other selves. Kārmika mala is the cause of bad and good deeds done by the individual in the previous life. These three malas may be characterized as three koshas,—parākosh, sūkṣmakosh and sthūlakosh (parākosh = āṇava mala; sūkṣmakosh = māyīya mala and sthūlakosh = kārmika mala) respectively. Bound by these three koshas the ever-shining Śiva appears as dimmed and limited, like the vast sky (mahākāśa) appears as tiny and limited within a pot (ghaṭa). Because of this limitations the all-pervasive Śiva is also designated as aṇu or paśu. Further, in the Śaīvāgamas paśu is divided into three classes[1] such as vijñāna kalā, pralayakala and sakala. By vijñāna kalā is meant those selves whose supreme sense (vijñāna) has been ineffective (akala). It may be mentioned here that vijñāna is the supreme revelation and akala is that which is free from or devoid of effective power. As regards sufferings of the individual selves it may be said that sufferings can be avoided by practising yoga, renunciation and acquiring knowledge by the help of which dispositions accured through deeds done in the past life may be exterminated. Such selves who are free from kārmika dispositions are not required to be embodied. Those whose incentive to karma has been completely exhausted and who are free from sufferings due to karma done in previous life are called a-kala puruṣa aad they who have the know-

[1]*Sarva Darśana Saṁgraha*, p. 336; Bhoja Deva, *Tattva Prakāśa*, and its Commentary by Śrī Kumār, pp. 48-49.

ledge of Parama Śiva and free from the sense of body, are called vijñāna kalas. These vijñāna kala-individuals are above the aforesaid kañcukas or limitations but they remain covered with āṇava or mūla mala. So long āṇava remains the vijñāna kalas are characterized as individuals bound by the sense of individuality. Such vijñāna kala individuals are again divided into two grades such as samāpta kaluṣa and asamāpta kaluṣa. Those individuals whose kalusa or the power of mala is almost exhausted are called samāpta kaluṣa. In this context by kaluṣa or power of mala is meant ānava mala. Vijñāna kalas having samāpta kaluṣa are fit to receive the Grace of Śiva. As a result they are placed in the grade of Vidyeśvaras who are eight in number such as Ananta, Suksma, Śivottama, Ekanetra, Ekarudra, Trimūrtika, Śrīkanṭha and Śrīkanda[1]. These Vidyeśvaras are well known in Saīva Tantra. Parama Śiva places the aforesaid vijñāna kalas having samāpta kaluṣa to the universe as mantra. The number of mantras in Śaīvāgama is seven crores.

The next grade of individual selves is characterized as pralaya kalas. They are bound by karma in addition to the said mūla mala i.e. those who are free from the limitations caused by māyā and bound by karma and ānava, they are the aforesaid pralaya-kala selves. The pralaya-kala selves are also of two kinds. The matured mala-karma and immatured mala-karma. The matured pralaya-kala or mala-karma selves are free from the bindings of karma good or bad but incentive to karma still remains in them. Those pralaya-kalas of matured karma get liberated within a very short time. The pralaya-kalas of immatured karma move in different yonis due to their kārmika dispositions. They are different from *Pūryaṣṭaka*. According to some the term *pūryaṣṭaka* is meant subtle[2] body constitutive of pañca tanmātras, manas, ahaṁkāra and buddhi. Aghora Śivācārya holds that those subtle-bodied selves[3] are called *'pūryaṣṭakas'*

[1] *Sarva Darśana Saṁgraha* (Sarva Darśana) p. 338; *Tattva Prakāśa*—Bhoja.

[2] Tanmātra-mana-ahaṁkāra-Buddhinām Saṁghaṭakamāṣṭakam Sūkṣma Śarīrāma—*Pratyabhijñā Hṛdaya* Pari Suta—p. 69.

[3] *Sarva Darśana Saṁgraha* (Saiva Darśana) p. 338.

who are made up of the subtle elements of thirty principles—from pṛthvi upto kalā. The pralaya-kalas of the matured mala-karma order remain in the world. They receive rare glories from Maheśvara. They become lords of different bhuvanas.

The next order of selves are called sakalas. They are so characterized because such selves are bound by all the three limiting principles such as—āṇava, karma and māyā. The sakala selves are also of two grades—matured kaluṣa and immatured kaluṣa[1]. Parama Śiva places sakala selves having matured kalusa to the place of mantreśvara. When their limiting conditions get fully matured they are initiated and finally they are liberated from the sakala stage. It should be noted here that there is a continuity of the world of enjoyment from gross to subtle and Śiva makes them related to the world of enjoyment befitting each of their respective station of life. They become fit to be liberated when their kalusa get fully matured through sufferings. The aforesaid different stages of individual selves have to come into contact with prakṛti in different ways. We shall discuss now the different principles belonging to prakṛti.

According to the findings of Saīva philosophers the term '*jagata*' (world) has got various meanings Excepting all-powerful Śiva and His inner essence as Śakti everything may be included within the meaning of the term '*jagat*'. From sadāśiva up to pṛthvi the thirty-four principles are understood in this context. The seed (bīja) from which the world has come out is called śakti. We have already seen that beginning from Śakti up to earth all the tattvas (principles) are divided either into pure (śuddha) and impure (aśuddha) and impure again are subdivided into pure-impure (śuddhāśuddha) and impure i.e. in two or three groups. From śakti up to śuddha vidyā with the exception of Śiva—four tattvas belong to pati-tattva or pure jagat-tattva; from māyā to puruṣa the seven principles are pāśa-tattva or they are called śuddhā-śuddha jagat-

[1]*Sarva Darśana Saṁgraha*, p. 341.

tattva. Beginning from prakṛti or avyakta up to pṛthvi (earth)—these twenty-four principles are known as paśu-tattva, they are impure out and out. Prakṛti which happens to be the finest amongst impure principles is also understood as avyakta or pradhāna. Ordinarily speaking the prakṛti as envisaged by the Saīva philosophers is more or less similar to prakṛti conceived by the Sāmkhya thinkers. Like the Sāṁkhya the Śaīva philosophers call prakṛti as the constitutive elements of sattva, rajas and tamas in a state of equilibrium. The difference between them lies in the fact that prakṛti according to Saīvas is something composite that is made up of elements. Counting from upward it is the thirteenth principle if Parama Śīva is considered to be a tattva. Prakrti is evolved or manifested from the principle of kalā. Abhinavagupta holds that from kalā tattva the pradhāna or prakṛti becomes explicit[1]. Jayaratha is of opinion that prakṛti as constitutive of objects taken to be knowables comes out of māyā. This is a matter of difference of interpretation[2]. But one thing is clear that the Saīvas differ from the Sāmkhya philosophers in so far as the latter posit prakṛti as one and uncaused while Śaīvas think that prakṛti is many[3] and constitutive of the world of materiality. Moreover the number of prakṛti is determined by the number of puruṣas corresponding to them. Puruṣa happens to be numberless and infinite. Similar is the case with prakṛti. In spite of prakṛti being essentially in a state of equilibrium of the three gunas sattva, rajas and tamas it is ever active and productive. It is changing but such change is not without any purpose. The Ācāryas of both the Schools (Śaīvas & Sāmkhya) hold that Prakṛti undergoes change only for the enjoyment of Puruṣa. Further without such change the subtle principles embedded in Prakṛti could not be explicit. The author of Tattva Prakāśa holds that the principles of gunas emerge out of the avyakta. By the principle of kṣova is meant

[1] *Tantrāloka*—9/214....p. 71.
[2] Viveka Tīkā, *Tantrāloka*, 9/217....p. 174.
[3] Viveka Tīkā, *Tantrāloka*, 9/214.

a state of disequilibrium or the disturbing state of the gunas but such disturbing state is not to be considered as an independent tattva. Still such a stage is indispensible for its immediate principle Buddhi and other principles to evolve. Now the question is, who or which makes such disturbance of the gunas possible ? The Śaīva philosophers are of opinion that it is Parama Śiva who makes such vibrations in the heart of nature. It is stated in the Tantrāloka that when Śiva draws Prakṛti He is then called Svatantresa Śrīkanṭhanātha[1]. Prakṛti being the object is to be enjoyed and Puruṣa, the enjoyer, both are inseparably related. Abhinavagupta holds that from the point of existence there is no mutual difference between the enjoyer and the enjoyed: "Bhoktaīva bhogya bhuvane sadā sarvatra samasthitaḥ" i.e. the enjoyer (bhoktā) always and everywhere exists as object to be enjoyed (bhogya). In the empirical they appear as different and that is due to differentiating māyā. The sattva element of prakṛti is of revealing nature, it is the symbol of happiness; the element of rajas is fluctuating, it is of the nature of both revealing and non-revealing and hence of the form of activity and suffering; the element of tamas is of the nature of non-revealing and darkness and hence of the form of illusion and moha[2]. Like the Sāmkhya the Śaīvas also consider Prakṛti to be an object of inference and such inference is made possible because of the feelings of joy, pain and illusion. The principle of intelligence (buddhi) is evolved out of the movement of prakṛti by the above mentioned Śiva Svatantresa Śrīkanṭhanāth. Buddhi Tattva is considered as pure and transparent, in Śaīva literature such principle is called puṁ prakāśa[3]. It is so called because in the buddhi tattva there is revelation or appearance of self-consciousness. In it the external objects of knowledge is revealed. Being one of the evolutes of prakṛti buddhi is material no doubt, still it is so crystal

[1]*Tantrāloka,* 9/225, p. 180.
[2]*Tantra Sāra,* p. 84.
[3]*Tantrāloka,* 9/237, p. 182.

that it stands nearest to the self. Because of its crystal nature it is capable of receiving exact reflections of the objects to be known. For this reason buddhi is said to be an extraordinary instrument of knowledge. With the advent of buddhi-tattva the gunas lose their equilibrium and exist so close together as if they stand mixed up. Amongst tattvas, in the buddhi-tattva there is preponderence of sattva element. Buddhi tattva is in some context used in the sense of antakarana or citta. After buddhi ahaṁkāra tattva comes out.

Ahaṁkāra in spite of its being of the nature of not-self it appears as self in the sense of ego. As a result the sense of 'I do', 'I know' appears. Such ego feels himself as author[1] of his own doings. The principle of 'aham' (ahaṁkāra tattva) is divided into three groups—sāttvika, rājasika and tāmasika. from Sāttvika (predominance of sattva) ahaṁkāra, manas as enjoyer, five senses of congnition[2] (pañca jñānendriyas) such as, the senses of hearing (śrotṛ), touch (tvak), smell (nose), taste (tongue) and the sense of colour (eyes) are evolved. Manas as the controller is the most important of all the jñānendriyas[3] (senses of cognition). It is mind which induces the senses to come into contact with external objects. Each of the external senses receives each of its respective objects of enjoyment according to each of its respective capacity. Manas helps these external senses and as a result the external objects are enjoyed. Manas is sometimes called the queen of all the senses. It should be noted here that though mind is said to be as one of the evolutes of sāttvika ahaṁkāra, it is also found in different Scriptures that the term 'antahkarana' is used in different contexts as manas ahaṁkāra and buddhi. Of them the nature of buddhi is the state of certitude (niśchayātmika), the character of ahaṁkāra is the sense of ego (aham) in the sense of abhimāna and through manas the resolve and dissolve are initiated at

[1]Ahaṁkāravimūḍhātmā Kartāhamiti Manyate. *Srimadbhāgavadgītā* 3/27.

[2]Sattvaprādhānāt Ahaṁkāra......Manabudhyaṣṭakam Tu Yataḥ Bhedostu Kathayate. *Tantrāloka,* 9/234 p. 187.

[3]Manaḥ Samasterindriye Caturam. *Tantrāloka,* 9/274, p. 220.

the same time. Out of the rājasika ahaṁkāra evolve five senses of action such as, vāka, pāni, pāda, pāyu and upastha. It is found in Śaiva literature that there is a good deal of difference amongst Śaiva philosophers as to the origin of manas and senses. In the Tantrāloka, it is stated that manas originates[1] from rājasika ahaṁkāra and the senses of cognition come from sāttvika ahaṁkāra. In the Tantrasāra it is held that manas comes out of sāttvika ahaṃkāra and the senses from rājasika ahaṁkāra. Further according to Kāśmīra Śaivas the senses of cognition and motor action (jñānendriyas and karmendriyas) are not of the nature of bhūtas but powers of the individual selves so limited and condensed. Acts of seeing, hearing and touch etc. are all matters of mind, hence they may be said to be as of revealing nature coming from vidyā i.e. jñāna sakti so limited. Speaking, hearing, dissolving are all matters of bodily activities, they are of the nature of karmendriyas i.e. they are different forms of kalā or Kartṛtva sakti so limited. The earth and other elements having predominance of matter and tanmātras as their causes have been originated from tāmasika side of ahaṁkāra. They are purely material objects to be enjoyed. The tanmātras such as, śabda, sparśa, rūpa and rasa are admitted as causes of ether, air....etc. respectively. It should be noted here that the five vital powers (pañca prāṇa) such as, prāṇa, apāna, samāna, udāna, vyān also originate from ahaṁkāra[1]. All this show that ahaṁkāra is the cause of the five senses of cognition, five senses of motor action, five subtle principles (tanmātras) and the five vital forces. There are different kinds of smells found in the earth and smellhood[2] is the common character of different kinds of smells. From this smellhood the earth has come into being. In this way it may be said that water, fire, air and ether have been originated from universal tastehood (rasa tanmātra), the universal colourhood (rūpa tanmātra), the

[1] *Tantrāloka*. 9/276-77, p. 223.
[2] *Tantrasāra*, p. 89.
[3] Yat Sāmānyam hi Gandhatvam Gandhatanmātranāma tat—*Tantrāloka*, 9/280, p. 226.

universal touchhood (sparśa tanmātra) and the universal soundhood (śabḍa tanmātra) respectively. These principles are very subtle, they are the material causes of five gross elements that is pañca mahābhūtas such as, kṣiti, apa, teja, marut and vyoma. The logos or the inchohate principle of sound is the source of ether or the grand void. The Śabda tanmātra itself is of spatial or etherial nature and as all the bhutas have come from the ether, the objects of the world have common spatial character. The sky is called the grand indefinite (parama mahat) when the subtle element of touch conjoins with subtle element of sound, the air or vayu appears. That is why air is both of the nature of touch and sound. In this way the qualities of the preceding bhūtas enter into the succeeding ones. The principle of mutual relationship between the sky and the other bhutas has been described in the philosophy of Śaīvism. The tejas originates from the subtle element of colour having characteristics of sound and touch. Finally, earth is evolved. In the earth all the five qualities stated above are found. It should be noted here that according to Kāśmīra Saīvas character and that which is characterized is one and identical, that is, one is not different from the other. Hence earth and other bhūtas are not different from their corresponding subtle tanmātras, these are the qualities of smell, taste etc. It should be further noted that while perceiving, the earth seems to be devoid of smell but as a matter of fact this is not the case. For, the existence of earth cannot be ascertained without the principle of smell far from perceiving it.

According to the findings of Kāśmīra Saivism the method involved in the problem of creation/manifestation from earth to mahat is more or less similar to the method followed by the Sāṁkhya system of thought. Further, we have already seen that the bhutas from sky to earth possess qualities (guṇas) such as rūpa, rasa, śabda, gandha, sparśa, in case of earth gandha predominating. It should be noted here that the character and the characterized is one and identical. As for example the smell, the subtle tanmātra

and its corresponding gross element earth are same, they do not differ in quality but they differ in degree of subtlity.

Among Śaīva philosophers there is a difference of opinion as to the use and determination of the term pervasiveness (vyāpakatva). According to some a thing is less pervasive if it possesses largest number of qualities and vice versa that is, where there is smaller number of qualities there is more pervasiveness[1]. From this point of view ether/sky may be characterized as the most pervasive of the subsequent four bhutas. The Saīva teachers like Jayaratha and others hold that the revealing nature of consciousness exists more in Śiva-Śakti tattva than in Pāśa and Paśu tattvas respectively. In this context Jayaratha has used the word quality or character in terms of consciousness as characterised[2] or by that which is revealed. Hence difference, in measuring of the use of the word quality or character (guna) amongst Saiva philosophers, is noticeable. According to Jayaratha Parama Śiva is the most Pervading Principle, and the categories like earth, water etc. are pervaded. In the ascending order of evolution/manifestation one can reach from earth upto the highest principle Śiva and in the descending order one can come down from Śiva to Pṛthvi. All the tattvas are of the nature of consciousness as power of Parama Śiva who is Omnipotent and Lord of the Universe. From Sadāśiva down to Pṛthvi or earth everything is of the nature of consciousness or *cit* though the common man makes a distinction between the material and the spiritual in creation. But for those who have achieved self-knowledge or realization, the mystery of creation is no problem for them, the Omnipotent, ever-conscious, sportive Parama Śiva Himself together with His inner essence (śakti) assume the universe/universes as His own manifestations. Hence there is nothing novel. He is eternal and He always remains what He is. His self-same essence as Śakti is like Him and His form as the universe/universes is no exception.

[1]Vyāpyavyāpakataḥ......Lāghavāth—*Tantrāloka,* 9/307 pp. 245-46.
[2]*Tantrāloka* (Viveka Tīkā), 9/306 pp. 244-45.

Now the question is, how is it possible for Him who is eternal and ever-revealing becomes an object of evolution/manifestation at the same time? The answer to this question is that He is both cause and effect at the same time. There are thinkers who hold that creation is a temporal event, it takes place at a particular point of time; there are innumerable materials, and efficient causes at the root of the universe, otherwise how such a wonderful creation, such an universe having variegated names and forms become possible ? The Saīva philosophers do not pay any special attention to this problem. They hold that the ever Glorious Parama Śiva through His own Vimarṣa Śakti assumed the form of universe/universes. Excepting Śiva there is no other material in the universe. Hence, in this context, the question of efficient cause does not arise at all. In fine it may be said that according to the Pratyabhijñā School of Śaivas this world is nothing but the manifestation of the Svātantrya Śakti of the Parama Śiva or in other words this world is the extension of His unbounded *ullāsa* in the form of Śakti. The said Svātantrya Śakti is nothing but Śiva in His inner essence eternally co-existing. This world may also be said to be as pictorial ideation of Śiva based on solid foundation of the inner essence of causation. Creation, preservation and destruction happen within the domain of Parama Śiva but Parama Śiva gets least affected by such happenings. The Pratyabhijñā School of Saivas of Kāśmīr has sometime characterized the foundation of the universe as the self ideation or pictorial presentation of the Parama Śiva as on the transparent glass objects are reflected. Similarly the world is reflected or revealed in consciousnéss which is pure and crystal clear.

The world of so-called impure order though apparently appears to be of material nature, but as a matter of fact it is not so. From the metaphysical point of view the entire universe is of the revealing nature as Śiva. The Śaiva philosophers further hold that what appears as material and divested from consciousness is not in reality so. Had there been such objects exclusively different in

kind then the question of revealing such objects as objects of knowledge would not arise at all. For knowledge presupposes mutual interconnexion between the subject as revealing and the object, as that which is revealed. According to Pratyabhijñā school of Kāśmīra Saivism there is no such thing as exclusively material and bereft of any conscious nature. Hence everything is capable of being revealed. The external world appears as material and outside of us because the self-illuminating Śiva as Consciousness by His own power of self-oblivion and power of projection makes the indivisible external world appear as divisible and of diverse nature. The universe as self-manifestation of the glory of the Great God Parameśvara is characterized by the Pratyabhijñā School as the theory of processing out or in otherwords *Ābhāsavāda*. In fact process of gradual unfoldment of the world of variegated names and forms are nothing but the self-projection of Śiva. According to the theory of Ābhasa the unchanging source of the processing out appears as changing and as a result the world seems to be full of multiplicity. We have already stated that Parama Śiva Himself by His own power called Vimarśa Śakti comes out as the universe. Hence, it is proper to conclude that in the philosophy of Pratyabhijñā there is nothing new in the principle called creation save and except the Grand Parama Śiva who is the sole cause of this universe with His Infinite Glories appears so. Abhinavagupta and other Saīva philosophers of Kaśmīra have discussed the problem of creation in the language of '*ābhāsavāda*' in details and finally they have shown that this world is in essence nothing but manifestation of consciousness as revealation itself as revealing. Moreover, according to Pratyabhijñā School there is no real distinction between the possibility as 'would be' and actuality as 'is'. The discussion far from being merely logical is very much appealing to the heart. Being Primarily Sādhakas, the Kāśmīra Śaīvas lay more stress in experience as the source of understanding than formal reasoning for they are primarily led by their hearts than merely by their reasoning.

Krama Tāntricism of Kāśmīra

We have just discussed the Pratyabhijñā School of Kāśmīra Saīvism and its theory of creation. It may be mentioned in this context that Kasmīra in India is a land of diverse philosophical and esoteric systems such as, Pratyabhijñā, Trika, Kaūla, Tripurā having predominance of both Śaīva and Śākta accents respectively. They are also divided into 'Tryamvaka' and 'Ardha-Tryamvaka' Sects. Against this background for a long time the *Krama System* did not find proper representation in the history of Indian Philosophic thought. At present on closer scrutiny it reveals that as a system of esotericism *Krama* System has got a mark of its own. It is a necessary part of Kāśmīra School of thought. Krama Tantricism differs from other Systems in points of its origin, its history and its literature. Just as the Pratyabhijñā has its first preceptor in Somānanda, the Trika in Vaśugupta and the Kula in Macchanda, the Krama has the same in Śivānanda.

Krama System may be characterised as synthetic and complex whole in which the monistic system of Śaīva philosophy, Śākta esotericism and the Tāntrika synoptic view of life are closely inter-connected. Further it marks the emergence of the Śākta tendency in the Saīva Philosophy. The concepts of Krama, Pādukā, Bhāsa, Kalana exclusively belong to Krama System.

As a System of Philosophy it is the Krama that lays greater emphasis on epistemology than ontology or in other words, Krama ontology is epistemology-oriented. The dynamic aspect of Reality as consciousness has been thoroughly discussed in this System. It is considered as means to spiritual progress. Moreover the five-fold functions of Śiva, the Absolute, such as, the principles of Creation (Sṛṣṭi), Preservation (Sthiti), Dissolution (Saṁhṛti), Self-concealment (Tirodhāna), and Self-expression (Anugraha) have been adjusted suitably to the requirements of Krama System—Tirodhāna and Anugraha being replaced by 'Anākhya' and 'Bhāsa'. Pratyabhijñā and Spanda are more

metaphysical in content, Kula and the Krama are more esoteric and mystical.

The first definite reference to the *Krama* as a System is found in Tantrāloka of Abhinavagupta. Jayaratha identifies this System with the theory of four-fold functions of the Absolute (Krama Tantrāloka Viveka, 1.p.150). It is also called *Krama Catuṣṭaka*. Krama stands for Reality as Dynamism, succeeding in the cyclic order of consciousness in the context of Emanation. Moreover 'Krama-Mudrā', 'Mudrā-Krama' are used in the Krama Sūtras. According to Krama System the universe is an unfoldment or expression of the essential nature of awareness.

Mankhā in his *Śrīkaṇṭha Carit'* mentions '*Mahānaya*' another name of Krama as a distinct philosophical System in which the act of Creation follows that of withdrawal. This allusion to Krama in a literary work of the eleventh century is a sufficient proof of the popularity of this school. Abhinavagupta recalls the same fact in unequivocal terms in the 'Mālnini Vijaya Vārttika' Atimārga Kramakula Trika Srotontarādiṣu—M.V.V. 1. 192). This very fact has been reiterated in the Tantrāloka[1] also. In his Viveka on the Tantrāloka Jayaratha talks of Krama System as an independent one. It should be mentioned here that in the last autobiographical verse in the conclusion of 'Viveka', he declares Trika and Krama as two different Systems. The author of the *Mahānaya Prakāśa* clearly stresses the individual character and independent status of *Krama* among the different Schools of Philosophy. Maheśvarānanda also considers Pratyabhijñā and krama as two separate systems though he has shown their common features.

Now let us discuss what do we exactly mean by the term '*Krama*' ? Krama may be understood in different ways both from relative and absolute points of view. As a relative expression krama calls for its counter entity in 'a-krama' and signifies a particular phenomenon of our experience.

[1]T.A. 30.1. T.A.V. p. 150; Trikadṛśi Kramārthe, verse 47; T.A.V. XII. p. 435.

In the realm of phenomenon when the different operation of cognitive apparatus and psychoses are directed to the grasp of external multiplicity, the whole situation is reckoned as *Krama*. Likewise, when the phenomenal level is transcended by diverting the same mechanism towards the trans-phenomenal, non-dual undifferentiated unity, everything is automatically realized in its essentially trans-sequential character. The situation is characterized as *akrama*[1]. From another point of view the word '*Krama*' stands for the same *A-krama* reality which remains always continuous, eternally potential, self-subsistent, immediate and indeterminate. Some form or act of worship or ritual also belongs to the form of *Krama*.

The main accent of all attempts to designate *Krama* as a specific system appears to have been on the basis of the principle of awareness (citkrama). It consists of fully analysing the course and process adopted for the manifestation and realization of the self. In this respect we are made to fathom the inner depths of consciousness i.e. Reality *per se*. Thus the Krama in simple language may be identified with *Cit Krama* and *Bodha Krama*.

Of the different forms of Krama such as Anuttara Krama, Anupāya Krama, Devatā Krama, Mahā Krama. etc., we shall make passing reference of Mahārtha/Mahānaya Krama. It should be noted that Naya is a latter coinage in the context of Krama, it means a system, likewise the term Mahārtha is used to denote a system. Historically the term Mahārtha is a substitute for the term Krama and perhaps the earliest allusion of such usage is found in the works of Kṣemarāja. As the System grew, the word Mahārtha overshadowed the usage of the word Krama and gained the status of a full fledged System like the word Siddhānta in the context of Tamil School of Saīvism in the South. It may however be noted here that the term Mahārtha seems to have been formulated under the Tāntrika impact, particularly that of Tripurā System.

Let us now enquire into the precise meaning of the term

[1]Cumma Sampradāya—MSS.

Mahārtha. Why is it that the term Mahārtha stands for the principle of fundamental reality? The obvious reason seems to be that the Tāntrika philosophy usually holds that the ultimate reality has two aspects—word and meaning (vācaka and vācya). The entire stretch of our experience, whether mundane or super-mundane falls under two aspects inalienably. Thus the ultimate reality, in its aspect of the logos or word is the vācaka with regard to its ontological Being and Becoming. Vācya or artha is the Absolute or the Ultimate Reality which is termed as 'Mahārtha'[1]. Thus the term Mahārtha as denotative of "the Great Principle of Meaning or Reality" brings into relief the emergent nature of Being as containing the total possibility of Self-Becoming. This has an explicit reference to the dynamic aspect of Reality already mentioned, which comprehends and accounts for the cosmic expansion of the Absolute Personality. The Krama is necessarily related with this process of emergence and expression of Reality as the Grand Principle of Dynamism.

Sitikantha himself in his treatise poses the problem what can be said to be the meaning denoted by the word Mahārtha ! In view of the monistic ideology, none else than the reality itself which is one with consciousness, can be the true import of the term. But when one adopts an analytical attitude towards Reality, there are five things that may be called Mahārtha—(*i*) the indivisible and partless Reality, (*ii*) aspects of that Reality, (*iii*) approaches leading to the attainment of Reality, (*iv*) that of the aspect thereof and (*v*) alternative approaches that are instrumental to the realization of these approaches. Of course it is the Reality proper which may be called Mahārtha in its own right while the rest are so called indirectly.

Now the question is from the point of experience what does the word *Mahārtha* imply? Is it meditating upon the cycles and presiding deities? No, it denotes the condition when one is fully possessed of the sense of self-sameness with the absolute. In the ultimate analysis of experience

[1]*Mahārtha Prakāśa* (1st and 3rd chapter) by Sitikaṇṭha.

by *Mahārtha* we understand that state of mind or spiritual awakening which never loses the sight of the ultimate non-duality in all sorts of experience, whatever the realm of existence they belong to.

The later Krama authors have used the term *Mahānaya* as an appellation of the Krama System, the evidences of which are found in Jayaratha, Sitikantha and Ananta Śaktipāda. Following the above line of discussion it may be anticipated that the term *Mahānaya* is an abridged form of the phrase 'Mahārtha naya' wherein 'Mahan' stands for Reality and 'Naya' for System.

Further Krama System is variously styled as Krama Naya, Mahārtha Naya etc. etc. Another characteristic feature of this system is that the Krama Sūtra both of the Mahānaya-Prakāśa, Mahārtha Chumma Sampradaya, Prākṛta-triṃsika Vivarana and works of few other authors were written in some form of Prākṛta or local vernaculars. Maheśvarānanda, an authority of the Krama System took note of it. The Śākta System of the goddess Tripurā is also written in prākṛta.

Finally, the definitions of the systems such as Kula and Krama in the context of Śāmbhavopāya and Śaktopāya are sufficient to their mutual points of difference and agreement. The Pratyabhijñā and Kula do not subscribe to the idea of spiritual dynamism in line with progress and its different stages. But the Spirit of dynamism vis-a-vis progress is the very life-blood of the Krama System. It helps refinement or purification of thought constructs (vikalpa saṁskāra). The very term Krama stands for cyclical unfoldment of spiritual progress.

Vīra Śaivism and the Liṅgāyet Sect

Vīra Śaīvism or the Liṅgāyet Sect is not so popular in the northern part of India except in Beneras but it is held in high esteem and holds an important position in the religious history of India.

The Sect had its origin about the 12th century A.D. The consensus of the historian is that the chief propounder

of this sect was Bāsava. He had been the prime minister of the Kalachin King Bijjala. What Gautam Buddha had been to Buddhism and Mahāvīr to Jainism (according to tradition) Bāsava was to this Śaiva faith.

Further, tradition goes that the sect originated from five ascetics who were the heads of five original monasteries. The names of the ascetics and corresponding monasteries are given below:

Ekorāma	— Śrī Śaila
Paṇḍitārādhya	— Kedarnath
Revana	— Rambhapine (Balenalli)
Morala	— Ujjainī
Viśvārādhya	— Beneras

There are differences of opinion as to the line of teachers (ācāryas) through whom the teachings of this sect are said to have been transmitted. Śrīpati Pandit in his commentary on the Brahma Sūtra makes Sadāśiva the original teacher. Mayideva, author of *Anubhava Sūtra*, *Viśeṣārtha Prakāśikā*, and teacher of this sect claims his spiritual descent from Upamaṇyu. It is interesting to note in the Vāyavīya Saṁhitā of the Śiva Purāṇa[1] that the three teachers viz. Rudra, Dadhīci and Agastya are the original propounders of Śaiva doctrines and authors of four distinct Saṁhitās.

Now let us state some of the important teachnical terms used in the Philosophy of Vīra Śaīvism. The Prime Reality in this system is called by the name of '*Sthala*'. It is the abiding principle of all phenomena and it is identical with Parama Śiva. Absolute Freedom, Self Revealation, Supreme Self-hood (Pūrṇāhantā) constitute its very essence. When there is awakening in the heart of the Supreme Reality and It likes to play with Itself as worshipper and the worshipped there arises on its calm bosom a slight stir or vibration like the agitation on the calm surface of an ocean before the advent of waves. As a result the *Sthala* loses its equilibrium and divides itself into two aspects—the aspect where the self-consciousness is predominant is called by the name of Śiva and the remaining aspect by the name of Jīva.

[1]Section 1, Chapter 28, verses 15-16.

The Primal Reality would thus appear to be a state in which the substance Śiva and its essence (power) are in a state of perfect equilibrium. The substance is known in the Agamas as Parā Śiva and the power as Parā Śakti or consciousness as power (Anubhava Sūtra—2·20).

The Liṅgāyet philosophers are advocates of *Śakti-Viśiṣṭa-Advaīta* or in other words Advaīta as qualified by Śakti or power of consciousness. Śakti is said to be the eternal adjunct of Śiva and never separable from it. Śakti is two-fold, as it abides in Brahmaṇ directly as Light or cit-śakti or indirectly as the reflection of the light or the acit-śakti. The two names represent the two aspects of the same fundamental power, so the system does not suffer from any inherent contradiction between Matter and Spirit.

According to this Sect the Śakti is called Vimarṣa when it resides in the Supreme Self and it is called *Svastha* when it reposes exclusively in the Self. The Self, as awareness, is the background of the entire creation. It must be described as existing, for without its presence all would be darkness and void. Therefore, it must be held to be the Subject or Existence or Being. It is the Agent (Kartā) or Śiva, and it is the Action (Kriyā) or Śakti. When the Primal Reality loses its equilibrium the Śakti becomes partially agitated (kṣubhita) and transforms itself into the manifested universe of thirty-six tattvas and of an infinite number of products coming out of these tattvas. The agitation of Śakti is partial because there are some aspects of Śakti e.g. Cit and Ãnanda which being devoid of succession (krama) by nature are never subject to agitation. It is Icchā and other Śaktis which are sometime agitated and sometime in a state of balance. The Śakti both spiritual and material, in its un-manifest condition is called subtle (sūkṣma) and its mani-fested state is called gross (sthūla). In dissolution or in other words, the undifferentiated causal state of Brahmaṇ, both spirit and matter remain in each of its respective essence while their evolution or differentiation marks the beginning in each of their creative or productive stage.

Through the movement of its own inner power the *Sthala*

gets divided into two—*Liṅga* and *Aṅga*. This division is only apparent and not real, the duality being due to the limiting conditions (upādhis) of its accidental character. According to the Vedānta it may be said that Linga corresponds to *Maha* or *Mahākāśa* just as Aṅga to the *Ghaṭa* of *Ghaṭākāśa*. Beyond a verbal distinction between two distinct concepts (e.g. Mahat and Ghata), there is no difference in Ākāśa at all, in so far as it is considered in its pure essence. It is one and undivided. Similar is the case with Liṅgasthala and the Aṅgasthala. Liṅga is the object to be worshipped (upāsya) and Aṅga is the worshipper (upāsaka) in reality both the upāsaka and upāsya are one. Thus one of the great dictas of mystic experience is asserted and vindicated here. He is the worshipper and He is worshipped—in fact He is worshiping Himself through Himself. The universe with its activities is an expression of His Self-delight manifested in various ways.

Like Sthala, Śakti too becomes two-fold during manifestation. The original Śakti is ubiquitous and practically identical with Śiva. As residing in the Liṅga this power is known as kalā[1] and when in aṅga it is called bhakti. The former is 'pravṛtti' and is the cause of the origin of worlds, the latter is 'nivṛtti' and is the cause of its dissolution. It is the mysterious virtue of Śakti (kalā) which makes what is absolutely formless and homogeneous in infinite number of forms. It is also through an equally mysterious *virtue* inherent in bhakti all varieties of forms return into the blankness of the primal unity. One looks down as it were from the heights and get involved with māyā, while the other looks up from the depth and he is free from all defilements. Briefly speaking the natural tendency of Śakti is towards multiplication and that of bhakti towards unification. The self as endowed with the sakti is an object of worship and as possessed of bhakti it is the worshipper.

We have already mentioned that Liṅga is Śiva and Aṅga is Jīva. Liṅga is divided into three fold—(*a*) Bhāva Liṅga, (*b*) Prāṇa Liṅga and (*c*) Iṣṭa Liṅga.

[1]Kalā Śaktiḥ: Liṅgasthalāśrayaśaktiḥ Kalā ca Prakīrtitā.

(*a*) Bhāva Liṅga is described as Pure Being (Sanmātra), Partless and Indivisible (Niṣkala) and accessible to intuition (bhāva). It is the Sat aspect of the Divine essence and the highest of all tattvas (Parā tattva).

(*b*) Prāṇa Liṅga is also above all division but It is reached by the mind. It is the cit aspect of the divine essence and the subtle tattva (sūkṣma tattva).

(*c*) Iṣṭa liṅga is called Mahat and it is the source of all pleasure and extinction from pain of all devotees. It is the Ānanda aspect of the deity and forms the gross tattva (Sthūla tattva).

Each of the said three Liṅgas is two-fold such as:

(*a*) Bhāva Liṅga	(*i*) Mahā Liṅga
	(*ii*) Prasāda Liṅga
(*b*) Prāṇa Liṅga	(*iii*) Cara Liṅga or Jangama Liṅga
	(*iv*) Śiva Liṅga
(*c*) Iṣṭa Liṅga	(*v*) Guru Liṅga
	(*vi*) Ācāra Liṅga

Corresponsing to these six liṅgas there are six powers/ Śaktis.[1] The six Śaktis are as follows Cit Śakti, Parā Śakti, Ādiśakti, Icchā Śakti or Vidyā, Jñāna Śakti or Pratiṣṭhā and Kriyā Śakti or Nivritti.

Further, (*i*) the *Mahā Linga* in association with the Light of Supreme Revelation (Cicchakti) flashes eternally upon Itself. This is called Śiva tattva, the principle of ultimate unity. It is accessible to intuition as we have already mentioned.

(*ii*) Prasāda Liṅga with Parā Śakti is known as Sādākhya tattva and is open to Jñāna.

(*iii*) The Cara Liṅga with Ādiśakti is realized in concentration (Mānasadhyāna).

(*iv*) The Śiva Liṅga with Icchā Śakti is the ego (Ahaṁkṛti) dsecribed as one faced ekamukha and shining with Vidyā Kalās.

(*v*) The Guru Liṅga with Jñāna Śakti is the Great

[1]Evam Ṣaḍvidham Bhūtam Liṅgāni Parama Kāraṇam.
Śaktayaḥ Ṣaḍvidhā Jñeyā Ṣaṭsthaleṣu Samarpitā.

teacher (upadeśika) from whom the tantras come forth like spontaneous movement.

(*vi*) The Ācāra Liṅga with Kriyā Śakti is the source of renunciation.

We have already mentioned that Aṅga is the Soul or Jīva, it finds its rest in Liṅga. It is of three kinds—(*a*) Yogāṅga, (*b*) Bhogāṅga and (*c*) Tyāgāṅga. The first enjoys communion with Śiva, the second enjoys Power (bhoga) with Him and it is so called because of the fact of its having cast off the cosmic illusion.

(*a*) Yogāṅga being self-content represents the causal state and is identified with the dreamless sleep. It corresponds to the prajñā of the Vedānta.

(*b*) Bhogāṅga being intrinsic (antaraṅga) represents the subtle (sūkṣma) state and is to be identified with the dream standing for the taijasa of the Vedānta.

(*c*) Tyāgāṅga being extrinsic (vahiraṅga) represents the gross (sthūla) state and is identified with the waking life. It is equivalent to the 'viśva' of Vedānta.

Like the Liṅga each of the three the Aṅgas is two-fold such as:

(*a*) Yogāṅga	—	(*i*) Aīkeya Sthala (*ii*) Śaiva Sthala
(*b*) Bhogāṅga	—	(*iii*) Prāṇa Sthala (*iv*) Prasādi Sthala
(*c*) Tyāgaṅga	—	(*v*) Maheśvara Sthala (*vi*) Bhakta Sthala

Bhakti as a dominant mood of the aṅga is really one and undivided but appears as many coloured in relation to the aforesaid six sthalas. The names of the six kinds of Bhakti arranged in the order of the Aṅgas are as follows: (*i*) Samarasa Kara, (*ii*) Ānanda Kara, (*iii*) Anubhava Kara, (*iv*) Avadhānātmikā, (*v*) Naīṣṭhīkti and (*vi*) Sad bhakti.

Just as Liṅga-Sthala (Śiva) becomes manifold through Its own power (Śakti) so does Aṅga-Sthala (Jīva) becomes multiplied through his devotion (bhakti). As Liṅga becomes more and more drawn to the State of Śiva through accession of power, so does aṅga become lifted higher and

higher into the level of Ātman by reason of its devotion, till in the end pure śiva and pure ātman alone remain eternally attached to each other as worshipped and the worshipper.

Śāktādvaita Vāda : Theory of Creation/Manifestation[1]

We have already mentioned Śākta theory of Creation in connexion with the discussion of the Principles of kāla and kalā. We shall state here in brief outline the theory of Śāktādvaita by making a comparison to the Vedānta System.

The general position of the Tantra is that consciousness is all-embracing and there is nothing outside it. What appears as outside is indeed a reflection on consciousness[2] as images are reflected on a mirror. When the universe comes into being it does so as an image within the unique self. The universe itself is varied but underlying it there is pure and simple unity of consciousness revealing itself to the searching mind. This position is tenable for according to the Tantras Śakti and Śaktimān is one and identical. Śāktādvaita-vāda holds that Śakti/Consciousness alone is real and everything belongs to it either as modification or reflection on it.

The peculiar metaphysical standpoint of the Tantras in the context of creation consists in its theory of Ābhāsa. It rejects the Vivarta-vāda of the Vedānta as it is now-a-days interpreted. According to it the world is originally a false appearance due to error. The Tantras, on the other hand, hold that the world is real in the same way as an image is real but it has no existence apart from the medium in which it is mainifested. The manifestation of the universe is thus a process of Ābhāsa and for the initiation of this process nothing beyond the play of the Will (the free will/ Svātantrya of the Absolute) is needed. The material and

[1]This section is taken from an article by M. M. Paṇḍit Gopināth Kavirāja, "Śākta Philosophy and the Philosophy of Tripurā Tantra" in *Aspects of Indian Philosophy,* University of Burdwan.

[2]The term consciousness is used here as cit or caītanya considered in Indian Philosophy.

efficient causes supposed to be necessary for every product, are held unnecessary in this system.

Further, to the Vedāntist the world is ultimately not real, it appears so because of root ignorance and in the final analysis the world is resolved into māyā which is not identical with Brahman and hence it is material. To a Tāntrist the world is real and it is the expression of the cit śakti/free will of the Lord and it is really spiritual in essence like the Lord Himself. In the last resort the world turns back into the cit śakti which is never withdrawn, for the will (svātantrya) remains even after the world disappears. The Vedānta System for not recognising such power as Svātantrya in Brahman has had to fall back on the doctrine of 'Vivarta'. "The first stadium of creation is thus an *Ābhāsa.* The second stage which represents the subsequent condition shows that the cit-śakti already appearing (Ābhāsamāna) in the pure consciousness further progresses. Māyā emerges on the scene now and the *vivarta* is the logical outcome. In the third stage Māyā becomes productive. This is the Pariṇāma or evolution which gets on till the bhūtas spring into manifestation. The fourth stage which represents creation out of the bhūtas is known as Ārambha or physico-chemical process of genesis. From the Supreme standpoint of Tantra, however, the entire creation is an Ābhāsa."

The Supreme Reality called Parama Śiva of the Āgamas and Brahman of the Vedānta—both are essentially of the nature of Pure Intelligence (Śuddha-Cit), but they differ fundamentally in a sense that the Absolute of the Tantras is endowed with power which is held to be identical with Itself and by virtue of which It is described as the free agent (Svātantrya Kartā). Freedom to act forms the essence of consciousness. In other words according to the tāntrika point of view Śiva and Śakti are aspects of one and the same reality. But in the Vedānta, Brahman is no better than actionless locus (adhikaraṇa) is which freedom as consciousness is denied. The power which is mysteriously attached to such Brahman is neither identical nor distinct

from it. "It is conceived as a *Piṭha* or passive background in relation to the active power operating on it. The Śakti called Māyā in the Vedānta School is not thus of the nature of Brahman but is indescribable (anirvacaniya) though it is held to be subservient to it. In the tantras Śakti/freedom as consciousness is conceived absolutely non-material. The term cit-śakti is used to denote this power.

Further, in the Tantras what is known as external manifestation (vāhyābhāsa) or in other words, the manifestation of a non-ego (anaham bhāva) within the pure ego is due to radical nescience of the Vedānta. This non-ego is so-called *avyakta* or jaḍa śakti. But the aforesaid freedom or spiritual power of the Lord as described in the Tantras is beyond this nescience.

In the Tantras the Spiritual power is the ultimate source of all existence and material power is the product of the same. From this point of view there is no discrepancy of the statement found in the tantrika liternature that power has three distinct states of its existence.

The states are as follows:

(*a*) During the universal dissolution when the self is free from all vikalpas the Śakti exists as pure cit-śakti.

(*b*) When there is no vikalpa but there is a tendency in the direction of vikalpas the Śakti is called Māyā Śakti or Jaḍa Śakti.

(*c*) When the vikalpas are fully developed and materally dense the Śakti appears as Avidyā.

It should be noted here that the appearance of the universe follows upon the Self-expression of the Divine power and dissolution follows from the withdrawal of the Self-same power.

"After the period of the cosmic night is over the Will of the Lord in co-operation with the mature *Adṛṣṭa* of Jīvas, manifests only partially as it were, the essence of the Self, whereby the Self is revealed as limited."

The appearance of limitation is thus the emergence of not-Self as the aforesaid avidyā/jaḍa śakti called also by the name of śūnya (void) or prakṛti, absolute negation or

darkness (tamaḥ) or ākāśa. This is the first stage in the order of creation and represents the first limitation imposed on the limitless. It should be noted here that emergence of not-self and so-called first limitation is nothing exclusively external to consciousness. The appearance of this something which being a portion of the Self is yet outside of it and free from Self-consciousness and is described as not-self.

Thus the Supreme Reality splits itself spontaneously, as it were, into two sections, one appearing as the subject and the other as the object. The '*Purṇāhantā*' which is the essence of Supreme Reality disappears after this cleavage; this portion to which limited egoism attaches being the subject and the other portion free from egoism is the object. The object as thus making its appearance is the unmanifest (avyakta) nature from which the entire creation emanates and which is perceived by the subject as distinct from itself.

The appearance of the universe in pure caītanya which is of the nature of Self-luminous light, is the action of avidyā. It has three distinct phases—(*a*) Pure (Śuddha), (*b*) Pure-impure (Śuddhā-Śuddha) and (*c*) Impure (Aśuddha).

(*a*) Pure (Śuddha)—This is the germinal state (vījāvasthā) when the material power is pure i.e. matter does not assert itself and hence there is no differentiation in experience. This stage is represented by five pure tattvas, such as: Śiva, Śakti, Sadāśiva, Śuddha-vidyā and Īśvara.

(1) Śiva tattva—The avidyā which has been described above as being Consciousness in its limited appearance as an object external to the subject is called Śiva. In pure consciousness, owing to the play of its own will, an infinite number of limited aspects (svāṁsa) arises. These are mutually distinct. From this point of view to every limited aspect of cit there is a corresponding object external to it (vāhyābhāsa), but to the pure Self (Purṇa-Ātma=Parā-Śiva) there is no externality. The universal common to all the pure and limited cit aspects is called Śiva tattva. It should be noted here that Parā Śiva or pure Self is

transcendent and above both universal (sāmānyas) and particular (viśeṣas). Śiva tattva may be properly described as pure caītanya in its general and conditioned form free from all vikalpas and is to be distinguished from the absolute proper.

(2) Śakti tattva—The appearance of Śiva as Aham is called Śakti. This self-presentative character is in the essence of cit so there can be, in fact, no differentiation between Śiva and Śakti.

(3) Sadāśiva—When the Self-presentation is no longer confined to the Śelf but it extends to the not-Śelf or the object (mahāśunya) external to the Self, it is called Sadāśiva. This state marks the identification of the Śelf with the not-Self in the form of *Aham eva Idam* and indicates predominance of Spirit over Matter.

(4) Śuddha-vidyā—The state where there is an equality in the presentation of the subjective and objective elements in consciousness is known as Śuddha-vidyā.

(5) Iśvara—When matter prevails and consciousness assumes the form of 'Idam Aham': 'This is I' the state is technically called Īśvara.

(*b*) Pure-impure (Śuddhāśuddha)—The second stage in the evolution of avidyā is described as 'ankurāvasthā'. It represents a further development of difference between spirit and matter and mixed tattvas make their appearance. These are Māyā, Kalā, Vidyā, Rāga, Kāla and Niyati.

1) Māyā—We have already stated that in the first stage Spirit or Cit Śakti dominates matter or in other words matter exists in rudimentary stage, merged in Spirit or Self. The second stage marks the predominance of matter over Spirit or in other words consciousness loses its supremacy and becomes a quality inherent in the material 'subject'. This material subject which is matter prevailing over Spirit is called Māyā.

(2-6) The five Śaktis coming out of Māyā are the five so-called kañcukas (wrappings) which are in other words the five eternal Śaktis of Parā Śiva in a limited form. The obscuring power of Māyā acts as a veil, as it were, upon

the omnipotence, omniscience, self-contentment, eternity and freedom of Parama Śiva. The Kañcukas are known as Kalā, Vidyā, Rāga, Kāla and Niyati respectively.

The pure Self as obscured by Māyā and its five-fold activities appears as Puruṣa with its limitation of action, knowledge, contentment, eternity and freedom.

(*c*) Impure (Aśuddha)—The third and grossest stage in the evolution of avidyā is represented by the group of the twenty-four tattvas from the Primary Prakṛti down to Pṛthvi, constituting the material order.

"Prakṛti with which the lower creation begins is indeed the assemblage (samaṣṭi) of the vāsanas of all persons with various and beginningless karmaṇs, it may be fitly described as the body of the karma-saṁskāras of the jīvas considered as inhering in Citi-śakti or Self."

"The Karma vāsanā or Prakṛti exists in two conditions as Avyakta when they lie unmanifest in dreamless sleep or as Citta when they manifest themselves in dreams and wakeful states. In the dreamless state there can be no experience of pleasure and pain, because the mature karmaṇas having been worked off through experience, the others which are not yet ripe are not ready for appearance. It is a fact that karmaṇas, when they are matured by time cause the Jñāna Śakti of the Conscious Self to move outwards and have contact with the objective world. In a state of sleep such movement is naturally absent. But the process of time, during which sleep continues, acts on the karmaṇas and matures some of them, so that the Jñāna Śakti is allowed to come in touch with the external objects and sleep is over. The Śakti as thus qualified by karma vāsanās leading to contact with the objects and consequent enjoyment is known as Citta.

The Citta differs according to the difference of Puruṣa but it is one with Prakṛti is dreamless sleep. Thus the Citta may be viewed as Puruṣa or Prakṛti according as the conscious (Citi) or the unconscious (Avyakta) element prevails in it. It is not therefore, a distinct category but falls either under Puruṣa or under Prakṛti.

The above theory of Śāktādvaīta bears some singular characteristic of its own such as it is essentially consciousness-oriented and in no stage of creation/manifestation such consciousness is absolutely lost although it varies from stage to stage. Hence, in this system in the context of creation there is no scope for fortuitous combination of atoms or any sort of accidentalism. Secondly, in this system there is no watertight distinction between Puruṣa and Prakṛti and hence the hurdle to negotiate between the two principles, diametically opposed to each other, does not arise. Thirdly, this theory though believing in the power as consciousness at the base never indulges in ceaseless stream of consciousness culminating in some form of inexplicable indefinite. Fourthly, this theory bridges the gulf between Matter and Spirit by spiritualising Matter and materialising Spirit and mantains each of its individual status and identity. The inscrutable power of Māyā as the embodiment of jaḍa though subservient to Brahmaṇ, the crux of the Vedānta has found satisfactory solution in this system.

Māyā not only abstracts but also helps to solve the mystery of the universe. The Śaktis which evolve out of Māyā are neither wholly material nor fully spiritual but both. Unlike material things they are actings as veiling the powers of omnipotence, omniscience of Parama Śiva and thus makes selves individualised and little doer, little knower. This theory maintains its Spirit of Transcendence by positing Parama Śiva above all 'tattvas' and 'bhuvanas'; its immanent nature finds fullest expression in its empirical outlook. Jīva, Jagat and Brahmaṇ—all are real according to this system and man as the central figure is considered both in his immanent and transcendent aspect. This is a philosophy in practice in which both the material unfoldment and spiritual renunciation meet, the riddle of life solved, the mystery of the universe explained and finally Parama Śiva stands as Supreme Reality, or the Absolute.

THE ABSOLUTE—AN INTEGRAL VIEW[1]
(A note)

Absolute is the last word in metaphysical thinking. In Śaiva-Śākta systems of thought Parā-Samvid or Niskala-Śiva is considered as the Absolute. It is non-relational, infinite, all-comprehensive and un-conditioned. It is always associated with 'Citi-Śakti' as the power of consciousness.

To state that, which goes beyond all conceivable relations is the absolute. In the tantras such relation is considered as consciousness being enjoyed as conscious power. For, whatever is related to an external entity is finite, relative and conditioned.

Further, the absolute is the cosmic whole. It is the totality of all that is. It is the ultimate ground of all things and beings. It embraces the one as well as the many. Some philosophers interpret the universe pluralistically, whereas some interpret it monistically. But both pluralism and monism presuppose the notion of the absolute as the cosmic whole.

Both Bertrand Russell and William James affirm pluralistic universe. They reject the notion of any universal creative principle. But both have tried to say something about the universe as a whole. For Russell, the universe in its primordial essence is the sum total of *sense-data* which are neither material nor mental. Material and mental phenomena are different modes of configuration of the said neutral *sense-data*. In Kāśmīr Saivism of the Pratyabhijñā School modes of configuration are said to be as *jadābhāsa* and *jīvābhāsa* ultimately issuing forth from consciousness as power of Niṣkala or Parama Śiva, the Absolute.

Similarly, William James describes the primordial staff of existence as the 'flux of pure experience'. He further says that mind and matter are different modes of con-

[1]While preparing this note the following works have been consulted: "The Philosophy of Integration" by Haridas Chaudhury published by Sri Aurobindo Ashram, Pondicherry; and "Tantras As a Way of Realization by Swami Pratyagātmānanda" in *The Cultural Heritage of India*, published by the Ramakrishna Mission Institute of Culture, Calcutta.

figuration of the multitudinous items of pure experience. As among the items of experience there exist all manners of relations such as conjunctions and disjunctions, harmonies and discords, attractions and repulsions etc. It is true that it repudiates the substantive character and the centralised structure of the absolute, but none the less it itself employs the notion of the absolute. Thus we find that in the 'Varieties of Religious Experience' William James seems willing to accept a non-temporal dimension of reality transcending both unity and plurality, conjunction and disjunction.

Now in contrast with pluralism, monism offers a monistic interpretation of the cosmic whole. It identifies the whole as one 'universal creative principle'. It proceeds to derive the plurality of phenomena from the principle of creative unity. Even if we reject monism as a cosmological theory but that does not amount to a rejection of the idea of the absolute.

Further, regardless of the truth or falsity of the monistic hypothesis the concept of the absolute stands. It is the all-comprehensive existence total. Phenomenologically this total is the unity of phenomena. Theistically interpretated this is God, the creator of all phenomena. Pantheistically, it is the underlying spiritual substance and ground of all phenomena.

The idea of the absolute is to be found in scientific thinking as well as in mystical experience. Science envisages the absolute as the vast space-time continuum within which worlds without number are formed, broken and reformed.

The notion of material substance as the unchanging and unchangeable substratum of physical phenomena otherwise called Physical Absolute has been rejected on the ground that the Absolute is by nature trans-emperical covering everything within the domain of experience.

In modern science, the former dualism of mass and motion has been resolved into the monistic conception of energy. In his 'Special Theory of Relativity' Albert Einstein demonstrates the equivalence of matter and energy. While

motion is kinetic energy, mass is potential energy. The energy that slumbers in mass can be released. But are there not radically different types of energy ? On the one hand there are gravitational forces, on the other there are such electromagnetic forces as light, heat, x-rays, radio-waves, gama-rays etc. The gravitational phenomena are reduced by Einstein to a geometrical property of the space-time continuum, but electromagnetic phenomena are explained by Max Planck in terms of the concept of energy quanta; that is discrete units of energy. Thus there seems to exist an abysmal gulf between the gravitational phenomena of outer space and the electromagnetic phenomena of atomic energy.

In his *Unified Field Theory* Einstein bridges the gulf. He catches the glimpse of the unified structure of the universe, he shows how gravitational electromagnetic phenomena are inseparably related to each other. They are unified within one basic super-structure of universal law. These are inter-related modes of manifestations of all-encompassing energy field.

In the Tantras of exclusively Śāktaic Character such an 'All-encompassing energy field' may roughly be compared with the primordial consciousness as the supreme power of holding, dissolving and reforming the universe. The difference between the aforesaid 'All-encompassing energy field' and primordial consciousness lies in the fact that the former is physical and the latter is spiritual by nature. In the Tantras the physical comes from the spiritual and there is nothing called brute material in the Tantras. In science everything is physical cum natural be it motion or energy, it expresses itself through 'Space-time continuum' the base of materiality. In no circumstances such energy of physical nature can be self-conscious, but in the Tantras consciousness, is always self-conscious i.e., conscious of itself.

In the supreme mystical experience the absolute is revealed as the one all-encompassing ocean of consciousness or it may even go deeper and posit the absolute as the

boundless void, the nameless non-dual, which gives form to the real as well as the unreal.

Integral philosophy reconciles science and mysticism. It conceives of the absolute as the dynamic being of which the space-time continuum is the medium of self-expression. It is the unified field of energy, which is non-temporal in its depth-dimension. It is the limitless matrix, out of which the material and the spiritual evolve as closely inter-related processes. Also emerge from it in the course of evolution such gradations of the self-manifestations as the unconscious, the conscious and the super-conscious.

The Integral View of the Absolute

We have already stated some of the essential features of the absolute both from scientific and mystical points of view. Now we propose to say something about the integral view of the same.

Integral non-dualism is based upon the concept of the Absolute as Fullness (Pūrṇam), as multidimentional being.

The absolute as the integral whole comprises the natural, supernatural and the eternal.

Naturalism affirms the world of matter, life and mind as the Absolute. It rejects the notion of the super-natural, it also rejects the reality of the eternal. It considers the objective world of perceptive experience, the natural order of processes and events as the one ultimate reality.

Super-naturalism is inspired by the glimpse of the eternal. But it misconstrues the eternal and, in consequence makes two grievous mistakes. First, it violates the indivisibility of being by making the ontological dualism between the natural and super-natural order. The truth is that both nature (aparā-prakṛti), and super-nature (parā-prakṛti) are closely interrelated and inter-penetrating modes of manifestation of the same being. Nature and super-nature are inter-twined modes of operation of the same creative energy (Śakti) of being.

Secondly, super-naturalism often makes the mistake of equating the eternal with the super-natural. It thus fails

to grasp the inmost essence of the eternal as the timeless dimension of existence. The super-natural is an exalted mode of existence in time. Existence in heaven (swarga) is not the ultimate goal, but only a passing phase of one's evolution towards the ultimate end, namely union with the true eternal (mokṣa). The eternal can be realised here and now, in this very natural order. For, that which is essentially timeless pervades all the moments of time. It is not an attribute of future. It is eternal now.

Exclusive mysticism goes to the other extreme. It excludes from the ultimate reality both the natural and the supernatural. It overstresses the eternal reality to the extent of remodelling the space-time continuum. It overemphasises the spiritual to the extent of undermining the will to live and the impulse to participate in the creative adventure of life.

The Absolute as Multidimensional Being

The truth is that Being is unidimensional, the Absolute is multidimensional Being. The natural, the supernatural and the eternal are different dimensions of the same indivisible Being. The eternal is not the negation of time. The world process is time in its creative flow. The natural and the supernatural are different modes of manifestation of time's creative urge.

In its inmost essence Being is indeed indeterminable (Nirguṇa) but the term indeterminable is not to be understood negatively as an incapacity to produce determinations (Sri Aurobindo: *The Life Divine,* Sri Aurobindo Asram, Pondicherri, 1960. p. 376.). On the contrary it has to be comprehended positively as the boundless and inexhaustable energy in endless varieties of determinate modes of existence, and yet to remain full and infinite (Pūrṇam). That which is truly indeterminable is in its pristine essence the creative source of endless determinations, that which is truly formless is, in its core the inexhaustable source of limitless forms. Inderminable Being is indeed one with infinite energy. Śiva is one with Śakti. Śakti

is not an attribute of Śiva nor is Śiva an appendage of Śakti. Śiva and Śakti, existence and essence are two inseparable aspects of the same Being just as the existence of the fire and the burning capacity of fire are one and the same thing.

Further, the Absolute is the integral whole not only in the sense that it is the totality of all objective phenomena. The cosmic panorama, the objective total is only one aspect of Being, it is relative to the subject which knows, just as the subject is related to the object which is known. The cosmic order is relative to the psyche, in so far as to the ordering and unifying power of the psyche, as the psyche is relative to the cosmos—to the function of the cosmos as its sustaining medium. Subject and object interpenetrate in the structure of Being. The Absolute is therefore, to use the term of Karl Jaspers 'The Comprehensive' in which the dichotomy of subject and the object is dissolved. (Karl Jaspers: *Way to Wisdom*, New Havel, Yale University Press 1934, p. 30.) It is the psychocosmic continuum from which psyche and cosmos, for all their differentiation, cannot break away. To conclude Being or the Absolute in its inmost essence is not matter, not life, not mind, not even reason etc. but covers them all. From this the conclusion is not to be drawn that any of them is unreal. Negatives must be supplemented by affirmatives. Superficial affirmatives need to be corrected by negation. But that negation must again be negated in total and integral affirmation. The true absolute "takes all relatives in its embrace". (Sri Aurobindo: *The Life Divine*, Sri Aurobindo Asram, Pondicherri, 1960, p. 384).

The Absolute as the Ground of all Existence and Value

When the word existence is used to mean the finite and contingent existence of an individual, the Absolute is beyond both existence and non-existence. Both existing things and non-existing facts and ideas are embraced within the unity of the Absolute. But there is a sense in which the Absolute may be characterised as infinite existence.

It is infinite existence not in the sense that it is an infinite self-existent substance. That would be an intellectual construction resulting from the application of the human category of substance-quality. That would be an interpretation of Being and not-Being as such. Nor can the Absolute be said to be infinite existence in the sense that existence is an immutable platonic idea that shines in a heavenly abode. Existence is no idea or complex of ideas. As the ground of all ideas, it has ontological priority over them. Ideas are mere abstractions of thought apart from existence. They are real only as possibilities inherent in the structure of Being. They become valid only by virtue of "ingression" in actual phenomena. (A. N. Whitehead. *Process and Reality*, New York: Harper & Bros., Harper Torch Books, 1960, p. 39).

The absolute can be said to be infinite existence only in the sense that it is the ground of all existing things which emerge from it and again get dissolved in it. Truly speaking the absolute is no particular existence, not even an infinite existence, but the source and ground of all existence.

Moreover, the absolute is the ultimate ground of all such values as truth, beauty and goodness. They are relational not intrinsic characteristic of the Absolute. Truth, which is in other words, said to be absolute in so far as it is known or experienced: it is unveiled beauty, in so far it is felt or immediately perceived in sense impressions. Goodness is also the Absolute in so far as it is expressed in integrated selfless actions, in other words, the Absolute is the truth as the harmony of thoughts and ideas. Further, truth is the Absolute qua-known or revealed to the mind. It is therefore, to use a suggestive phrase of Prof. Alexander, "A subject object determination" (S. Alexander: *Space, Time & Deity*, Vol. II, London. Mac-Millan & Co. 1934, p. 238). It is the value that emerges from the minds contact with the Absolute. Now the mind's contact with the Absolute is knowledge—very essential knowledge. Truth is therefore the object of knowledge.

Absolute is considered in Śaiva-Śākta systems of thought

as multidimensional Being having existence-consciousness-bliss as its three principal dimensions taken as a whole. Truth, Value and spontaneous action necessarily follow from the said Absolute. Consciousness as power (Śakti) is the most essential nature of the Tāntrika theory of the Absolute. For Niṣkala Śiva in the Tantras is conceived as *Śūnyatā* (vacuuity), which is nothing but fullness or *Pūrṇatā* that is in the sense that nothing can limit its pristine glory. The Śaīva-Śākta theory of the Absolute is neither natural nor supernatural nor mystical but everything taken as a whole. It is comprehensive and works as ground of all-conceivable values such as truth, goodness and beauty.

From the point of existence what is called reality in the epistemic sense is the Absolute from the ontic point of view. The Absolute may be said to be as purely objective by nature but reality is neither subjective nor objective but both. It is not subjective in the sense that it is in no way dependent on individual consciousness, it is also not essentially objective as it is realizable in the apprehension of the supreme experience.

One and the Many

In the context of the Absolute the idea of 'One and the Many' is very vital. We shall discuss here in brief outlines some of the findings relating to the same from the point of Polarity. All these things, we have discussed in Chapter VII of this work captioned 'Tantras As a Way of Realization'.

The Polarity of Reality

By its self-limiting power, Reality 'polarises' itself into that which is conscious and that which is not, and that which is pleasant and that which is not. The fundamental polarity of subject and object *aham* and *idam* is also evolved by it. By the process of polarisation that which is unmeasured becomes measured (prameya), the infinite is made finite, and the undifferentiated differentiated. By it Reality which is Absolute in itself becomes resolved, so to say, into a multi-

plicity of correlated centres of diverse natures, acting and reacting in diverse ways. It thus evolves into a universe of being and becoming. Some of the member centres of the universe evolve the power of feeling, cognition and will, while others apparantly lack this power.

Some know, while some others are only known, some enjoy while others are only enjoyed. Some appears to act from within, while the rest are merely acted upon from outside. This power and the lack of it admits of all kinds of measures and degrees. But whatever this may be, all finite correlated centres have there being and becoming determined by the conditions of the polarising finitising and limiting power by which they are created and evolved. The determining conditions which constitute, maintain and evolve the centres necessarily limit or restrict them also. By them they are constrained to become or remain such and such centres. What they were, what they are, and what they will be are thus determined. They are distinguished and differentiated from one another. Their respective behaviours, their actions and reactions become such and such, that is, determinate. The determinants are therefore bonds or pāśa, as they are called in the tantra śāstra. The jīva or the individual self finds himself in pāśa or fetters. By these however, the whole fabric of a centre 'common life and behaviour is woven into Being, and it is by them that it is maintained and differentiated'. The pāśa is the basis of behaviour (vyāvahāra), it is of pragmatic value. All this show that the jīva in its essential nature of the self is reality and such reality when bound by pāśas (binding) are many evolving, sustaining and dissolving into that which is the Absolute the ground of all things and beings.

CHAPTER III

AN OUTLINE OF THE EPISTEMOLOGICAL APPROACH TO TANTRAS

The background of the Tāntrika Epistemology may be said to be an analysis of consciousness in different strata of experience. Such experience consists of bare awareness (anubhava or avabodha) on the one hand and being aware of or act of awareness *(sphurat)* on the other. The former is said to be as Śiva and the latter is called Śakti. According to the Tantras in general there is no difference between Śakti and the Possessor of Śakti (Śaktimān). Śakti has its locus in Śiva which as the revealing principle reveals all objects of the world *(tanna-prakāśam avastu)*. Śiva and Śakti being identical and all objects are objects when they stand revealed by Śiva, it can be said that all objects of the world have their base in Śiva-Śakti. The first sūtra of the Śakti Śāstras in general is *'citisvātantryaṁ viśvasiddhihetuḥ'* and the Śaiva Śāstras begin with *'caitanyam ātmā'*; hence, both Śiva and Śakti are consciousness or cit in terms of awareness and being aware of and the āgama śāstras refer to their identification in consciousness.

Śakti is also called *Vimarśa* and Śiva as the ground of such *Vimarśa* is called *Prakāśa— Vastumātre sva sva janakatva sāmarthya rūpa śaktisthaiva sa vimarśa, tadādhāra Prakāśaḥ*; *Setubandha*.

Thus we find that both Śiva as cit or prakāśa and Śakti as citi or viramśa and their relation of non-differenced identity or non-separateness form the keynote of Śaiva-Śākta Philosophy. The next phase is the theory of emanation or manifestation. The spatio-temporal world of manifested forms, individual souls and experiences they gain, follow as a matter of course.

Epistemology is a science which usually discusses the problem of knowledge or cognition from different points of view such as subject, object and their unity. It further

assumes that the world of objects as that which is meant or referred to stands different from subjects, and how such knowables come into congnitive relation to the knower and form a unity is a vital issue. All these problems will be discussed in this section from different points of view and against the aforesaid background of consciousness of Śiva-Śakti identity.

According to the Tantras, generally speaking, bare awareness (anubhava) and subsequent stages arising out of such awareness are of three kinds— anubhava, memory and pratyabhijñā. Further, the Tantras hold that all perceptible objects of the world are divided into three parts—(1) cogniser or knower which cognises or knows (jñātā or pramātā), (2) that which is cognised or cognisable (jñeya or prameya) and (3) that in which everything, be it subject or object, is revealed i.e., cognition (jñāna or pramāṇa); or in other words, the cogniser is the subject which cognises an object, object is that which is cognised by the subject, and cognition as an activity of the mind makes such subject and object meet in a unity and transcend them. An object becomes an object of a cognitive act only when it is cognised by the subject, and such subject is designated as 'I'. Hence in every act of cognition, the Tantras hold, that there is necessarily a presupposition of 'I' as subject or knower, and object in such a situation is object as knowledge of an object. This 'of' in 'knowledg. of an object' is unlike the relation of 'of' in an expression like 'the father of a son'. Moreover, the Tantras hold that knowledge as a common phenomenon is related as much to the subject as to the object and the act itself. To the subject it is related in terms of one inhering in the other (samavāya), to the object in terms of viṣayatā and to the act or activity of mind in terms of tādātmyatā. This is so far as cognition is taken in an objective set-up. But in the case of 'cognised cognition', the situation is different, because in that case no further cognition is needed. Further knowledge being itself self-revealing reveals itself as its object. It should be noted here that there are systems of Indian thought which consider knowledge

as essentially self-revealing only (*svayamprabhā*); there are others who consider knowledge not as self-revealing but revealing objects only; but according to the Tantras knowledge itself being self-revealing, reveals other objects. Thus we find that the general tendency of the Śaīva-Śākta Schools of thought, especially of the Śākta School, is to consider consciousness in its triplicated form (triputi), consisting of subject (mātṛ), object (meya) and cognising act (māna). (*Mātṛ-māna-meya rūpa triputya aik jñāna viṣayatvena svajātyāt ghaṭamaham jānāmityeva jñānakāraṇāt.*—Bhāskara Rāya, *Saūbhāgya Bhāskara.*)

With this background in view let us try to discuss the outlines of epistemology and in subsequent chapter, Tantras as Citrique of Experience.

Epistemology may be said to be a science which deals with the problem of knowledge or cognition in various aspects from different points of view as we have already said. It assumes the possibility to know, state, analyse and explain cognition or a cognitive situation. To start with, knowledge may be said to be a state of awareness but there are views which hold that bare awareness does not amount to knowledge—awareness involves activity of the mind on the one hand and content on the other. Such awareness may again be judged from two different attitudes— subjective and objective. In the objective attitude an awareness may be analysed in terms of an awareness of an object, be it physical and otherwise, and such awareness of an object is distinguished from the subject having awareness. The subjective attitude does not admit such distinction between what one is aware of and an act of awareness. It is to be noted here that any study about knowing and the subject must be made in the subjective attitude— it requires a good deal of mental discipline and culture— moreover, awareness in the subjective attitude is more trustworthy than awareness in the objective attitude— 'subjective attitude yields the self-evidencing truth'. (*Studies—Philosophy of K. C. Bhattacharyya,* Ed. by Gopinath Bhattacharyya, Progressive Publishers, Calcutta.)

The attitude of the Tantras towards awareness is both subjective and objective. The 'Trika' system of Kāśmīr Saivism, Śāktādvaita-vāda and Śakti-Viśiṣṭa advaita-vāda of Vīra Saivism called 'Lingāyet Sect' are more prone to subjective trend, where knowledge is always taken as an act though objective attitude is not lacking in the empirical level; while Tāmil School of Saivism called 'Śaiva Siddhānta' is primarily objective, it analyses a cognitive situation in terms of a relation—though in the final stage there is ample evidence of subjective trend in that system. All this will be analysed when we shall discuss different Śaiva-Śākta systems of thought specifically.

Let us first try to state the problem of knowledge from objective attitude. Any cognition or a cognitive situation generally involves amongst others, the following conditions: (1) object i.e. that which is cognized, or cognizable, referred to or known (from epistemic point of view, there can be a distinction between object and content of an object, but in this discussion no such distinction will be made), (2) subject i.e. that which knows or cognizes together with an act of cognizing, (3) relation which unites both the object and the subject into a unity. Language is the medium through which such a situation is made explicit in the form of a judgement. Further any cognitive situation having subject, object and their unity presupposes a point of reference. In case of ordinary empirical situation, cognition refers to a physical perceptible object, and in case of 'cognition cognised' such reference is consciousness itself.

Now the question is, what do we mean by reference and what part does such reference play in different stages of experience of a cognitive situation?

Experiential stages may at the outset be broadly divided into two subdivisions— (*i*) Non-reflective and (*ii*) Reflective, and in between them there is a semi-reflective stage mediating both the stages. It is to be noted here that one stage is not qualitatively different from the other.

Ordinarily 'to refer to' involves an act and hence, generally speaking an act of referring may be said to be reference and

that to which reference is made or that which is referred to is the referent. In our common perceptive level of bare acquintance with the object, cognition or awareness refers to an object and such an object at the very inception of acquintance appears as foreign or alien to awareness. The object at this stage seems to be autonomous and is in no way dependent on its being known as an object. Being aware of, or awareness, seems to be a fringe, or a quality or an epi-phenomenon of such an object at this stage. The whole situation may be said to be a state of unqualified materiality where awareness in terms of an act of reference remains absorbed in the object *incognito*. Such an object gradually gets thinner and thinner with the subsequent rise of conscious elements in it through a process of inwardisation in terms of reflection, viz. *vṛtti jñāna*. In the Sāṃkhya system Buddhi in spite of its being material assumes the form of vṛtti (psychical) when reflection as jñāna falls on it from Puruṣa. The term 'reflection', though not identical with 'introspection', 'retrospection' and the like, bears same relation to them. All introspection is in a sense retrospection, it is direct awareness of an awareness of an object, and this is possible only when we retrospect any past experience. But reflective state of awareness is not direct like introspective knowledge and its object is not awareness of an object, it is a state where there is a sort of mental revelation ascertainable in the said introspective or retrospective level of our awareness. Unlike the unreflective stage of awareness, in the semi-reflective stage the autonomy of the said object becomes more or less modified and the cognitive situation assumes the form of 'object as known'. If the former state is said to be an unreflective state or awareness of an uncharacterized object, the latter state is the semi-reflective stage of awareness in the sense of an object being characterized by a sense of awareness. Now the question is, is there any difference in kind between these two stages? As an expert sense does not qualitatively differ from common sense, similarly there is no qualitative difference between the aforesaid stages, as the latter lies embedded in the

former. If attention is taken as an additive factor which was absent in the former stage and present in the latter stage of reflection, then the question is, from which point of awareness of an object such attention is operative; and such a situation presupposes the quantification of the entire mechanism of an attentive situation. Attention being primarily a psychical phenomenon, such a process of quantification is not possible. Hence reflection in terms of revelation is present in both the stages more or less. In the above we have anticipated two stages of cognitive awareness—(*i*) unreflective, (*ii*) reflective—in between these two stages there is an intermediatry stage which may be called *unreflective-reflective*; and even in each of these stages there are grades. It should be noted here that reflection starts from inwardisation of a sense of awareness being distinguished from the object, and reflection becomes full when object as an other is being appropriated by the subject completely or there is no sense other than the self as self-revealing, this being the fully developed reflective stage. In the Tantras, the different grades and correspondingly different levels of experience have been classified in the following order:

i. Aśuddha or impure stage—twenty-three tattvas evolved out of Aśuddha māyā or Prakṛti which is itself a tattva, furnishing the material contents of experience and the individual soul as aṇu, acting as the cognising agent.

ii. The next higher stage is the Śuddhā-śuddha stage where kārya māyā together with five limiting principles such as kalā, vidyā, rāga, kāla and niyati, constituting six contracting fetters called 'ṣaṭkañchukas' act as the subjective instruments through which the al-pervading Śiva with Its essential characteristic such as, omnipotence (sarvakartṛtva), omniscience (sarvajnātṛtva) and the like, being so conditioned by the said principles of limitations, assume the form of puruṣa. The cognition which arises in this stage has a binding force on the self and that is why

it is said to be as '*jñānam bandhaḥ*'. In other words, at this stage we have only limited knowledge.

iii. The next higher stage is the stage of śuddha-māyā where there are five pure tattvas with self as the cognising agent.

These three stages may be said to be the worlds of Physicality, Psychicality and Spirituality. It should be noted here that in every stage there are intermediary stages and even in the different grades of each stage there is a point of reference acting simultaneously as that which refers to and that to which it is referred.

Let us recapitulate what we have already said from the point of objective attitude. In the beginning or in the initial stage, the object being fully autonomous is bare something i.e. indefinite, uncharacterised and brute. Awareness serves only as an adjunct or a fringe to such an unqualified objective situation of materiality. In the semi-reflective level, the awareness side of experience becomes somewhat distinct and the said object of unreflective stage becomes characterized and assumes the form 'object as known'. In the reflective stage, knowledge or knowing is not distinguished from what is known, one is primarily absorbed in one's awareness to oneself. This is subjective attitude proper. We have already said that in the unreflective and semi-reflective stages of awareness, the objective attitude predominates more or less. Further it is to be suggested that the change of attitude from objective to subjective in the domain of awareness in terms of the process of inwardising somehow starts from the semi-reflective level. The more an act of inwardising takes place the more we become reflective. We shall discuss more about reflection in this section with reference to pure subjectivity in the Tāntrika Epistemology.

According to the Tantras, there are three grades of subjectivity— such as, bodily subjectivity, psychic subjectivity and spiritual subjectivity. The first grade furnishes the empirical set-up of a cognitive situation, where impressions are received from body as perceived and felt. This body is not an ordinary perceptible object ascertainable in the objecti-

vistic attitude as 'this object'. This body as perceived or felt may be designated as 'I' in its lowest phase. This 'I' may be equated with ahaṁkāra otherwise known as atomic or 'aṇu' self belonging to the world of prakṛti or aśuddha-māyā. In the next grade, the impressions so received from the said body as perceived or felt furnishes the psychical set-up of forming image on the one hand and elements of thought on the other. The stage belongs to the world of Śuddhā-Śuddha Māyā or Kārya Māyā with Citta as Puruṣa or Śiva as limited by the said six contracting Principles. Imagination in its creative aspect demands a sense of freedom from limitation and such feeling leads to introspection and even goes beyond in search of the spiritual subject as 'I' (Śuddha Aham). This 'I' as subject is realizable in consciousness as power or freedom. The grade belongs to the world of Śuddha-Māyā and furnishes the materials for five Śuddha Tattvas. In all these stages of experience reference acts as the operative principle.

Again, another question that may be raised in connexion with the said 'reference' is, what is the nature of such reference which acts in different experiential stages? Is it simply functional, being one of the components involved in a judgment-complex belonging to a particular type of experience or is it free in the sense of being non-separate or identical with the Experiencing Principle as such without getting involved in any way in the domain of Experiencing out? Further on the empirical level, congition involves two different series—on the subjective side there is the said judgment-complex involving an act of reference, and there is factual complex on the other. The question may be raised, how can these two incompatible complexes meet and form a unity and what part does 'reference' play in the aforesaid series belonging to a particular experiential whole? Further, is referance an act or a relation? If it is an act, does it transcend itself while cognising an object? If it is a relation, how does such a relation work in both the judgemental and factual series?

According to the Tantra Śakti has got dual roles to play; it acts both as functions operative in the said levels of materiality and psychicality and it also acts as free reference to the world of spirituality.

Further, apart from the question of possibility and its description and also necessary components involved in a cognitive situation of an awareness, another question may be raised in the context of nature of cognition—whether the object has got any extramental status i.e. whether the object of cognition can stand by itself without in any way characterized or revealed by consciousness or objects are objects in so far as they stand related to or revealed by consciousness. This problem will be mentioned in connexion with the Tāntrika view of Idealism and Realism in knowledge. For the present it is to be noted that analysis of different grades of experience reveals that the Trika system of Kāśmīr Śaīvism may be said to be both Realistic and Idealistic with the predominance of idealistic element. It is realistic in the sense that the world of objects stand independent of being known by an individual subject in the first stage, in the next stage object as known assumes the form of an idea or image and in the supreme stage, the experiencing principle as Reality in the form of an absolute idea evolves the different grades of consciousness involving the subjective and the objective. Similarly, both Śāktādvaītavāda and Śakti-Viśiṣṭa-advaīta of Veera Saivism are realistic and idealistic with the predominance of the realistic attitude in the former and idealistic element in the latter, whereas the Southern School of Saivism known as Saiva-Siddhānta, is predominantly realistic though idealistic element is not completely lacking.

Before entering into a detailed discussion of the 'Tāntrika Epistemology' of different Śaīva and Śākta Schools of thought in a specific way, let us try to view the problem of cognition or knowledge from another point of view. We have already seen that a piece of cognition or a cognitive situation involves triadic movement of thought. The component factors of such movement are (1) mind that knows (subject),

(2) that which is known or referred to (object) and (3) that which unites the said subject and the object into a unity (relation). While describing knowledge if we start with the presupposition of subject-object dichotomy, taking spirit and matter, thought and extension, as entities exclusively opposed to each other, the question will necessarily arise as to how such a contradiction will be dissolved and unity formed. If such a contradiction is supposed to be dissolved through a process of synthesis by transcending the situation so created, the question apparently seems to be solved, but if such an attempt is made through a progressive realization of thought, the basic problem of reality still stands and, therefore, we cannot get rid of knowledge as a problem. But if from the very start, the principle of dichotomy is replaced by the principle of 'duality as related' and if the former entities such as subject and object belonging to a dichotomous situation are taken as centres of consciousness, each unique by itself and contributing its own quota in a particular instance of cognition, if cognition means "the accumulated necessities of every form of the positive', in the shape of the individual, we have nothing then but the individual instances of knowledge. Does the problem of knowledge in such a situation stand? Or does knowledge stand as an eternal guarantee against all sorts of illusions?

Now the question is, what does the word 'duality as related', involving subject and object, the starting point of a cognitive situation, mean? It means both identity and distinctness between subject and object—distinctness in the sense that each and every centre of a cognitive situation is unique and hence different from the other centre which is also unique in its own sphere, and identify in the sense that both centres share a common interest, each contributing its own respective quota for a common purpose which is to clarify a particular cognitive situation, in so far as they act as the co-relatives of a single continuam.

Let us try to illustrate the above situation by the help of two stock instances.

1. Supposing I hear a sound coming from a source other than myself, though myself may be both hearer and speaker of a common speech at the same time differing only in respect of function of each centre, one for speaking and the other for hearing performs—that is, that the centre which speaks cannot be the centre which hears—what happens in such a situation is that one centre receives a sound while the other centre generates it. Each centre is unique in its own sphere—one centre cannot do what the other centre does. There are, therefore, two sounds occurring at the same time and in two specific centres. These centres and the experiences of a specific sound they happen to embody, can never meet, but they certainly refer to one another and mutually form a whole. So that both the centres embody in succession two experiences located in themselves—one of hearing and making a sound, and the other of referring which must be making and referring to a sound.
2. Another instance is that between a scientist and a star. The star radiates light whereas scientist receives it. The receiving centre which is human is supposed to have the capacity to know, while the star, being inorganic has no such capacity, it belongs to the 'category of being known'. This seems to be the basic position, and the problem of knowledge arose on the ground of incompatibility between these two centres. The problem is still being discussed. It may be suggested in this connexion that the star and the scientist can be supposed to refer to each other by the act of mutual reference which they cannot do by mutual interpretation.

Moreover, the moment the scientist is aware of the sensation of light, he will spontaneously be aware of the star generating it, though it will be the passive form of the star which the scientist can alone impersonate. Exactly the same dual experience (active and passive) will appear in the star with reference to the scientist. Every function has dual

form in order to escape the state of being "absolutely differents". Besides, if existence and experience must imply relationship, it is only duality of function that can preserve such relationship. This means obviously a colossal change—"The consequences are bound to affect not only the relationship between the Platonist and the Atomist, or between a Vedāntist and the Buddhist, or between the Catholic and the Protestants—they will affect equally the relationship between the human being and the animal or the plant and the stone." While analysing the theory of manifestation called 'ābhāsa vāda' as the background of the theory of knowledge of the Trika system of Kāśmīr Śaivism, we shall discuss it in relation to 'Jīvābhāsa' and 'Jaḍābhāsa' in a perceptual cognition.

With the prevailing distinction between mind and matter gone, they, instead of being either 'mind' or 'matter' as entities, will be 'certainty of mind' and 'certainty of matter', which are not entities or possibilities. In that case two things will at least happen to them. They will all become 'beliefs' or 'knowledge' referring to reality; and the relation between them will become one of harmony and equality. We may presume that both the scientist and the star had the capacity of knowing on the ground that 'if the fact of receiving sensation implied consciousness, there was no reason why generation of consciousness should not'. Such a presumption cannot be maintained if we start with the hypothesis that both mind and matter exist as entities, and each is completely different from the other. But if we take them as individual centres as aforesaid, then they are not to be taken as entities but are centres of 'beliefs' or 'certainties' or 'knowledge'. The main reason why they are not entities is that neither they conceive a common purpose nor fulfil it. As knowledge and truth constituted by 'necessity of mind' and 'necessity of matter' their sole function is to remove false and illusory conceptions of reality and to be instrumental in advancing the negation of illusory values.[1]

[1]This point of view together with two stock instances have been taken from

This point of view seems to be a digression and redundant in respect of the discussion we have already made about cognitive situation but the point will be clear when we shall discuss the 'Theory of Manifesation' or 'Ābhāsa Vāda' at the background of the Trika system of knowledge where both Jīva and Jaḍa have been taken as a group or collocation of manifestations of ābhāsas called 'Jaḍābhāsa' and 'Jīvābhāsa' as we have already said.

It may be further noted that the problem of knowledge is of recent origin when compared with the history of thought and consciousness in general. We as human beings face problems relating to life, sufferings and death; we face failures and frustrations, trials and tribulations in our lives and previously knowledge without being itself a problem was used as means of solving these problems. But in western thought since Kant the attitude has been changed and knowlenge as a problem has been receiving pointed attention; and now-a-days, barring a few notable exceptions such as Phenomenological and Existentialist ways of thinking which stand as departures from the traditional way of viewing cognition as subject, object and their unity, the problem has assumed such an important status that it has become indispensable for philosophicalness. Bertrand Russell once succinctly remarked, "Ever since Kant there has been a mistaken tendency among philosophers to allow the description of the world to be influenced unduly by considerations derived from the nature of human knowledge. To scientific common sense it is plain that only an infinitesmial part of the universe is known, that there were countless ages during which there was no knowledge, and that there probably will be countless ages without knowledge in the future. Cosmically and casually, knowledge is an unimportant feature of the universe, a science which omitted to mention its occurrence might, from an important point, suffer only from a very trivial imperfection".[1]

B. K. Mallick's works, particularly from his 'Non Absolutes'—first published by Vincent Stuart Publishers Ltd., London W1.

[1]Bertrand Russell, *Human knowledge—Its Scope and Limits.*

Notwithstanding such a remark from the pen of such an eminent thinker of the West, the importance of the problem of knowledge far from being lessened, has been assuming new forms day-by-day. If we go through the history of thought in the West we find 'from Sophists and Socrates and Logical Positivists of to-day, there has been a continuous concern with what has come to be called the problem of knowledge'. Varying from indubitable certainty of the self on the one hand, to the incorrigibility of sense-data on the other, the problem seems to be a continuum where one can choose whatever one likes.

"The movement from epistemological subjectivity to metaphysical objectivity is the central process in almost all the great thinkers from Descartes to Kant and though they have found alternative routes to their solution (or do not find a route at all), they were convinced that immediate awareness or consciousness is indubitable in the sense, in which the consciousness of an object is not. On the other hand the entire movement of modern Realism is based on the immediately felt independence of the object from the fact of its being known."

Likewise, Indian systems of philosophic thought have gone through different phases both in the Vaīdika and the Tāntrika streams (discussed in the section—Tantras: Their Historical Retrospect), but one common object that has guided all these systems all through is the 'Concept of Liberation' or 'Mukti'[1] with the solitary exception of Cārvāka Materialism. The Śaīva-Śākta systems of thought called 'Tantras' though primarily aiming at liberation or 'Mukti', through Jñāna and Kṛiyā describe, analyse and explain Experience and its various grades from different points of view, and in this section the cognitive aspect of such experience is being discussed.

Now let us see what does the word 'Tantra' mean. The word denotes injunction (vidhi) and regulation (niyama). Śaṅkara calls Śāṁkhya a Tantra. Moreover, any secular writing may be called Tantra. In the present context the

[1]Discussed in Chapter VII: "Tantras as Ways of Realization".

term 'Tantra' has been used in a special sense and defined as follows:

The word 'Tantra' has been derived in the *Kāśikā Vṛtti* (7.2.9) from the root '*tan*' i.e to 'spread' (*vistāra*) by the ānnādika rule '*sarva dhātubhya strān*' with the addition of the suffix '*strān*'. Vācaspati, Ānanda Giri and Govindānanda however derive the word from '*Tatri*' or '*Tantri*' in the sense *Vyutpādana*', i.e. origination or knowledge. In Gaṇapatha, however, '*Tantri*' *has the same meaning as* '*tan*' to spread and it is probable that the former rule has the modification of the latter. The meaning of '*vyutpādana*' is also probably derived by narrowing the general sense of '*vistāra*' which is the meaning of the root '*tan*'. Hence the derivative meaning of the term '*Tantra*' is to spread or expand what is latent in the individual self through *jñāna* or consciousness—'*Tanyate vistāryate Jñānam anena iti Tantram*'. Here consciousness or knowledge is not simply a passive reproduction of mind, but is of the nature of intuitive intellection embodying spontaneous action. The suffix '*tra*' means '*trāṇa*' i.e. to save—hence the knowledge tantra spreads saves the jīva from sufferings. Therefore, '*Tantra*' means a particular kind of religious scriptures, the main object of which is to spread such knowledge following which one can realise his own essential nature and thereby attain freedom from worldly limitations.

The Kāmikā Āgama of Southern School of Saivism called 'Śaīva Siddhānta' says—"*Tanoti vipulāṁ artham tattvamantrasamanvitāṁ, Trāṇañche Kurute yasmāt Tantram ityabhidhīyate*". '*Tattva*' means cosmic principles and 'Mantra' primarily signifies cosmic sound. Tantra therefore, analyses these two principles commonly called 'Śabda' and 'Artha' which are inextricably related. Tattva further denotes different grades of the universe or universes. (These things we have discussed in connection with the 'Tāntrika Ontology'.) Thus we find that the primary object of the Tantra is knowledge concerning Tattva and Mantra, because such knowledge bears a saving grace.[1]

[1]The above definitions of the word 'Tantra' have been taken from late Dr. S. N.

Out of different sects of the Tantras only four types will be discussed in this section: (1) Kāśhmīra Śaivism of Spanda and Pratyabhijñā known as 'Trika' school, (2) Śāktādvaītavāda in line with 'Prapancasāra' by Samkarācārya and *Sāradā Tilaka* of Lakṣmaṇ Desika, (3) Vira Śaivism known as Lingayata with particular reference to Liṅgadhāraṇa Candrikā of Nandikeshwara and (4) Southern School of Śaivism called 'Śaīva Siddhānta', based on *Śivajñāna Botham* by Meya Kāṇḍa Deva and Siddhānta Sāstras. First we shall discuss the Epistemology of Kāśmīra Saivism—known as Trika System. It is called 'Trika' for it takes the triad, '*Śiva, Śakti* and *Nara* or it recognises *para, aparā* and *parātpara* as the grades of experience or it explains three modes of reality such as *abheda, bhedābheda* and *bheda* or it accepts *Siddha, Nāmaka* and *Mālinī* as the most important āgamas.

It should be noted here that Kāśmīra Śaivism was developed in the hands of the Yogins having supra-sensible experience.[1] Secondly, in those ancient days Kāśmīra Śaivism as a speculative system known as 'Trika' developed some time in 925 A.D.[2] Epistemology as a theory of knowledge was not then properly developed, as distinct from metaphysical thought. Thirdly, Kāśmīra Śaīvism has a mystical tendency, though its principles are based on reason or rational interpretation; hence epistemology of such a system cannot be completely divorced from metaphysical involvement. Finally, according to the '*Trika*' system of thought, the theory of knowledge as *Jñātṛtva śakti* or power of cognising and its different aspects such as perception (*pratyakṣa*), memory (*smṛti*) and the power of differentiation (*apohan śakti*) has been discussed from the point of view of the theory on manifestations called '*ābhāsavāda*', the empirical counterpart of the metaphysical theory of free will or (*svātantrya-vāda*). Hence the Trika

Dasgupta's work quoted in Sir John Woodroffe, *Shakti and Shakta*, second edition, revised and enlarged, Luzac & Company, London, 1920.

[1]*Pratyabhijñā Kārikā*, 1.38.

[2]R. G. Bhandarkar, *Vaiṣnavism, Saivism and Minor Religious Sects*, Indological Book House, Varanasi.

theory of knowledge would necessarily involve metaphysical implications.

Moreover, the question of dependence of metaphysics on epistemology and vice versa is a standing problem in philosophic thinking. In the West, the old atittude has been changed, epistemology has got priority over metaphysics since Kant, as we have already stated. In India such a method of determining the metaphysical principles on the basis of epistemic analysis has been accepted by the Buddhists and the result is some form of agnosticism. In other systems of Indian thought including Śaīva-Śākta Philosophy, generally speaking, epistemology has followed metaphysical principles. The Śaīva-Śākta philosophers are positive in thier approach to problems, be they epistemological or metaphysical. In most of the Indian schools "The nature of reality and the possibility of knowledge, have been ascertained on the grounds of the revealed texts, which have come to be regarded as the embodiment of spiritual experiences. . . . The declared object of epistemological investigation was ascertaining of the true method of knowledge of reality, which was almost always conceived to be the way of liberation"[1].

This sounds dogmatic for a student of contemporary philosophy engaged in finding out the possibility of justification of the metaphysical principles on the basis of epistemic analysis, but truly speaking almost all epistemological discussions in the West tacitly assume without criticism certain theories of reality, 'on the truth of which alone their epistemological conclusion can stand'.

Epistemology or the theory of knowledge of Kāśmīra Saivism (both of Spanda and Trika streams) has been discussed against the background of the aforesaid theory of manifestation, usually called Ābhāsavāda (already stated). The world in which we live and have our being consists of various names and forms, and such a perceptible world of names and forms may be said to be as world of phenomena

[1]D. M. Dutta, *The Six Ways of Knowing*, second revised edition, Calcutta University.

or appearances. How and where from such a manifested world has come into being will not be discussed here, but how they appear as manifold of sensibilities and how they come into the state of cognitive relation to individual selves, we shall discuss here. Now let us see first what we mean by 'Ābhāsa'. All that emanates from some original source of reality or manifested by the Absolute is called 'Ābhāsa', appearance or manifestation. Because they are manifestations coming out from some other source, they bear some sort of limitation. Thus Ābhāsa is all that appears; "all that is within the reach of external senses or internal mind; all that we are conscious of when the senses and the mind cease to work as in the state of trance or deep sleep; all that exists in any way and in regard to which the use of any kind of language is possible, be it the subject, the object and the means of knowledge or the knowledge itself."[1]

It is to be noted here that a cognitive situation necessarily involves an act of awareness, an object which causes such awareness and the means through which such awareness of an object is effected. At the initial stage of such awareness, the world of objects as being constituted by space, time and formativity is presupposed as an 'other', or as *given* together with a cognising agent with senses and inner organs (antaḥkaraṇas such as manas, ahaṁkāra, buddhi and citta) the instruments through which such awareness of an object is gained—these are known as the means of receiving impressions otherwise called pramāṇas. All the inner organs have their locus in the individual self and hence all pramāṇas are individual affairs belonging to the world of manifestations or ābhāsas.

The ways of knowing, be they direct or indirect, immediate or mediate, involve the activities of the mind. According to the Trika, when on the phenomenal level the attention of the individual cogniser as jīvābhāsa is directed to an object jaḍābhāsa and the ways through which they

[1]K. C. Pandey, *Abhinavagupta, A Historical and Philosophical Study*, Chowkhamba Sanskrit Series.

are directed and impressions received, in other words when the jīvābhāsas come into contact with the jaḍābhāsas and the ways through which impressions so generated and received in terms of awareness, are generally known as the ways of knowing or pramānas. Both jīvābhāsa and jaḍābhāsa may be said to be centres of cognitive situation—one generating the impressions while the other receiving them—and finally both of them refer to the power of freedom (Svātantrya Śakti) of the supreme Experiencing Principle called Parama Śiva, the original source of all possible manifestations or ābhāsas.

We have already mentioned that in the Śaīva philosophy of the Trika variety, the problem of knowledge has been discussed from the background of the theory of manifestations or ābhāsa-vāda. It may be said that a phenomenon or a collocation of phenomena (jaḍābhāsa) appears as blue to an individual cogniser (jīvābhāsa), which is also a phenomenon or a collocation of phenomena of a different type; it is blue to that particular individual cogniser and not to anybody else. Similarly, something may appear as green to another particular individual cogniser, it is green to that particular individual cogniser and to nobody else. Hence the way in which a particular phenomenon or a collocation of phenomena appears and comes into cognitive relation to an individual cogniser is entirely an individual affair. In the supreme experience there is nothing called blue or green except colour as such. Similarly there are no ways of knowing, be they subjective, objective or otherwise in the supreme experience except knowing itself, all these differentiations into subjectivity, objectivity and the like being due to the differences of the phenomena or which each subject or object as collocation or group of collocations is constituted. Moreover, each and every individual subject (jīvābhāsa) stands different to other individual subjects due to their inner dispositions and the like. Hence according to the Trika system of thought, knowing on the phenomenal level is entirely an individual affair, as we have mentioned above. Further, the essence of knowing is speech expressed

in the form of a judgment.[1] In the judgment 'This ghaṭa', the object referred to is 'ghaṭa'. This is taken as one and a whole object as its different constitutive elements or ābhāsas such as *kapāla*, extendedness and the like have been duly synthesised and made into a whole. The power or Śakti which is operative in such synthesis is called '*Sambandhana Śakti*' like the relation of inherence or *Samavāya* in Nyāya system of thought. The cognitive attitude of the Trika system is synthetic, it takes particular ābhāsa as a necessary part of a whole in terms of an universal. Parts are parts when considered from the phenomenal point of view, where a judgment is analysed in terms of subject, object and relation. In the supreme there are no such differentiations—they remain as forms of a synthetic whole. The Trika philosophers do not believe in a whole as piecing together of so-called parts, as the analysts think.

This system starts its philosophical deliberation with the idea of a whole constitutive of Śiva-Śakti complex as a synthetic and integral unity, in terms of an awareness together with an act. Next such awareness is analysed in the different strata of experience in the light of the said complex. Thus we find that judgment in terms of an awareness owes its origin in Śiva-Śakti complex. A pertinent question may be raised in this connexion—what is the relation between one and the many or whole and its parts? This is a metaphysical problem and there is no scope for detailed discussion of this problem here. But one thing that should be noted here is that according to the Tantras in general, the world is real, it is not an illusory presentation of māyā superimposed on the Brahman, and the Reality the Trika system conceives of is synthetic unity as one and the parts constitutive of such a synthesis remain in the Real as forms of consciousness.

Another point also is to be noted here. It is that on the phenomenal level the Trika system of thought accepts the momentariness (kṣaṇikatva) of all possible manifestations

[1]Here no distinction is made between judgement, proposition and grammatical sentence.

including subject and object—and according to it the phenomenon of knowledge is very much like the rise of two waves, one subjective and other objective, in the sea of the universal consciousness. Let us now see what the Buddhist theory of momentariness is and in which respect the Trika system both agrees with and differs from it.

Primitive Buddhism used to hold that everything is in a state of flux and this theory has assumed the form of momentariness in the later Buddhistic systems of thought. To them all changes are necessarily total change and not in the ordinary way of something abiding changing. Such a change is more of a revolutionary nature than of an evolutionary character. Further, the change according to Buddhism is not only total but also perpetual—there is no being but all becoming. It follows that such a concept of Becoming consists in causal efficiency or the capacity to effect something—"It should be admitted that whatever capacity a thing has, is at once and fully manifested and a thing is only when it acts. It must be momentary. '*Yatsat tat kṣaṇikam.*"[1]

The Trika system also believes in momentary succession of manifestations on the phenomenal level of experience—every moment a new manifestation or ābhāsa issues forth, the old one passing away yielding place to the new and forming a line of succession with the particular point-instant (kṣaṇa) as its unit. The Buddhists also believe in the succession of units of consciousness forming a stream. The difference between the said two systems lies in the fact that while the Buddhists do not believe in any time element in the succession of units of consciousness, the Trika system of Kāśmīra Saivism believes that such momentary succession is due to the influence of time (Kāla Śakti) as a form of effectuating change.[2] Further a point-instant also involves manifestation. The logicality of the Buddhist theory of momentariness eventually leads to *Nairātmya-vāda*, but

[1]Mādhavācāryya, *Sarva Darśana Saṁgraha*, pp. 9-12; Jayanta Bhatta, *Nyāya Mañjarī*, 447-48.
[2]Kāla Śakti—Discussed in the chapter : "Ontology of the Tantras."

according to the Trika the self is an abiding principle and every change is understandable against the background of an unchanging entity. As a result the Trika system of Kāśmīra Saivism has accepted memory, recognition as ways of explaining the essential nature of the self behind this phenomenal manifestations, while the Buddhists hold that recognition is not a single piece of knowledge but a compound of memory and perception. They further hold that in case of recognition the relation of identity has been taken for similarity. Without entering into the details of the theory of momentariness for the present, one important question may be raised in this connection; i.e. how or the way the later systems of Buddhism have explained it (momentariness). The question is; can it explain the Buddhistic concept of *Nirvāṇa*, which at least presupposes the transcendence of momentary states of stream of consciousness?

The Buddhistic theory of momentariness can be refuted from a quite distinct consideration—from the point of view of modern science. According to modern science, "the present is to be regarded as duration, which may be of any breadth but it is never a mere time-instant.[1] The findings of M. Hiriyānnā in this regard are stated below:

> "This truth was not unknown to old Indian thinkers.[2] The Buddhist supposes that what is given in perception is the instantaneous present.[3] The Buddhists do not admit time as real; it may therefore appear that it is not legitimate for them to speak of any 'instant' in criticising time. But when they analyse experience, they accept momentary thing or state as representing the ultimate stage which is equivalent to the admission of an instantaneous present. They only substitute a minimal real for minimal time, which is open to exactly the same criticism. The duration of the present may be reduced to any extent, but it will always remain a duration, how-

[1]Whitehead, *The Concept of Nature*, pp. 68-72.

[2]*Nyāya Sūtra*—II, 139-43. *The Quarterly Journal of Mystic Society*, Bangalore (924), pp. 233-37.

[3]*Sarva Darśana Saṁgraha*, p. 25. *Purva-para-bhāga-vikala-kala-kalāvasthiti-lakṣaṇa kṣaṇikatā.*

ever small, with its own boundary moments so to say. The absolute instant is only a limiting concept—an ideal of thought and not an actual existence. To base an ontological theory on such an abstraction is not right; and it is for this reason that the Buddhist theory of change fails to convince us. The criticism may be said to receive support from the history of the Buddhistic thought, for Buddha himself did not think that things are momentary."[1]

Both in Yoga Sūtra[2] and Yoga Bhāṣya, the two aspects of time-instant (kṣaṇa), krama (continuous sequence of instants) have been discussed. 'The instant is explained in the first instance as infinitesimal duration, the time taken by an atom of infinitesimal magnitude to move out of its position or to reach the next position. Apparently it seems that this applies to an action in the empirical world only, but kṣaṇa and krama are applied in the metaphysical world also. Hence kṣaṇa would generally mean the time taken by a thing to give up its present mode or to take up a new mode.'

In the 'Yoga Sūtra' instant or kṣaṇa has been considered in reference to lakṣaṇa pariṇāma in connection with the immanent change of a tattva. 'The modes of an immanent change of a Tattva are mentioned in the *Yoga Sūtra*, III, 13, such as change of dharma (character or capacity), change of lakṣaṇa (stage of actuality), and change of avasthā (state), each later of which is consequent on the former. The lakṣaṇas are taken to be three fold—future, present and past, these being understood not as temporal modes but as stages of actuality—the three being the eternal stages of the same thing, of which the present is vyakta (manifest to all) and the other two sūkṣma, (manifest to yogins).[3] The instant is primarily understood as being the passing from the future stage to the present stage and from this to the past stage, there being no passing from the past.[4]

[1]M. Hiriyanna, *An Outline of Indian Philosophy*, pp. 214-15.
[2]*Yoga Sūtra*-II 52 and IV 32.
[3]*Yoga Sūtra*-IV 12-13.
[4]*Yoga Bhāṣya*-III. 14.

The stages are not temporal but eternal, but the passing from one stage to another is the changing act of time, which as necessarily simple and indivisible is kṣaṇa.

According to the Trika system of thought, *kāla śakti* is an aspect of the part of Svātantrya Śakti alias Kartṛtva Śakti which causes numberless varieties of the internal limited manifestation. *Kāla śakti* like the *apohana* aspect (power of differentiation) of the Jñātṛtva Śakti (omniscience) makes the manifestations of each constituent of the series of ābhāsas appear as cut off from the rest just as the *apohana* śakti makes each constituent of the block of images appear as different from the rest. The concept of action or kriyā is based on the *kāla śakti*. Kriyā or action, according to this system, is nothing but an appearance of a long series of closely similar physical forms in so quick succession as to produce persistence of vision.[1] In this respect the Trika system is in accord with the Buddhists because both the systems hold ābhāsas as momentary manifestations and the apparent continuity of a thing is due to the series of similar ābhāsas which follow one another in quick successtion. But according to the Trika, 'the universe is simply a manifestation of the universal consciousness very much similar to the individual manifestation of dream or the common lasting creation of the yogins'. Further, Kriyā Śakti according to this system is that aspect of Kartṛtva Śakti which causes internal ābhāsas lead to action as the power of knowledge (Jñātṛtva Śakti) makes those ābhāsas manifest externally. "These ābhāsas are connected or disconnected with one another exactly as are the mental impressions in the case of a dream or a series of pictures in the case of a cinema show.[2] This power again is responsible for such manifestations as to give rise to concepts of conjunction (sambandha), generality (sāmānya), place (deśa), space (dik) and time (kāla) etc."[3] It should be noted here that the Trika philosophers were primarily con-

[1]*Īśvara Pratyabhijñā Vimarṣinī*, 11. 14.
[2]*Īśvara Pratyabhijñā Vimarṣini*. II. 12.
[3]*Īśvara Pratyabhijñā Vimarṣinī* II. 42.

cerned with explaining the real nature of the phenomenal existence and thereby to recognise the ultimate reality. To find out the truth and real nature of the apparent were their main concern and not the apparent nature of the apparent.

In the Trika system of thought, perception (Pratyakṣa) remembrance (Smṛti) and power of differentiation (Apohana) are generally accepted as different aspects of the power of knowledge or Jñātṛtva Śakti. In the Śaṁkara version of the Bhagavad Gītā,[1] the term 'apohana' is used in the sense of non-existence or abhāva or apāya. Sridhara, Madhusūdana and others have accepted the term in this sense and they have used such words as destruction (dhvaṃsa) and dissolution (pralaya) and the like. In some of the Buddhist texts the term 'apohaṇa' is used in the said sense of abhāva. But the Trika system has taken 'apohana' as the power of differentiation in the sense of one ābhāsa being differentiated from the other. But we have already stated that in this system everything, be it subject, object, instruments of knowledge or anything, the so-called 'other' as ābhāsa comes out of universal consciousness, and hence in conformity with this principle nothing as so-called 'other' is other than the universal consciousness. But both perception and remembrance as activities of the mind, presuppose both cogniser (jīvābhāsa) and that which is cognised or cognisable (jaḍābhāsa) not only as different from universal consciousness but also distinct from each other. Moreover, in our commonsense level we do not feel that both subject and the object are like waves. Hence the Trika system postulates 'apohana' as one of the aspects of the power of omniscience. Now we find that 'apohana' śakti is that aspect of the omniscience "which manifests each ābhāsa, whether subjective (jīva) or objective (jaḍa), as apparently completely cut off from the universal consciousness and from one another, though in reality, even at the time of such manifestation, they are one with them within one common substrata".

[1]Mattaḥ Smṛti Jñānam Apohanañca—*Bhāgavad Gītā,* Chapter XV, Śloka XV.

Thus, in the Trika system of thought the term 'apohana' is generally used as power of differentiation by virtue of which a phenomenon (ābhāsa) or a collocation of phenomena appears to be different from another phenomenon or collocation of phenomena. We have already stated that 'apohana' is one of the aspects of Jñātṛtva Śakti (power of omniscience) coming out of Svātantrya Śakti lying in identical relation with Śiva in the sense of anubhava. Hence 'apohana' is one of the Śaktis of Śiva in the sense of self-negation or alienation in the form of self-projection. It may be said that Śiva out of His own unstinted power of freedom alienates himself from his essential nature of awareness and through an act of self-projection posits Himself as jīva together with something darkish as an 'other' which eventually forms the material set-up of formativity in terms of a spatio-temporal world, from which the said Jīva feels like receiving impression. In this way Śiva as pure awareness or (Prakāśa), through His own act of awareness (Svātantrya Śakti) projects Himself as an other and creates something as *undifferentiated* 'thisness' (Idantā) on the one hand, and 'Iness' (Ahantā) on the other. The necessity for postulating the said power of differentiation (apohana) is felt because individual jīva finds on the empirical level objects other than himself and such objects are taken as knowables (jñeya) in a cognitive situation.

In the Śākta systems of thought the supreme Śakti is sometimes described as *'Amā-kalā'*. It is eternal, ever-emergent and of the nature of unalloyed bliss, the other kalās which go into the make up of the world being replenished and supplemented by it. Every form in the universe, whether a subject or an object or an instrument of knowledge, is identical with *amā-kalā* though it may be made to appear as different from it. The determinate Prakāśa in each form implies this difference. Hence Śakti-Kuṇḍalinī expressed in *visarga* is still resting on itself as *saṁvid* and is free from movement. Prāṇa-Kuṇḍalinī represents the other end where *saṁvid* has developed into

Prāṇa. Saṁvid is full and self-contained. Its supreme creative act is to be distinguished from the later creative process; as it means the projection of the self out of itself and into itself. "As the source of creation is not anything extraneous to the self, the later is the efficient (nimitta) as well as the intrinsic (upādāna) cause of the effect. Creation takes place within the self and not within time and space different from it. What is projected or created is also not anything other than the self. Thus every object in this universe, inner or outer, is a form of the self. The projection is of the nature of multiple ābhāsas manifested as both inner and outer realities."[1]

Now let us state what do we mean by 'memory'? Ordinarily, by memory is meant recalling or recollecting a particular phenomenon previously perceived. A short note about distinction between perception and remembrance is given here. A detailed discussion follows. Perception is presentative and direct whereas remembrance is representative and indirect. Perception deals with real objects presented before the senses whereas remembrance deals with the consciousness of an object in the form of an image. The object of remembrance is an image formed out of consciousness of an object previously perceived. Those (Yogācāra school) who do believe in momentariness of consciousness as a series having nothing abiding in it hold memory as residual traces (saṁkhāra) only—"*Saṁskāro nāma anubhavasya kālāntaropi anuvartamānantā*". The thing that exists for a moment is momentary (kṣaṇa). Kṣaṇa is not a point of time-instant. In the science of momentariness, the drops of water move as if in a stream that is felt in consciousness. Everything is momentary, i.e. everything exists for a moment—such an impression is felt only in consciousness. They further hold that the world of things, being only

[1]This excerpt relating to the views of the Śākta āgamas is taken from the findings of M. M. Pandit Gopinath Kaviraj published in an article form entitled "Sakta Philosphy" in the *History of Philosophy—Eastern and Western*. Some technical terms such as 'Sakti-Kuṇḍalinī', 'Prāṇa Kuṇḍalinī', 'Visarga' etc. are used there. These terms have been explained in one of the explanatory notes such as 'Awakening of Kuṇḍalini in Tāntrika Sādhanā'.—see Appendix.

transitory is in a state of flux—the stream of consciousness is alone real and abiding. All these things we have already discussed. So when there is revival called memory, it is only residual traces (saṁkhār) of the thing previously felt or perceived. But we experience in memory not only the residual trace but also together with it the conditions under which such revival of consciousness of residual traces take place. Further if *smṛti* is residual trace only, then what is the ground or locus of such residual traces—whose smṛti it is? And so on. The Yogācāra School of Buddhism does not raise all such questions. They only hold consciousness as only a stream of moments—there is nothing abiding and permanent. Motion and its continuity they do believe in and the principle of identity they take in terms of similarity. Further, if momentariness is accepted as the nature of things, then the *Theory of Karma* and its results go to naught, in that an action done by one befalls on another. Secondly, how can recognition be explained since there is no perceiver who can compare the present with the past? How can a momentary cause which does not abide till the production of the effect produce it? How can bondage and liberation belong to a mementary entity? Are not all efforts then futile? Moreover, from the phenomenal point of view memory plays an important role in our practical life. Hence the explanation adduced to memory by the Yogācāra School is not statisfactory because it fails to satisfy our empirical life. According to the Trika, the power of memory lies ultimately in 'Parama Śiva'; human beings (jīva) have received this power from Him. *Prima facie* this sounds paradoxical but jīva is essentially Śiva in its conditioned form i.e. covered by six limitations or contracting forces called 'kañcukas', as said above. On the other hand, according to this system, the knower, knowables and knowledge are not essentially distinct—they appear as distinct only on the empirical level—they form a unity and Parama Śiva as an Absolute Principle of such unity resides in the hearts of individual jīvas. Parama Śiva as the knower of objects manifests Himself both as knowables

and knowledge by the power of His unstinted freedom. It will not be difficult to understand this if we start *apriori* with such a principle and try to explain experience in terms of it instead of starting from a dichotomy of subjective and objective, i.e. matter and spirit as absolutely different. Everything, be it spirit and matter, subject, object or relation, remains in the Absolute as a whole. Further, for memory to awaken there is an interval of time-instant but for perception no such interval is needed for the cognition and the object cognised. In the 'Sadāśiva Tattva' 'Thisness' (Idantā) lies in 'I-ness' (Ahantā)—such an experience assumes the form 'I am this' and that is not a case of memory.

It may be objected as to how knowledge of objects and objects of knowledge as knowlables (jñeya) meet in a unity, when they are basically different. That they are different our commonsense experience can show. It may be replied that according to the Trika the inner nature of a thing is '*prakāśa*' or revelation and perceptible things are nothing but objectification of such revelation or '*prakāśa*'. If '*prakāśa*' is different in each and every object of knowledge, then there will be no unity in our experience of objects and in that case, empirical life would be impossible. That which is not revealed is not an object "*yannaprakāśyam tadavastu*". The self-luminous manifests itself in the form of revelation simultaneously revealing itself and its objects. The entire universe of objects gets illumined by one and the same light, which itself being essentially self-revealing reveals other objects.

Let us now try to explain Smṛti or memory from the point of view of *vṛtti*. *Vṛtti* is objective but it can assume subjective form at the same time. As for instance in the case of vṛtti-jñāna in Sāṁkhya where buddhi, though jaḍa, is modified in such a way as to receive reflection from the puruṣa. Similarly pramāṇa has to be understood as subjective function of true knowing, though it is primarily an objective state of mind.

Memory is taken as the representation of an object as

presented. 'It is not merely a second presentation but an implied presentation of the first presentation. Presentation is always itself an object to the self[1] and can never exist unknown. The object of memory is at once the object of the primary presentation and the presentation itself.[2] The explicit consciousness of the presentation or of the knowing (vyavasāya) involving the presentation is called 'Introspection' or (anuvyavasāya). It is a subjective function, an apparent function of the self; but if the self knows a content, it knows through a vṛtti, i.e. as identified with presentation. This is true even when the content is itself a presentation and hence the vṛtti which must be known by the self[3] is not merely sākti-bhāṣya but is known in a second vṛtti with which the self is identified.[4] The second vṛtti in its subjective aspect is 'anuvyāvasāya' and as a mental state is memory. Memory is in this sense a presentation of presentation, although it is presentation explicitly of the object of the primary presentation and only implicitly of the presentation itself, as distinct from *anuvyavasāya* which is presentation explicitly of the presentation and only implicitly of the object of presentation.

Thus we find that the presentation of the object and the presentation of the presentation have both the objective and the subjective contents with the difference that the latter has the additional character of being distinct from the primary presentation. In introspection the presentation aspect is explicit whereas the aspect of the presentation of the object is implicit and in case of memory the former aspect is implicit and the latter aspect is explicit.

Memory is a secondary and derivative vṛtti as we have already stated, it is a mental state and also a presentation of an object. 'Yoga-bhāṣya' brings in the interesting conception of memory being either '*bhāvitasmartavya*' as in the dream state or '*abhāvitasmartavya*' as in the waking state. Vācaspati interprets the two as productive and

1 *Yoga Sūtra* IV. 18.
2 *Yoga Bhāṣya* I. 11.
3 *Yoga Sūtra* IV. 21.
4 *Yoga Bhāṣya* IV. 22.

reproductive imagination. Vijñānabhikṣu understands '*bhāvita*' as '*bhāvārthasūcaka*' in the sense of object of future knowledge.

Memory as revival of past presentation of object need not involve the memory judgement such as 'That object which was presented' or a certitude about the past as such—it may be prognosticative about the future. Dream involves revival of past presentations and also a construction out of them which is not revival of the past but a free anticipation of the future of some object, to be presented, all dreams being thus apparently taken on the authority of the *Śāstra* as veridical.

Now another question is raised about memory in the context of *samādhi*—what aspect of *samādhi* does smṛti as a certitude represent? "Memory knowledge is knowledge by the self as identified with a *vṛtti* of an object as presented to another vṛtti. Memory of perceived object is such knowledge when the object which presents some indeterminateness about its perceived character is sought to be known more determinately. A remembered character is indeed a perceived character but it is not simply its repetition but its further unfolding. The changing of an object is perceived but when it is remembered, certain doubts about the specific character of the changing emerge which would not emerge in the perceptual consciousness. Thus a fundamental indetermination of the object emerges at the memory stage, which leads to the explicit knowledge of memory as *vṛtti*, which knowledge again involves a new vṛtti—a memory of memory. How far this regress will go will depend on the number of grades of indeterminateness about the object that can be actually conceived."

"The presented object is sought to be known better by being remembered over and over again. Hence, although the memory refers to the same presented stratum of the object, each later memory may refer also to the memory just before it, so that the later memory would present an involution series of the memory of the primary presentation. If a later memory refers immediately to the object presented,

the series is interminable, but if it refers to it through the previous memory, a qualitative difference would emerge between the first, second and the third memory. The second memory would be thinking (cintā), and the third would be contemplation (dhyāna) in which it is conscious of itself as a series. It may further be said that, 'a memory later than the third would have the same character and thus as a qualitative grade, the thrid memory is the terminus. *Samādhi* would be a grade beyond it which is no longer memory but intuition of the object presented as completely unfolded'."

The above findings on memory from the point of view of 'yoga' as given in 'Yoga bhāṣya', by Professor K. C. Bhattacharyya, throws a new light on memory as a derivative vṛtti on the one hand and how on the other hand the character of indeterminateness of the perceived object as remembered becomes more determinate in the subsequent subjective states like thinking (cintā) and contemplation (dhyāna). Further the distinction between introspection (anuvyavasāys) and memory (smṛti) in regard to presentation of the object and presentation,—explicit and implicit characters of such presentation reveal how vṛtti and its derived character as objective can be understood in the subjective ways of knowing.[1]

According to the Trika system of thought, memory of remembrance is a complex psychical phenomenon viewed from the theory of manifestations or ābhāsa vāda. The object of memory is an object already perceived in a determinate cognition. Hence it is not a new presentation of an object but a representation of what has already been presented. The object, characteristic of such judgment of remembrance is 'that' which determines the activity of the individual rememberer with regard to itself. Moreover, remembrance needs the object already presented in perceptual level to be associated with the time of its former

[1]The above interpretation of memory in reference to 'Yoga' is taken from *Studies in Philosophy*—Volume I by Krishna Chandra Bhattacharyya, edited by Gopinath Bhattacaryya.

perception and the feelings of pleasure and pain associated with it. The Buddhist theory of momentariness (kṣaṇikatva *vāda*) and the explanation of memory of the residual traces (*saṁkhāra*) only, can neither account for the characteristic judgement 'that' nor the future activities of the individual rememberer. The Buddhist theory places the momentary subject consciousness in the same relation to the object as it was taken on the occasion of perception.

We have already seen that a cognitive situation presupposes subject, object and a relation. So in the case of memory there is the subject remembering and the object remembered and the relation between the two. The Trika theory holds that the limited individual soul has two sides—one phenomenal or transitory and the other abiding and permanent—the phenomenal aspect of the limited individual soul dissolves with its momentary identification with the body and the vital air (prāṇa), but its essential dissolution (pralaya). The objects of determinate cognition as the fusion of sense-presentation and the past stock of memory in the form of an image are also of two kinds. Some merge back into universal consciousness immediately after perception while the others continue to remain as having separate existence with their associations of time, place and the like together with the phenomenal aspect of the limited individual with which they were associated at the time of first acquaintance. 'They remain wrapped up as it were, in the veil of darkness in the permanent aspect of the individual self' exactly in the same manner as some merge back into universal consciousness. Such residual traces of objects as associated with space, time and the like are called Saṁskāras. *Yo bhāvaḥ pūrvam anubhava kāle tad deśa kāla pramātrāntara sacivyena pṛthaka vācchādya avasthā pīṭha saṁskāra śabdavācyam.*[1] Further, *Etena punaḥ smṛtiviṣayam anāgatya bhāva jātam āhantayam eva līyate iti dyotitām.*[2]— The saṁskāras or the mental dispositions as some of the ābhāsas lie in the permanent nature of the individual soul which has got

[1]*Iśvara Pratyabhijñā Vimarṣini* I. 118-19.
[2]*Bhāskari.*

control to unite or disunite those ābhāsas just as universal consciousness has got power of those which merge into it.

The object of memory or remembrance is a psychic image which has a separate veiled existence and which has its abode in the essential aspect of the individual soul. Such an image being revived at the sight of something similar reappears. Remembrance is a kind of determinate knowledge and as such it has no object of its own for all the determinative activity is a kind of reaction on what has already been mirrored on Buddhi.[1]

Now the question is: how does the phenomenon of remembrance arise? The remembered is not an object in the sense that it is revealed by the light of consciousness issuing forth from the revealing nature of the remembering self, but it is an essential part of the revealing itself, which being a kind of knowledge (jñāna) is self-revealing and as such cannot be the object of another knowledge. Unlike the case of perception in which the object as an 'other' becomes revealed by the consciousness, in memory there is no such object as an 'other'. In which sense then is it an object and further, if the knowledge is self-shining and so is the object, how is it connected with rememberance? According to the Trika system of thought when the revival of an object takes place, the remembered shines as associated with the experience of its former perception, and the feelings of pleasure and pain it then aroused. This is united with the phenomenal aspect of the self-luminous self as identified with the body and the vital air according to the nature of the object remembered. This remembering self has its own limitation of time of manifestation. Thus when the constituents and the associated ābhāsas of the object of the former experience are united with those of the phenomenal aspect of the remembering self in time, there arises a new phenomenon, called remembrance similar to that which is 'produced by hundreds of small lights shining together at one place.'[2]

[1] *Gṛhitagrahaṇasvabhāvatvat.*
[2] *Iśvara Pratyabhijnā Vimarṣini*—1. 124.

The object of the former experience is called the object of remembrance, because at the time of remembrance it shines in the additional light of the self-luminous remembering self. 'It is called object of remembrance exactly in the manner in which an object though illumined by various lights, is said to have been illumined by the one which illumines it in such a way as is necessary for the immediate purpose'.

'This unification of ābhāsas is responsible for the peculiar consciousness of the object as 'that', because in remembrance there is the consciousness in both the times i.e. the time of the first appearance of the object in the past perception and that of its re-appearance now in the additional light of the momentary remembering self as associated with the present time'.[1]

The question may be raised here, does the above explanation of memory as if involving 'illumination of illumination' so to say, violate the principle that one knowledge (illumination) cannot be the object of another knowledge (illumination). According to the Trika theory of experience 'the self-luminous of the experience which reappears at the time of remembrance remain as much unaffected as the light of a lamp does remain even at the time when it illumines its former object in conjunction with other new lights. This unification of ābhāsas is the work of the permanent limited perceiver, who is no other than the *maheśvara,* now called by a different name because of His appearing as the remembering self,[2] which retains within Him all the former experiences, with their associated objects, and appears at the time of remembrance,[3] as identical with the body or the vital air etc. according to the need of the occasion'.

The Trika explanation of *memory* quite fits in with the English words 'recollection' and 'remembrance'. It is recollection, because it needs the old ābhāsas as separately

[1] *Tadānīntanavabhāsana Pṛthakakṛta........parāmarśa ucyate; Iśvara Pratyabhijñā Vimarṣini*—1. 119.
[2] *Iśvara Pratyabhijñā Vimarśini* 1. 119-20.
[3] *Iśvara Pratyabhijna Vimarṣini,* 1. 129.

manifested to be collected again. And it is remembrance because it involves the reunification into one whole of the old ābhāsas at the time of perception with the new ones of remembrance i.e. the old ābhāsas which formed constitutive parts (members) of the former complex ābhāsa which served as the object of perception, are again made the necessary constituents of the new complex ābhāsa of remembrance.

Perception or Pratyakṣa:

Perception is both a psychological phenomenon and a way of knowing. It presupposes a perceiving subject and an object and a relation between them. If we start with the absolute dichotomy between the perceiving subject and the object of perception then it becomes hardly possible for them to meet into a unity, and as a result perception as a way of knowing becomes impossible. Hence a common source should be presupposed wherefrom both the perceiving subject and the object of perception have come into being. The Trika view of Kāśmīra saivism holds that both the perceiving subject as jīvābhāsa or limited subject and object of perception as jaḍābhāsa or limited object are the creations of universal consciousness which as a knower is universal subject. It should be noted here that in the empirical level the object of perception appears as distinct and different from the perceiving subject though both of them owe their origin to the same source and further, the essential nature of the subject is different from the subject as configuration of ābhāsas or jīvābhāsa. About the subject-object relation of a knowing situation Professor Radhakrishnan says, "When we divide the subject from the object, the question of building the bridge from one to the other becomes difficult. Either we have to hold that the object is the creation of the subject or that there is no object at all."[1] But dualism is a hard fact in the empirical level and if we start with the objective attitude and analysis as method, the problem stands, it is only through reflection in the sub-

[1]*Indian Philosophy*, Vol. I. 135.

jective that such a gulf between the subject and the object can be bridged over.

The Trika theory of perception *vis-a-vis* reflection owes its origin to the relation between awareness as such (Śiva) and act of being aware of (Śakti). Śakti is called freedom or svātantrya—she is also called vimarśa.[1] It is Siva's awareness of Itself as the integral and all-comprehensive Ego or 'I'. 'When there is reflection of Śiva on Śakti, there emerges in the heart of Reality, the sense of 'I' which is described as aham vāsanā. This is the original reflection or 'vimba' of which everything in the universe is 'prativimba' or ābhāsa, a secondary reflection or shadow. It is at this stage that we can speak of the universe, for the universe in the Trika conception is the system of subjects and objects—grāhakas and grāhyas. All subjects or knowers are reflections of the original subject, the integral 'I' which is Śiva by virtue of His Vimarśa. Now the emergence of 'I' (aham) is not intelligible without the corresponding emergence of 'This' (idam). That is why Vimarśa is described as the vibration of 'I' holding within itself and visioning within itself the world of objects.[2] This is the metaphysical context of the 'Theory of Reflection' wherefrom all secondary reflections in the form of manifestation including the subject, object and the ways of knowing come into being. The Trika theory of perception or perceptual knowledge is to be explained in the above context.

According to the Trika that which is revealed by consciousness is an object which appears as knowable to the individual subject. Had such an object been getting revealed by itself it would be manifest to all alike and would not wait for any thing else to get revealed and for

[1]Prakāśātmakasya Parā Brahman Svābhāvikim Sphuraḍa Vimarśa Ityucyate, Taduktam Saūbhāgya Śubhodaye Svābhāviki spūratta Vimarśa rūpasya Vidyate Śakti. 'Sa Ikṣate', Vahusyām Prajāyeya'— Such statements in the Śrúti made in the context of the beginning of creation are nothing but the first vibrations of Parā Brahman. Such an act of awareness is Vimarśa. Parā Brahman is bare awareness or awareness as such and the power of being aware of lying in the heart of Parā Brahman is Vimarśa.

[2]*Iśvara Pratyabhijñā.*, 1.5-10.

coming into cognitive relation with any individual subject at a particular point of time. Thus we find that it is only the subject which is self-revealing by nature and the object has no such characteristic.[1]

But this does not mean that the subject reveals the object without in any way being affected by the object, for in that case it would be difficult to account for its illuminating only some of the objects at a particular point of time and not others. What happens in the case of an object revealed by an individual subject at a particular point of time is like this: When the subject-self through the senses comes into contact with an object and reveals it, the light emanating from the self being obstructed by the object is reflected back and gives rise to sensory image which again being modified revealed in buddhi which is just transparent like a mirror and is nothing else than the limited self. It should be noted that according to the Trika the way of knowing or pramāṇa makes the phenomenon of knowledge possible or places the object in the relation of knowablity to the subject. Such pramāṇa is ultimately called citi or Svātantrya Śakti.

Apart from the physical and psychological processes involved in perception,[2] 'the whole process from the time of illumination of the object by an external light to that of its mirroring on the buddhi, leads only to an indeterminate knowledge which consists in the consciousness of buddhi having been affected, with regard to which the use of language is not possible'. It is simply a sense of awareness (bodha) without anything to be aware of. It is free from vikalpas because there is no use of language here. It is a state of insentiency (mūḍhadaśā) because reflection of any kind is absent there. The Śāktādvaītavāda also admits such a *nirvikalpaka* state. According to it this is bare prakāśa (darśana) or bare awareness of the object.

According to the Śāktāgama 'manas' (mind) has two aspects prakāśa and vimarśa. Prakāśa represents resting

[1] *Svātmavaśenaivanatavadvyavatisthate.*
[2] Discussed in *Tantrāloka* II 45-47, 47-48.

of the manas on it; "when the manas first becomes connected with the object through the senses and when the latter manifests itself in an undifferentiated form due to freedom from verbal references (śabdollekha) this is *nirvikalpaka jñāna* and is also inferable according to those who do not believe in the self-validity of knowledge."

"At the next moment the external object impinges its form on the manas by way of reflection, expressed in the judgment 'it is thus'—this is called vicāra, a state of consciousness in which a particular object is differentiated from others and is mixed up with conceptual elements. It is vimarśa or *savikalpakajñāna*. Thus the manas has two-fold states. The vimarśa may be fresh as in the case of immediate experience (anubhava) or old as in the case of smṛti (memory) and mental co-ordination (anusandhāna). Both the later stages are caused by psychic dispositions caused through experience."

The states of consciousness are now easily intelligible. The sleep state (susupti) from this point of view comes under prakāśa—prakāśa of nidrā. It is a form of *nirvikalpaka jñāna*. It is durable and is regarded as insentiency (mūḍhadaśā) due to absence of virmarśa. It is pure prakāśa. The waking state (jāgaraṇa), on the other hand, is mostly of the nature of vimarśa and is not a state of insenticncy. It should be noted here that the Śākta philosophers hold that even in the waking hours there is the state of insentiency at the moment of seeing an object (e.g. one moment succeeding another moment and in between them, there remains a state of vacuuity) where mind rests on itself (viśrānti) and such a state can be said to be free from images (vikalpas). 'The *nirvikalpaka jñāna* of the waking hours being the insentiency sinks below' (tirohitvāt). The purity of *nirvikalpaka jñāna* is due to its freedom from reflection. It is on the background of such pure knowledge that all possible determinations arise owing to appearence of different forms during saṁkalpa just as on a clean mirror reflection emerges due to the proximity of the object reflected.

According to the Trika, indeterminate knowledge, as

stated above 'is that which is not characterized by genus (jāti), admits of no specification and has no attributes of time, place, and form etc. in common with anything else'.[1] Indeterminate knowledge has no variety, because one knowledge can be said to be different from another only when the use of language is possible with regard to them, but in indeterminate knowledge no such use of language is possible.

In the determinate knowledge all the characteristics such as time, place and form are present. It is determinate because in this case one knowledge is made different from another through the use of language. In the case of determinate knowledge where a person perceiving an object does not see merely that object but sees also many things surrounding it. It may be asked: why does he make a definite statement about it to the exclusion of those other objects seen? The Trika replies: because it is only that part of the whole of presentation that the mind has acted upon, because, in other words, that part alone has carried through the process leading to the determinate knowledge.

The processes operative in perception and perceptual knowledge are the following. We have already stated in brief the indeterminate and determinate nature of perception or perceptual knowledge. The first stage of operation is that of the senses called ālocanā.[2] What is given first in sensation is absolutely unspeakable, i.e. incommunicable to others, as it consists in absolute particularity. It is some form of bare awareness in an unspecified form (*nirvikalpaka*) or in other words, 'The object first impresses one or other of the senses, and the jñāna that arises then is quite vague and general. It is bare awareness (ālocanāmātra) and makes the nirvikalpaka stage'. It should be noted here that 'the first stage in perception does not refer as in the Nyāya Vaiśeṣika, to the isolated and discriminate particulars. It becomes properly explicated later when interpreted by 'manas' and therefore termed determinate

[1] *Iśvara Pratyabhijñā Vimarśini*, 153-54.
[2] *Rūpadiṣu Pañcanāma Ālocanā mātram Iṣyate Vṛtti.*—Sāṁkhya Kārikā 28.

or savikalpa. In this first operation of sensation there is another factor involved which may be called attention, without the co-operation of which there can be no sensation proper at all. At the initial stage of a perceptual situation, sensation and attention stand bracketed as the one involves the other in the sense that the former cannot be explained without the latter.[1]

Apart from the sensation and attention the next process consists in desiring i.e. seeking for and selecting, a certain group of sensations to the exclusion of others, with the intention of making a particular image or a particular object of consciousness with the especially marked out group: Desiring = aīṣna or saṁkalpa—there are various meanings of the term aīṣanā.[2] *vyavaccheda* or *bheda*—(Tantrāloka), where the function of manas is first *vyavaccheda* and then the *vyavacchinna* is assimilated. (*abhimata*) by ahaṁkāra. Nārāyaṇa,[3] speaks of the function of manas as "*bhedakomānas* (*svalakṣaṇam*) *savikalpaṁ saṁkalpa pāraparyam bhedakaṁ ityarthaḥ*." Vācaspati also speaks of the functions of the manas as vyavaccheda, '*Vyavacchinnam mano lakṣayati.*[4]— *Mano sāmānyatā indriyena gṛhītam artha samyaka kalpayati .... iti viśiṣta-dhī-jñānakaṁ.*[5]

The desiring for and singling out a group from amongst the heap of sensations forms the second operation of the process leading to the perception of an object so as to be able to think and speak of such an object. It may be called construction in imagination or image-making with the ingredients of a particular group of sensations 'desired for' as against the sensations as bare presentations (*ydā prāthrayate kiñcitaṁ tadā bhavati sa manaḥ.*[6] Such an 'image-making' process may be compared with the findings of a particular school of Western Psychology which holds that

[1]Attention cannot be explained as such, for, from which point of sensation, attention starts one cannot guess and hence calculus of attention cannot be made—we have already discussed this at the initialstage of our discussion.

[2]*Tantrāloka*—Āhn. IX;

[3]*Candrikā*—28.

[4]*Tattva Kaumudi*—27; 3.

[5]*Sāṁkhya candrikā.*

[6]*Mahābhārata*, XII, 247-49. Ch. 254; Kumbo Konam Edn.

the process of sensation 'consists in receiving by the senses not a completed picture extended in space like so many *patches* stretched out in space, but like so *many points* of that colour, what the senses give us, what is technically called a manifold of sense.'

Now, in order that these colour points may be made into a whole patch, assuming a particular shape and form, there must be a second operation in the psychical process by which the points of sensation as the manifold of sense are gathered together and made into a pictoral image.

But the said image-making, constituting the second operation of the psychical process, would not alone enable the individual observer to think and speak of the object of that present perception. For instance, what actually perceiving at this stage is no more than a mere colour-form which is stretched out in space assuming a particular shape either moving or stationary. To get the said colour-form assuming a particular shape transformed into a concrete object, some other ingredients such as solidity and the like are required. Now these properties, the sense now in operation, i.e. the sense of sight cannot supply. They are supplied from somewhere else, namely, the memory of personal experience of the past, stored up in one as a particular individual person. These other ingredients are thus supplied out of oneself. That is to say, before the colour form, carved out of block of mere sensations, can be transformed into a concrete object of perception, thinking of, it has to be endowed with something of oneself.

Not only this, it has to be assimilated to and indentified with what is in oneself as a particular person. This may be called 'abhimata' or 'abhimāna', the sense of ego.[1] Thus, not only must the mere image be endowed with part of oneself before it can be percieved and thought of as an

[1]Abhimata-Tantrāloka-Āhnika-9-Abhimānohaṁkāraḥ (Sāṁkhya Kārika-24) —abhimāna means identification in thought and feelings; also assimilation or appropriation or self-arrogation. All other meanings such as pride, vanity and the like are derived from the primary meaning. There can be no pride or arrogance in regard to anything unless the same is thought of or felt as one's own i.e. as belonging to one-self.

object of perception, but the image itself also have to be thought into one's own self.

This is to say, that it has to be referred to what is already *me* and *mine* (Ref.,—W. James, *Psychology*).

It is this endowing of the sensation image with part of oneself and assimilating it to what is already in one which constitutes the third operation in the psychical process giving rise to the perception of an object.

But even this operation does not give the individual observer the concrete object so as to be able to think and speak of it as 'this' and 'not that'.

The fourth operation is the standard of reference which is impersonal by character and it is only by referring to this standard that we are able to form a judgment—such as, 'such and such a thing and not such and such another thing'. This is what is done by Buddhi.[1] It should be noted here that although Buddhi goes beyond actual realization by the consciousness of a particular individual, from the Trika point of view, it is not entirely unknown. Only, it cannot be pictured to one's limited personal consciousness in the same way as a concrete thing can be pictured.[2]

Now so far as the operations—the first which is carried on by means of what are called the senses—i.e. receiving impressions—corresponding to these means of the first operation, the subsequent psychic operations which are respectively called—manas, ahaṁkāra and buddhi.[3] [Ref. Vacaspati Misra—on *Sāṁkhya Kārikā*, 27, Vijñāna Bhikṣu on *Sāṁkhya Sūtra*—ii 32, Aniruddha on *Sāṁkhya Sūtra*, 1.89)]

[1]Adhyāvasayobuddhiḥ-soyamadhyavāsāyo gavādiśu yasmāt pratipatti. 'Aikametena manyatā soūrave ayaṁ nānya sthānuraiva ayām na puruṣaḥ Ityeṣaḥ niśchayātmikā buddhih. *Tattvasamāsa*.

[2]Nanu asamviditam Tāvat Karaṇaṁ na syāt; Buddhiścha....ityanupekṣam-(*Tantril with vivaraṇī--āhṇika-9*).

[3]Tatra pratipādya bhāsaaīva...antaḥkaraṇena saṁkalpitā....(*Pratyabhijñā Vimarśini*). ....ahamātmāabhimānaḥ Aaiṣṇam, Icchā, Saṁkalpa-*Tantrāloka-Āhnika*-IX with commentary.....Avasayobhimānaścha... sphūtam. Na aikarupeti.... (*i*) anyavyavacchedeṇa, (*ii*) arimatasya, (*iii*) adhyavasāya...bhāva; ...Tridhā....*Tantrāloka*. Asti ālocanām Jñānam
Pratham Nirvikalpakam, Tat Param
Purṇa-vastu, Buddhaścheda niyate....

Perception (Pratyakṣa)—General Discussion

Of the Pramāṇas, perception (Pratyakṣa) is the most important, for all other Pramāṇas more or less depend on it. Moreover, Pratyakṣa is acceptable as a Pramāna to all systems of philosophic thought. A general estimate of perception according to different Indian systems is given below in which we shall see in which respects the Śaiva-Śākta systems of thought both agree to and differ from them.

Generally speaking, the term perception or *pratyakṣa* is used in the sense of immediacy. It is used both as a noun and as an adjective. As a noun it stands for immediate knowledge, viz., *Pratyakṣam Jñānam* (immediate knowledge), or *Idam Jñānam Pratyakṣam* (This knowledge is immediate or direct). As an adjective, it is applied to knowledge (jñāna), the object of knowledge (viṣaya), and the way of knowing (pramāṇa). In the second and third senses as an adjective we have the statements like '*ayam ghatam pratyakṣam*' (The pot is immediately known), and *Idam Pratyakṣam Pramāṇam* (This is direct form of knowing or this is direct evidence).[1]

The Buddhists view of perception as the unerring knowledge of the unique particular.[2] According to this view only bare particulars are admitted and universal of any kind is taken as illusory construction. But some hold that uninterpreted sensation of a bare particular does not give rise to perceptual knowledge.

Larger Sections of Indian thought hold perception as knowledge arising out of contact of sense with an object—'*Indriyārtha sannikarṣa janyam jñānam pratyakṣam*'.[3]

The Prābhākara School of Mīmāṁsakas, the Vedāntins and a Section of the Naīyāyikas such as Gangeśa understand perception as felt immediacy or immediate knowledge. The Prabhākaras say, "*Sākṣata Pratīti Pratyakṣam.*[4] This theory of perception as immediate presence bears some affinity with that of perception of Hobhouse amongst

[1]Kṛṣṇanāth Nyāya-Pañcānana, *Aśubodhini,* p. 27; D. M. Dutta, *Six Ways of Knowing.* University of Calcutta.
[2]*Nyaya Bindu*—pp. 11-16, Chowkhamba Edition.
[3]*Nyāya Sūtra* I. 1.4.
[4]*Prakaraṇa Pañcika, Tattva Cintāmaṇi* and *Vedānta Paribhāṣā.*

leading Western thinkers. He says, "If we enquire into the common character uniting ideas of both kinds (simple ideas of sensation and reflection) we shall find it not any dependence of any sense organ or of any special kind of psychological stimulus, but in their immediate presence to consciousness".[1]

The psychology of perception presupposes mind either as mental states or as an instrument of knowledge or as one of the many aspects or functions of the inner organs (antaḥkaraṇa) which is a generic term that would correspond to the word mind. In most of the Indian systems of thought, recognition is taken as means for inferring the existence of conscious self or ātman.[2] Buddhists do not believe in recognition as we have already stated and hence they do not admit the existence of such a rational agent or self; they explain all mental phenomena in terms of association and hence the hypothesis of a conscious self is unnecessary. The Laūkiyatikas do not make any distinction between mind (manas) and self (ātmā). According to this view the self is nothing more than a by-product of matter.

The Indian systems of thought in general differ from the Western schools in taking consciousness either as an attribute of or as identical with the self. The activity of some inner organ like attention is needed for the production of knowledge or consciousness and such an inner organ is mind. But the Western systems of thought in general take consciousness as the specific character of mind.

The Sāṁkhya take mind (manas) as unconscious and having non-spiritual character evolving out of ahaṁkāra which is an evolute of prakṛti, the source of all physical manifestations. Hence mind as unconscious stands in sharp contrast with the self or (puruṣa) whose essential character is consciousness. The Śaīva-Śākta view of mind we have already stated as having the characters of both prakāśa and vimarśa in connexion with indeterminate (Nirvikalpaka) and determinate (Savikalpaka) perception and also in

[1]Hobhouse, *The Theory of Knowledge*, p. 15.
[2]*Nyāya Sūtra*, and *Bhāṣya*—1.1.1. & 3.1.7.

relation to the function of attention in image-making.

The Vedānta view of perception differs from other schools of Indian thought in some important respects—it is one of the many aspects or functions of inner organs or (antaḥkaraṇa) as we have already stated. It has also the following characters: 1) Manas is not one of the indriyas or a sense-organ, 2) It is considered to be of medium dimension.

That manas is not one of the sense-organs or indriyas has been held by the authors of Vedānta Paribhāṣā and Vivaraṇa Schools of Thought. The inner organ (antaḥkaraṇa) has four different modes or functions : (*i*) manas, (*ii*) buddhi, (*iii*) ahaṁkāra and (*iv*) citta. The basic function of cognition has been analysed by the above school as the four-fold process of the above four-fold modes of the mind. First, when an object impinges on us, we have the indeterminate knowledge of it, we simply vaguely become aware of it—and then we cogitate as 'this' or 'not this', this deliberation being the function of the mind. Then begins inner search—we try to relate this with the various impressions stored up in mind. This inner search is the function of citta. It is the faculty of memory. Unless we have the cognate impression already acquired we cannot cognise the object. In this sense all cognition is a kind of recognition. The act of determining what it is the function of Buddhi. Associated with all these processes is the ego-consciousness or the 'I-ness' of the mind. This 'I-ness' is the function of ahaṁkāra. Thus we find that in all acts of cognition there are these four functions of the mind. Corresponding to these four functions, the mind has four different modes or phases.

In the West mind is usually divided into three states as the conscious, the subconscious and the unconscious. In Vedānta no such division is accepted. It classifies the internal impressions, the source of our tendencies, ideas, desires and so forth, under two general heads, manifest and unmanifest. Manifest impressions are those that come within the range of ego-consciousness and the unmanifest are those that lie beyond or below the range of ego-consciousness.

The unmanifest impressions further lie in three different states: overpowered, attenuated and dormant. The dormant state of unmanifest impressions never dies out, in most cases they lie overpowered—it is only right training and culture which are capable of transforming the inner life.

There are tendencies which become attenuated or weakened by moral and spiritual discipline. There is a good deal of difference between the impressions as attenuated and impressions as being overpowered.

The overpowered and the attenuated impressions more or less influence the conscious mind. But the dormant impressions are inoperative.

Vedānta lays stress on the importance of the conscious mind, because it alone possesses self-determination. It recommends the practice of self-discipline for inner purity—self-discipline gives higher and higher direction to the lower tendencies. Practice of concentration and meditation is held as very important in the Vedāntic system of thought. It is the gateway to knowledge and power, peace and joy and natural life. The mind has the power to do as also to know.

The mind is also said to be the organ of both bondage and freedom.[1]

The author of the *Pañchadasi* distinguishes only two functions of antahkaraṇa, such as manas and buddhi and it is held by subsequent writers that citta is included in manas, and ahaṁkāra in buddhi. Vedānta also supports this two-fold divisions but according to it ahaṁkāra goes under manas and citta under buddhi.

It should be noted here that according to the different schools of the Śaīvas buddhi, ahaṁkāra, manas and citta constitute the inner organs, but as regards citta there is a considerable difference of opinion in different Śaīva works. Citta is sometimes regarded as the guṇas manifested but in equipoise, above the guṇas there is prakṛti as the cause of these guṇas. There are others who identify citta with prakṛti. There is a third view which considers citta as the functioning of the manas, that is, what may be called the faculty of

[1] *Vedanta East and West*—November-December, Vol. III, No. 1953.

attention and does not mark as a distinct principle. But in no system of the Śāivas citta is regarded as one of the principles belonging to thirty-six categories.

The Śākta view of citta is somewhat different. Citta has been analysed in the said view from the point of karma dispositions of the jīvas considered as inhering in 'citi-śakti' or individual self.

'The dispositions exist in two fold conditions, viz. as *avyakta* when they lie unmanifest as in dreamless sleep and as citta when they manifest themselves as in dreams and wakeful states. In the dreamless state there can be no experience of pleasure and pain because as the material karmans only can be worked off through experience, the others which are not yet sufficiently ripe are not ready for fructification. It is a fact that karmans when they are matured by time, cause the cognitive power (jñāna śakti) of the conscious self to move outwards and have contact with the external world which is the objective outcome of Prakṛti. In a state of sleep such movement is naturally absent. But the process of time during which the sleep continues acts on the karmans and matures some of them, so that the aforesaid power is allowed to come in touch with the outer objects or with their semblances and the sleep is over. The power as thus qualified by the body of karma dispositions leading to contact with the objects and consequent experience (bhoga) is known as citta.'

Further, citta differs according to the difference of puruṣa, but it is one with prakṛti in dreamless sleep. Thus it may be viewed as puruṣa or as prakṛti according as the conscious or unconscious element prevails in it. It is not therefore a distinct category, but falls either under puruṣa or under prakṛti.[1]

Thus citta is really the self as directed towards the knowable object. In sleep the manas being free from images remains quiet and motionless. Its momentary modification being absent it is said to be dissolved. Such a state is there-

[1] *Tripurā rahasya*, Jñāna Khaṇḍa, Chapter XIV, 33-77. Ed. by M. M. Gopināth Kavirāja.

fore discernible in each of the following states:

(*a*) Nirvikalpa-samādhi, when the pure self remains established in its self-luminous essence.

(*b*) Sleep, when the unmanifest or the great void is revealed.

(*c*) Vision of an object, when there is prakāśa or revelation of the external object through the usual sense-object contact.

The general tendency of Śaiva philosophers with regard to inner organs (antaḥkaraṇas) in perception is as follows: "Buddhi, ahaṁkāra, manas and citta (where it is recognised) constitute the internal organs. When the senses come into contact with objects, they give rise to indeterminate cognition." This we have already stated. Citta (or manas in the first phase of its functioning) fastens itself on this or that element in this stream of indeterminate presentation. Then it analyses the datum into substrate and quality (viśeṣya and viśeṣaṇs), and says that such and such qualities would belong to one substrate, while such other qualities would belong to another substrate, and doubt which of these substrates the object in front actually is. Ahaṁkāra resolves to decide the issue; and Buddhi supervenes and resolves that it is one or the other of the doubted substrates. It should be noted here that the eight dispositions of Buddhi viz., dharma (virtue), jñāna (knowledge), vairāgya (dispassion), aiśvarya (lordship) and the opposite of these—adharma, ajñāna, avairāgya and anaiśvarya as recognised in the Sāṁkhya, bear close affinity with the Śaiva-Śākta Systems of Thought.

In line with Trika System of Kāśmīr Saivism, Buddhi may be characterized as follows:

1. Buddhi is what may be spoken of as the memory of Śuddha-vidyā, the category no. five of the 'Śuddha-adhvān' or 'Pure order', (already discussed). Experience produced by the revivification of the dim and 'indefinite something' of the Prakṛti to which that experience had been reduced.

2. Buddhi consists of general and abstract ideas which as such cannot be pictured by the individual mind of a man in the same way as a concrete thing can be pictured.
3. Remaining in the background of or beyond the personal consciousness of a man, buddhi acts as the standard of reference before one can ascertain the nature of a concrete object of experience as belonging to one 'species' or another and can form a judgment about it.
4. Finally, Buddhi is an experience of calm joy, the pure consciousness of mere presentation as such, in which one is quite oblivious of the limited individual self as 'I' of the experience and in which as yet there is no moving feeling.

The following subdivisions of the dispositions of Buddhi conform for the most part to Sāṁkhya teaching, though they vary in some details, the total number of these products of the intellect (pratyayas) according to the Śaivas is 612.[1]

They are	10	of Dharma (5 yama, 5 niyama)
	80	of Jñāna
	100	of Vaīrāgya
	64	of Aīśvarya
	10	of Adharma
	64	of Ajñāna
	100	of Avaīrāgya
	8	of Anaīśvarya
	176	of Āśakti

We have made a slight digression from the main point of our contention of the Vedāntic Theory of perception under discussion, for antaḥkaraṇa plays a very important role in perceptual knowledge. Now let us resume the main discussion.

Unlike the Naīyāyikas and the Sāṁkhya, the Advaītins hold that the self or the ātman is the only independent reality equated with self-luminous consciounsess or (caītanya) where everything else, be it material, physical and

[1]*Siva Jñāna Māpādiyam*, p. 170.

psychical, is the product of the beginningless nescience (avidyā). This ātman is pure 'I' which is progressingly revealed in the act of being dissociated from the inner organs with which it becomes confused and gets individuated.

In waking life as in dreams our attitude towards the said 'I' is more or less objective in the sense that we are being led by the objects which as if determine the act of perception. 'Assumption of the objective attitude directly leads to its further limitations. It creates a breach in the one whole of *caītanya*, a dualism of the self and the not-self, the subject and the object, the me and the not-me.'

A question may be raised in this connexion if manas is an indriya or not? This has been discussed by Vācaspati Misra, the author of *Bhāmati* and Govindānanda in his *Ratna-Prabhā*. The author of *Pañcadaśī*[1] mentions manas as an internal sense organ, but the Vedānta Paribhāṣā and Vivaraṇa School assert that manas or antaḥkaraṇa cannot be regarded as an indriya. Whether mind is an indriya or not depends upon the connotation of the term 'indriya'. If it is taken in the wide sense of karaṇa and conation in general, then it may be called an indriya, but if it is used as an instrumental cause of perceptual knowledge only, it cannot be said to be an indriya. The Naīyāyikas call manas an indriya for pleasure and pain are perceived by the self through the instrumentality of manas and hence manas is an indriya. But we find that the activities of the mind go beyond internal perception, it acts in cases of inference, imagination and memory also.

Two reasons may be adduced for mind to be an indriya—first, if mind is not an indriya, we cannot regard internal perception as perception, for perception is perception when it is derived through senses. Secondly, if mind be not an indriya then there is nothing that can serve as the medium of the contact of mind with the object in internal perception. But we have already stated that according to the Vedāntins, perception is felt immediacy or immediate apprehension

[1]*Pañcadaśī*, 2.12.18.

of an object, immediacy and not sense is the characteristic of perception. According to the Vedānta, the object of an internal perception such as pleasure and pain is a mode of antaḥkaraṇa or mind itself, and as such it is directly revealed to the self without the help of any further medium—it is therefore said to be kevala śakti bhāṣya (an object to the unaided self). Further, Vedānta holds knowledge or consciousness is not a product of subject-object relation. The antahkaraṇa can be regarded as a factor in the modification of the already existing consciousness and not as an instrutment in the generation of knowledge.

In Western psychology mind is regarded both as subject and an object. But according to the Vedānta subject is qualitatively different from the object, and hence in self-consciousness mind cannot be regarded both as subject and object at the same time. It further holds that mind as subject is the self and mind as object is the antaḥkaraṇa.

Amongst Western Idealists Gentile has taken mind as the subject which is never an object. He also holds that the mind is known as a subject and not as an object through the enjoyment of a certain feeling of life. Such a pure subject bears semblance to the ātman of Indian philosophy. Subject here is called mind and not self.

Some Realistic thinkers distinguish two aspects of experience: the *act* and the *object*. Lloyd called the former 'ing' and the latter 'ed'. Alexander holds that the former is mental, mind or consciousness being known only through self-enjoyment. The latter class or the 'ed' includes percept, image or thought which are called objects. They are known through contemplation.[1] In this theory mind as enjoyed would resemble the Indian Ātman, whereas mind as the object of contemplation would resemble manas or antaḥkaraṇa of Indian philosophy.

Let us now see the function of mind or antaḥkaraṇa in the Vedāntic theory of perception and see also how antaḥkaraṇa goes out and assumes the form of an object and gets transformed into *vṛtti* being reflected upon by the self in

[1]*Space, Time and Deity*, Vol. 1. pp. 11-12.

the role of *sākṣin*. What happens may be stated in the following way.

First, manas or antaḥkaraṇa through the senses goes out to the object and the senses there do not passively receive the impressions coming as if from the outside object in the form of a stimulus but act as vehicles under the guidance of the antaḥkaraṇa which is fused with the self in the form of sākṣin. On reaching the object through the senses, antaḥkaraṇa gets identified with the object. But according to the Vedāntins, antaḥkaraṇa is the product of nescience (avidyā) and hence on a par with the material, the unconscious, being non-intelligent it cannot explain knowledge which requires consciousness. 'So the modification of an antaḥkaraṇa by itself, cannot amount to knowledge. The *vṛtti* or the mode of antaḥkaraṇa is illuminated by the ātman, the cit which is there as the observer (sākṣin) of all changes.' It may be noted here that this Sākṣin may be called Citi Śakti otherwise known as Svātantrya Śakti of the Śaīva-Śākta systems of thought. The Śakti remains ever identified with the possessor of Śakti or Śaktimān. Further, 'in all empirical experience the antaḥkaraṇa and the ātman remain identified or fused together, just as in a red-hot iron ball fire and iron remain indistinguishably blended together. Hence every change of antaḥkaraṇa enjoys the light of the self that is indistinguishably identified with it, and thus knowledge becomes possible.'

In the above explanation of the process of perception, we find three processes of antaḥkaraṇa leading to perception. (*i*) Antaḥkaraṇa's going out to the object through the senses, (*ii*) anthahkaraṇa's assuming the form of an object, and (*iii*) the modes (vṛtti) of antaḥkaraṇa as illuminated by the self in the role of sākṣin.

So far about vṛtti jñāna or knowledge as it is commonly known to us. But according to the advaītika analysis of it, empirical knowledge is a complex consisting of a physical factor and a psychical element neither of which by itself is adequate to explain experience as we are familiar with.

The Sākṣin is the psychical element which is present 'like

an ever-luminous lamp, the enduring and changeless element in experience which does not cease even in deep sleep. It is individual and determinate, being defined by reference to the particular internal organ with which for the time being it seems associated. It is accordingly termed '*jīva-sākṣin*'. What comes within the range of one *sākṣin* through the medium of its own antaḥkaraṇa in the waking and dream states and through avidyā in deep sleep is not necessarily within the experience of other sākṣin. But existent objects as a whole can be understood only as presented to some sākṣin, for consistently with the eventually idealistic position of the Advaīta there can be no reality outside what either knows or is known. This line of reasoning lends to the postulating of a cosmic sākṣin or absolute consciousness (Īśvara Sākṣin) which sustains everything that is.'[1]

From the point of view of object, object or objectivity is a relation which obtains between a cognition and an object. In the Vedānta the word cognition is taken to mean either *caītanya* or the modifications of the mind. Now such modifications do not require the mediation of another mental modification for their awareness; they are superimposed on the eternally pure sākṣin or the witnessing self and are directly apprehended by it. So we cannot understand by objectivity a relation between an object and the vṛtti or the mental modification. Therefore, objectivity in Vedānta, means the relation of an object with the cit or the self. Brahmānanda writes on the commentary on the Siddhānta Bindu—'*Cit sambandhasya aīva sarvatra viṣayatattva svīkārāt.*'[2]

We have already stated that the Trika theory of knowledge has been discussed from the theory of ābhāsas or manifestations. The object of the theory of manifestation is to explain the real nature of the phenomenal world to recognise the ultimate Reality. Those who are interested in the apparent nature of the apparent, the viewpoint of the Naīyāyikas (commonsense view) is the best.[3]

[1]Dharmarāja Adhvarindra, *Vedānta Paribhāṣa* (Venkateśvara Press, Bombay; M. Hiriyānnā, *Outlines of Indian Philosophy*.

[2]*Commentary on the Siddhānta Bindu*, Chowkhamba Edn. 211.

[3]*Iśvara Pratyabhijñā Vimarśini* 1. 25.

From the philosophical point of view the Trika admits only two kinds of manifestations (ābhāsas) of the universal consciousness and admits that they are of limited nature. The one is sentient (jīva) and the other is jaḍa. It should be noted here that whatever is, is the manifestations of universal consciousness and hence the difference that we usually ascribe to the dream and the dreaming self or between the real silver and the silver appearing as the conch-shell is a matter of degree and not of kind.

The sentient ābhāsa: Consistently with the postulate of universal consciousness the Trika holds that the limited self has no independent existence and as such has no freedom of will and action. It is the universal self that wills and acts through every mind and body. On this point the Trika seems to be in agreement with the Vedānta-Sūtra and the *Bhāgavat Gītā*.[1] The individual consciousness has also two aspects (permanent and transitory). The consciousness (with the beginningless impurities (malas) and six covers (ṣaṭ kañchukas) which is free from body and vital air and is capable of retaining the effect of the external stimuli, received at the time of perception, represents the permanent aspect of individual consciousness. It is a determinate consciousness in as much as it is limited and the limitation is not of any particular kind. It may be expressed as *(śūnyaṁ bhūtalaṁ ghaṭābhāvaḥ)*. This limited consciousness momentarily identifies itself at one time with body, at another time with vital air and at still another with buddhi as in the case 'I know this'. According to the Trika every object is mementary (we have already discussed it), like what the Buddhists of the Yogācāra School hold. It should be noted here that the Trika believes in the momentariness of ideas but not the momentariness of self; and both the psychological and physical activities presupposes the identification of the self with the momentary manifestations of the body and the mind. How can therefore the activities of either kind be possible unless the renewal of the identification be admitted to be taking place every moment? (We have already dis-

[1]*S. Bh.* 552, *Bhāgavat Gītā* XVII, 61.

cussed it in reference to memory.) Hence the self in its aspect of identification with the body etc. is represented to be transitory.

Further, according to the Trika, a new determinate knowledge is taking place every moment invariably preceded by an indeterminate one, in which all is in a state of unity with the universal self.[1] Hence the limited perceiver is manifested anew every moment a knowledge takes place.

An objective limited insentient manifestation is ordinarily called 'jaḍābhāsa'.[2] It is momentary, because like the sentient limited manifestation, it is manifested anew at the time of every cognition. The Trika holds that each *ābhāsa* as we perceive it is a collocation of certain number of ābhāsas, each of which requires a separate perceptual activity for its perception, that the casual efficiency *(artha-kriyā-kāritva)* of each depends upon its being determinately cognised and that the determinate cognition also depends upon the will, the immediate need and the analytical capacity of each perceiver.[3]

This is so far as jīvābhāsa with its permanent and transitory character and jaḍābhāsa as an objective limited insentient manifestation are concerned.

The Trika theory of perception bears some affinity with the Vedāntic theory of perception in so far as the vṛtti aspect and reflective illumination in a perceptual situation are concerned. It should be noted here that the Trika finally holds that the phenomenon of knowledge owes its existence to the svātantrya śakti or the will power of the universal consciousness, which manifests both subject, object and the ways of knowing at the time of each cognition. It should be noted here that the Trika makes a comparison of universal consciousness with that of a yogin who brings immediately into existence the innumerable objects which he deisres by sheer will power, without the assistanee of external means whatsoever.

The processes involved, when a certain perception takes

[1] *Īśvara Pratyabhijñā Vimarśini.* II, 66.
[2] *Īśvara Pratyabhijñā Vimarśini.* II, 69-71.
[3] *Īśvara Pratyabhijñā Vimarśini.* II. 85-86.

place, are like the following. The Trika theory of perception may be said to be as image-making process and the physical image formed on the external sense is different from the psychological image formed on the Buddhi. It is some form of pictorial thinking. What happens in case of perception is like this. 'The mind sets a certain sense to work, so long as there is no co-operation of mind, the object though reflected on the external sense does not cause any sensation'.[1] The sense comes in touch with its object which is nothing but the reflection of the external object on sense-organ and receives its reflection which may be said to consist of a number of sensations.[2] This is how physical image is formed and illumined by the light of knowledge proceeding from the self-luminous self and casts its reflection through the medium of that very illuminating light on the Buddhi. The latter may be said to be psychological image when compared with the physical image of the former. This gives rise to indeterminate consciousness because it is not possible to say at this stage as to what exactly is the cause of the affection of the pure light of knowledge.

The psychological processes involved in perception correspond to the physical in almost every way. It is, therefore, admitted by the Trika that the so-called one act of perception is not really one action but a large number of actions taken to be one because all of theme lead to one result.[3] Further, *Tatraca Pratyakṣam Pratyabhāṣam Prāmāṇyam bhajate vimarṣa lakṣaṇasya Pramīti vyapārasya ekaīka ṣabda vāçyārthe viśruteḥ, tad anusarītvaca Pramāṇasya.*[4]—It should be pointed out here that the innumerable perceptions which take place within and which actuate the perceiver are not always conceived separately. Their separate conception as such depends upon the individual will, liking and analytical capacity. Hence in a sense, each individual lives both in a common world and in a world of his own, a world not consisting of shadows or apparitions (vivarta), not of the

[1] *Tantrāloka*, II-50; II 47-48.
[2] *Tantrāloka*, VI, 223, 224.
[3] *Na ekaītaḥ Pramāṇat sā Prakṛtīti apitu Pramāṇa samuhabhedaḥ*
[4] *Īśvara Pratyabhijñā Vimarśini*-I, 188-89.

momentary creation of the beginningless *vāsanās* of the individual,[1] but of ābhāsas the apparent objects of perception and conception.

The next step is determinate knowledge which has no direct reference to the external object *(artha samsparśino vikalpaḥ)*. In this respect the Trika bears some similarity with the Buddhists. Like the Buddhists the Trika believes in the theory of the momentariness in so far as the apparent is concerned. (This we have already discussed.) Now if the perceptible object is momentary and if the derterminate knowledge follows the indeterminate, it is obviously inconsistent with the theory of momentariness to hold that the object of indeterminate knowledge exists at the time of the determinate; far from an object being formed by the latter. But the Trika holds this view for an additional psychological reason, namely that "the determinate process consists in a reaction of the mind on the sense-data recorded on the buddhi, in making a selection of a certain group of 'points' from the whole mass, in adding to the selected something from the old store of memory and in giving its definite shape and a name."[2]

What we have said above, if properly analysed, is nothing more than the process of image-making and the casual objective manifestation does not form part of knowledge. It also means that knowledge, if it reproduces reality, can contain only the copies of the real and not the objects themselves. Then how can we determine the validity of knowledge when the self does not come in direct contact with the external objects and all its contents are purely subjective states of the cognising self? Further, if all that the self can know are but the reflections which in the case of ocular perception are proportionate to the dimension of the eye-ball, how can the perception of such a big thing as, mountain be satisfactorily explained? It cannot be a matter of inference, because inference presupposes perception of the inferred but according to the Trika, the real is known

[1] *Vijñānavāda of Buddhism.*
[2] *Īśvara Pratyabhijñā Vimarśinī*-II, 30.

only through the copies as said above. The theory of all-inclusive universal consciousness cannot explain this—it can at best explain how self and not-self meet in the sea of consciousness like two floating logs happening to come in contact with each other in the sea.

Abhinavagupta explains away the above hurdle in the following way. First, he doesnot make any absolute distinction between substance and essence of a thing. The word 'all' 'in all-inclusive universal consciousness' should essentially be itself consciousness as the earthiness of a jar depends upon its being essentially earthy i.e. being made up of earth. He further holds that the all-inclusiveness of the universal consciousness consists not in its being simply the substratum of things of dirverse nature but in its being the essence of all that has substantiality. Hence all manifestations, be they subjects, objects or the ways of knowing, owe their substratum and essence in 'All-inclusive consciousness' and the phenomenon of knowledge is to be explained finally from it. Professor Rādhākrishnan says in his 'Indian Philosophy', "If truth means agreement of ideas with Reality and if Reality is defined as that which is external to thought, what is not thought of or made up of thought, then truth-seeking is a wild goose chase."

Abhinavagupta further holds that prior to psychical processes being operative in perception, i.e. prior to the beginning of desire for perception, the cognising self becomes pervasive just as the so-called objects of perception appear in their essential nature of being made up of consciousness and become one with the self much in the same manner as the reflection does with the object that has the capacity to receive it. Thus the phenomenon of knowledge may be said to be a union of the subjective and the objective waves of consciousness in the sea of all-inclusive universal consciousness. This super-senuous knowledge is called '*anubhava*' which implies the subject becoming what the object is. In our common perceptible level we can have experience of it.[1]

[1]*Bṛhati Vimarśini* quoted in *Īśvara Pratyabhijñā Vim.* 1.42.

The above theory of the phenomenon of knowledge as the rising of the two waves such as subject and object and their union in the all-inclusive universal sea of consciousness can be discussed from the points of view of *Prakārata-vāda* of the Mīmāṁsakas (Kumārila Bhatta) and the *Kāraṇatā-vāda* of the Naīyāyikas. According to them the phenomenon of knowledge presupposes subject object and relation. The Mīmāṁsakas hold that this relation is brought about by the activity of the knowing self and it is an object of mental perception, (mānasa pratyakṣa) alone. This school further holds that knowledge is an activity of the congniser, which produces the cognisedness (jñātatā) or the manifestedness (prakāśatā) in the object. The cognising act is not directly perceptible, it can only be inferred from the quality of the cognisedness produced by the cogniser in the object.

This theory denies the self-revealing nature of knowledge hence it cannot admit cognition to be directly cognisable, for that would then require another cognition to cognise it and that too another still and so on *adinfinitum*. To be brief, this theory holds that the objects are known through cognition which has the capacity of manifesting them though in itself it is not cognisable but inferable.

According to the Naīyāyika, the relation between knowledge and its object is such as that of the illuminator and the illuminated, much the same as between a lamp and the object on which it sheds light. He also holds that variety in cognition is caused by the variety of the instruments and the objects.[1] That the difference between the above theories (Mīmāṁsaka and Naīyāyika) and the Trika theory based on ābhāsavāda lies in the fact that according to the former the object is different from the subject and that the object is related to the subject by some such relation as either that of the instrumental cause to the effect or that of the illuminator or

[1]It should be noted here that our discussion is limited within the part that an object plays in the production of the phenomenon of knowledge and not with the process the Naīyāyika Theory of perception.

the illuminated, whereas the Trika theory holds that subject and object are essentially of the nature of consciousness and the phenomenon of knowledge is the result of their unification, i.e. of the merging of the object in the subject. We have already stated that, according to the Trika, everything is essentially of the nature of consciousness, object being no less than the subject and the phenomenon of knowledge is due to the momentary rise of the subjective and the objective waves in the sea of consciousness.

Now a question may be raised: if the object is essentially of the nature of consciousness why is it not equally manifest to all the subjects? To this the Trika replies that the phenomenon of knowledge is not the result of mere existence of the subjective and the objective but that of the unification of the two by the relation of identity *(tādātmya sambandhaḥ)*. The Mīmāṁsakas and the Naīyāyikas also talk of a relation uniting the subjective and the objective, but that relation exists as external to and independent of the relata but not so in case of the relation of identity as held by the Ābhāsavādins. This explains why an object shines at the background of the cognising self and why though the object being self-manifest, it is not equally manifest to all.

Philosophy of Saivism based on the commentary on the Brahma Sūtra—by Śrīkaṇṭha

Śrīkaṇṭha gave an authoritative orthodox explanation of the philosophy of Saivism based on the Brahma Sūtra. Appāya Dikṣita wrote a sub-commentary on it. It is surprising that Mādhavācāryya in his *Sarva Darśana Saṁgraha* did not mention it. In this commentary karmans of individual selves are given in relation to liberation.

Śrīkaṇṭha holds that only when our deeds (karmans) fructify knowledge can spring from them. He discusses knowledge both in the empirical and essential states of experience relating to an individual in the context of a change in the spiritual power or energy (*cicchakti*). It takes mind both in its empirical state being associated with the senses and the body and also in its essential state

where it enjoys perfect bliss as god enjoys it. This system further states that by the performance of duties and religious practices as prescribed in the Vedas, our karmans become ripened and there arises in us a sense of vairāgya (disinclination to worldly things) which leads to devotion to Śiva and a search after Him and as a result wisdom dawns on our minds to lead to liberation.

In Brahma Sūtra II.3.41, Śrīkaṇṭha seems to make it definitely clear that our (individual soul) ways of doing a particular act and desisting from it depend on the fruition of our past deeds which determine the course of our action.

Further, it is said that Śiva cannot be the material cause of the universe as held by Śrīkaṇṭha, because the Upaniṣads hold that Brahman is changeless, and in this way an attempt is made to refute the theory of *Pariṇāma-vāda*. Pariṇāma means change 'from former state to the latter state'. It is also said that Śakti or energy is itself changeless. Even if that Śakti be of the nature of consciousness then such a change would also be inadmissible. Against this view it is held that there may be change in the spiritual power or energy (cicchakti) on the occasion of a desire for creation or a desire for destruction. The *cicchakti* which is within us in association with the senses goes out and comes into contact with the external objects, and this explains our perception of things. So, since we have to admit the theory of the functional expansion (vṛtti) of the *cicchakti* it is easy to admit that the original Śakti has also its functional expansion and contraction.[1]

According to Śrīkaṇṭha, individual souls do not emanate from God, they are co-existent with Him. 'The apparent scriptural texts that affirm that souls come out of Brahman like sparks from a fire are interpreted as meaning only as later association of souls with buddhi and manas and also with the different bodies'. According to this system souls are the conscious knowers, both by the way of senses and

[1] *Appaya Dīkṣita's Commentary,* Vol. II. p. 112; Compare the Vedāntic and the Trika theory of *Vṛtti Jñāna,* already discussed.

by the *manas*. The *manas* is explained as a special property or quality of knowledge which the soul possesses and by virtue of which it is a knower. The manas is said to be of two orders, lower and higher. The lower type of manas is a product of prakṛti and becomes associated with the soul in the processes of birth and re-birth through association with the power of māyā. This power gives it a special character as a knower, by which it can enjoy and suffer pleasure and pain and which is limited to the body and egoism. It is by virtue of this *manas* that the soul is called the jīva, but when through knowledge of Brahman its three-fold association with the impurities is removed, it becomes like Brahman, and its self-knowledge is almost like Brahma-jñāna. In this state the individual soul enjoys its own natural joy merely by the manas without being associated in any way by the senses. This manas as an internal organ in the higher order is alone capable of enjoying perfect bliss.[1] The difference between the individual soul and God is that the latter is omniscient whereas the former knows things only particularly during the process of birth and rebirth. But in the actual state of liberation, the souls also become omniscient.[2] The commentator also holds that souls are atomic in size, and they are not of the nature of pure consciousness, but they all possess knowledge as their essential quality. On all these points Śrīkaṇṭha differs from Śaṁkara, according to whom the individual self is essentially of the nature of Brahman as pure consciousness, and he is in partial agreement with Rāmānuja. He differs from the Naīyāyikas and Vaīśeṣikas when he holds that knowledge as consciousness is not an acquired quality of the soul but it is always invariably co-existent with the nature of the self. The individual selves are also regarded as real agents of their actions and not merely illusory agents as some philosophical theories hold. The souls are ultimately regarded as parts of Brahman and

[1]Compare manas in a state of viśrānti in Śākta system of thought—previously discussed.

[2]Śrīkaṇṭha's Bhāṣya on the *Brahma Sūtra* II. 3. pp. 142-43.

Śrīkaṇṭha tries to repudiate the monistic view that God falsely appears as an individual soul through the limitations of causes and conditions (upādhis)[1].

In the final stage, experiences of jīvas would no longer be of empirical type of normal persons who utilise experiences for attaining particular ends. At the final stage the experience of the world would be a vision of it as being of the nature of Brahman.[2]

Vīra Saivism—as propounded by Bāsava

Prior to solving the problem of Being underlying the world of Becoming, the Vīra Śaīva Philosophers first attempted to investigate the capacity of knowing by postulating human consciousness necessarily to be of the nature of self-consciousness. They further held that even the simplest process of sense-perception was not merely a change in the physical and psychological but a change of consciousness. Further according to them, all cases of cognition are necessarily cases of recognition. Kāśmīra Saivism also believed in recognition as the final stage of knowledge which would presuppose subject, object and their synthesis in consciousness. Hence according to the Vīra Śaīva School knowledge implies an activity of the cognising self or subject which intuits the presence of an intelligible reality progressively realizable in different grades of experience. But it should be noted here that the Vīra Śaīva Philosophers do not believe in the finality of knowledge; their system speaks of dynamic fullness of the spirit ever progressing. Such a spiritual world as an ideal system can be explained by reference to a spiritual principle which renders all possible relations such as 'bheda' (difference) 'bhedā-bheda' (identity-in-difference) and 'abheda' (identity), being itself determined by none. It is an eternal self-conscious principle which apprehends and comprehends as a whole what man knows only in part. The Vīra Śaïva Philosophers call this eternal self-conscious principle '*sthala*' which happens

[1]*Śrīkaṇṭha Bhāṣya* on *Brahma Sūtra* II. 3. 42-52.
[2]*Śrīkaṇṭha Bhāṣya* on *Brahma Sūtra* IV. 4—17-22.

to be the source and support of all phenomenal existence and the ground and goal of all terestrial evolutions. 'Sthala' is defined in the following way:

Sarveṣām sthāna-bhūtalvallaya bhūtatvastathā....
......sthalam ityabhidhīyate.

(*Anubhava Sūtra* –II.3).

The connotations of the important terms such as 'Sthala', 'Linga' and 'Kāla' both in their mathematical and metaphysical contexts form the main contents of the Vīra Śaīva system of thought. According to this system, empirical reality or phenomenal existence is an imperfect unfolding in time of an eternally complete and self-existent *samvit* or *sthala*. 'Sthala' is the infinite eternal ground in which all motions and dialectics are absorbed. The ultimate expression of this Eternal Being is self-consciousness. The question now arises, is this thought unity really ultimate ? Is the ultimate form of the category final ? Is pure thought subject ? Does not consciousness presuppose that which becomes conscious ? Vīra Saivism replies to these questions in the following way. The synthetic unity of consciousness, the logical element, presupposes the a-logical element, the 'I' or the principle which becomes unified. This principle or 'I-ness' when considered '*perse*' may be regarded as the matter of which thought or consciousness is the form. 'Now that the material content has been ignored by many and an appearance of having transcended the distinction has been obtained by the hypostasis of form. But the Vīra Śaīva Philosopher does not abstract the unifying thought-form, the '*logos*', from its original matter the '*hyle*'. He contends that the ultimate all-penetrating material moment gives us the aspect of Being which is Śiva, the principle of 'Ego'; the formal and actual moment gives us the aspect of knowing, which is not ego but ego's consciousness of itself'.

The Vīra Śaīva Philosophers postulate 'self-consciousness' as the necessary pre-requisite of subsequent development of all possible consciousness of objects. The self-

consciousness is expressed in the form 'I am the knower'— It knows itself as the knower. According to this system, 'to know is necessarily to be'—and a distinction between the formal and the material moment is made within the consciousness which is no other than self-consciousness and which stands as the ground of the whole structure of the world-knowledge. The whole world process is nothing but the unfoldment of the knowledge aspect of the total content of Reality.

There are systems which hold that in self-consciousness the distinction between the subject and the object or form and matter is abolished. But Vīra Śaīva thought does not subscribe to this view. It holds that such a distinction between the formal and the mateiral remains in thought and it takes the latter as aspect of Śiva (Being) and the former as aspect of Śakti (Knowing). Further, it does not believe in an incurable antinomy between the two. Rather it makes an attempt to synthesise the two moments by taking Śakti as the very soul of Śiva i.e. knowing as inherent in Being. Hence, this system is called '*Śakti-viśiṣṭa-advaita*'.

For the Vīra Śaīva system the material rather than the formal is the determining moment in the synthesis of every form of existence. The Sāṁkhya system admits Prakṛti as constituted by three factors (three guṇas) such as sattva, rajas and tamas in a state of equilibrium, out of which all manifestations would evolve. Māritontadarya, a commentator of Vīra Śaīva thought of the 14th century offers a new explanation of the three guṇas as 'derived realities' and traces their origin from a kind of apparent dissociation of the 'thought aspect' and the 'will aspect' of the reality. Thus the three guṇas can no longer be taken as the radical forms of matter entirely different from consciousness but are really the same principle of reflection of all-inclusive 'I-ness' in different degrees of manifestations.

The concept of '*Linga*' is again one of the fundamental principles of Vīra Śaīva philosophy. The etymological meaning of the term 'Linga' is derived from the roots '*li*' to dissolve and '*gam*' to go out i.e. the ultimate principle

into whom the creatures of the world dissolve and out of whom they all evolve again. The principle of Linga quite fits in with the idea of *'sthala'* with the difference that the latter is the beginning and the former is the end. Truth or Sthala has a double function to perform—it bifurcates into Śiva and Śakti only to find itself back in a fuller realization of 'Linga'. Hence Linga in Vīra Śaīva system of thought represents 'spiritual dynamic fullness', as said above.

Further the concept of time or (kāla) is another important concept in Vīra Śaīva thought. Time is conceived in this system in two ways, such as mathematical and philosophical. Mathematical time signifies change or transformation whereas philosophical time connotes continuity. In nature time functions as creation in the sense of transformation otherwise it has no meaning. In spirit time works as expression without any sense of transformation. Hence, in the philosophical sense, the idea of Reality is associated with more integral continuity than with change.

There is a considerable amount of obscurity about the origin, development and final aim of Vīra Śaīva thought due to paucity of historical facts and anthentic evidences (See Tantras—Historical Retrospect).

Even the commentators of the Vīra-Saivism are not unanimous about the import of the term 'Sthala' which happens to be one of the principal concepts of this system of thought, and also about the number of the 'sthalas'. The majority of them hold that the number of sthalas is six and that is why the system is called 'Ṣaṭ-sthala-vāda' and it is stated in some of the Texts that the number of sthala is one hundred and one.

The outlines that we have tried to present in the above is more in line with Bāsava. Now let us state the viewpoint of Āllāma, who is supposed to be the teacher of Bāsava. Āllāma lays special stress on the three concepts—bhakti, ṣaṭ-sthala and yoga. The teachings of Āllāma ultimately lead to the realization of the unity of the individual self with Śiva but there is a subtle difference between the

Vīra Śaīva system and the Śaṁkara Vedānta which also speaks of the non-differenced identity between the individual self and the Brahman. In this system, when the mind is properly prepared by necessary practices, the teacher instructs the pupil about the ultimate knowledge of the unity of the self and the Brahman and he at once perceives the truth of his identity with Brahman as being the only reality. He also at once sees that all knowledge of duality is false, though he does not actually melt himself into the nothingness of pure consciousness or the Brahman. In the Vīra Śaīva scheme of 'Ṣaṭ-Sthala' (six nerve plexuses) the identity is achieved through the performance of yogic processes. By such yogic practices, the vital processes associated with the various vital forces and the nerve plexuses are controlled, and by that very means the yogin gets a mastery of his passions and he is also introduced to new and advanced stages of knowledge, until his soul becomes so united with the permanent reality, Śiva, that all appearance and duality cease both in fact and in thought. His body also would cease to exist.[1]

A similar philosophical view is found in '*Siddha-Siddhānta Paddhati*' attributed to Gorakṣanātha. In this work the ultimate Reality and Its nature pure consciousness form the ultimate ground of all our external and internal experiences. It is neither produced nor destroyed and in that sense eternal and self-luminous. In this way it is different from ordinary knowledge which is called buddhi. Ordinary knowledge rises and fades, but this pure consciousness which is identified with, as being one with Śiva is beyond all events and beyond all time. It is, therefore, regarded as the ground of all things. It is from this that all effects, for example, the bodies, instruments and the agents, i.e. the individual selves or the jīvas issue forth. The ultimate nature of Śiva-Śakti or Being-consciousness is the original ego called '*Kula*'. It shows itself in various respects. The ultimate nature of Reality is to be distinguished from the reality as associated with class-concepts and other dis-

[1]*Prabhu-liṅga-Līlā*, Pt. III.

tinguishing traits. These distinguishing traits are also held up in the Supreme Reality, for in all stages of experience these distinguishing features have no reality, they are but the ultimate reality which holds them all in the oneness of pure consciousness. Since the distinguishing characteristics have no further reality beyond them than the unchangeable Being-Consciousness, they ultimately have to be regarded as being homogenous with ubiquitous reality.

This brief summary statement embodying the *Siddha Siddhānta Paddhati* of Gorakṣanātha and also *The Doctrine of Yoga* stated there resemble, on some important points, the aforesaid '*ṣaṭ-sthala*' doctrine preached by Āllāma, supposed to be the teacher of Bāsava, in his *Prabhu-liṅga-Līlā*.

In the *Śiva-Mahāpurāṇa* IV.43 we find a monistic system of Saivism which is very much like the monistic system of Śaṁkara. According to the Vedāntin the Reality is one and the individual soul which gets deluded by avidyā (nescience) thinks itself different from Brahman, but when released from the grasp of nescience it becomes one with Brahman or Śiva which pervades all things without being actually in them. 'As fire which exists in the wood can be manifested by the constant rubbing of the wood', so by the various processes of devotion, one can attain Śiva, but one must be convinced of the fact that whatever exists is Śiva, and it is only through illusion that various names and forms appear before us.[1] There is actually no difference between the cause and the effect,[2] yet through illusion one thinks of something as cause and something else as effect. From the seed comes the shoot, appearing as different from the seed, but ultimately the shoot grows into a tree and fructifies and thereby reduces itself into fruit and seed. The seed stays on and produces other shoots and the original tree is destroyed. The true seer is like the seed from which arise many transformations, and when these have ceased we have again the true seer. With the removal of nescience

[1] *Śiva-Mahāpurāṇa* IV 43, 15 c, d.
[2] *Ibid.*, IV. 43. 17.

(avidyā) a person is dissociated from egoism and becomes pure and through the grace of God Śiva he becomes what he really is, that is Śiva. Just 'as in a mirror, one can see oneself reflected in one's pure mind, that is Śiva, which is one's real character.'

Further it believes that the plurality of appearance is false and that the only Reality is Brahman or Śiva. It also believes that this false appearance is due to the interference of nescience. This system holds that Jñāna (knowledge) comes from bhakti (devotion) and from bhakti comes prema (love). When true knowledge is attained through pure devotion, one becomes free.

That though Saivism in some of the Schools is thus interpreted in the Vedāntika lines, the doctrine of theism and preceptor-worship have somehow crept in, though such a doctrine does not fit in with the monism of the Upaniṣads as interpreted by Śaṁkara. Such a system, therefore, seems to present a specimen of Saivism which is different from what we find in some of the Sacred Books of Śiva, and Mahāpurāṇas and also from the philosophy of Saivism as presented by Śrīkaṇṭha and commented on by Appaya Dīkṣita.

Philosophy of Śrī Aurobindo—an analysis of consciousness

Sri Aurobindo's system of thought, if we call it philosophy, is basically of Śāktāyika character. It is a complete system of the philosophy of the Supreme (Parama Śiva) based on integral consciousness and saturated all through by the spirit of the Divine (Spirituality). The connotation of terms, such as 'The Absolute Brahman' expressed as 'Sat-cit-Ānanda', the 'Supermind' which is absolute knowledge and power, the 'Psyche' as the pure Divine spark and 'psychic being' as embodied individual human being together with the process of involution and evolution or 'descent' and 'ascent' form the basic contents of this system. Sri Aurobindo's philosophy may be described as the process of integral consciousness, conscious of itself, by itself and for itself.

From the point of view of knowledge, consciousness or the cit aspect of the 'Sat-Cit-Ānanda' forms the principal basic factor. It is conceived always as a power which manifests itself, as māyā and prakṛti. Such consciousness as power, in Sri Aurobindo's language, 'measures the immeasurable, informs the formless and embodies the spirit'.

The self-consciousness of Brahman, which is at the same time power of self-manifestation, is called by Śrī Aurobindo 'the super-mind' (Maheśvara). The supermind is a 'real idea', a 'truth-consciousness'. In Sri Aurobindo's language 'It is conscious reality, throwing itself into mutable forms of its own imperishable and immutable substance'.[1] 'It is the Divine alone who can know Himself in all His aspects and the super-mind is Divine's own knowledge of Himself, which is His own innate power of self-manifestation. It is the supreme knowledge and power like the '*Sarva Kartṛtva Śakti*' and '*Sarvajñātṛtva Śakti*' of the Śaīva-Śākta systems of thought. The supermind may also be compared with 'citi śakti' and to some extent with the 'sākṣin' of the Tantras and the Advaīta Vedānta. It should be noted here that the Vedāntic concept of 'sākṣin' is conceived exclusively in the context of knowledge in terms of illumination, but the Tāntrika concept of '*citi*' or '*svātantrya*' śakti and Sri Aurobindo's 'supermind' are conceived both as absolute knowledge and power.

The supreme 'Sat-cit-Ānanda' out of Its own self-limitation and self-individuation manifests Itself as the innumerable real divine selves who are untouched by the cosmic process of space-time matrix. The true self is the unborn and immutable spirit of man who lives beyond the world of nescience and sends out a spark as it were in this world. Sri Aurobindo calls this spark Divine which is the soul by the name of '*psyche*'; though it does not lose its spiritual nature, yet it is subject to evolution. In men this '*psyche*' takes the form of psychic being. The psychic being is in direct touch with the Reality but as it is embodied in the form of man it is not always aware of its own essential

[1] *The Life Divine*—117.

nature. Self, mind, life and matter are the instruments available to the soul and whatever may be the ultimate status of these instruments, the soul has to work in and through them for its knowledge and activity. Because of these limitations, the intuitions of the soul, in spite of its being immediate awareness of the Reality, are not complete and comprehensive. Hence in the empirical level, knowledge derived through subject-object relation is always incomplete and cannot transcend the limitations of duality or plurality as the case may be. To attain absolute knowledge and power, the soul must attain to supermind which is the source of mind, life and matter.

The supreme reality as 'sat-cit-ānanda' through the supermind descends on mind, life and matter. This descent of the supreme is the self-concealment of the Divine. Such self-concealment may be compared with the '*tirodhāna*' Śakti of the Śaiva-Śākta systems of thought. It should be noted here that in the context of the manifestation of the universe, the Tāntrika systems of thought believe in five powers of the Parameśvara such as sṛṣṭi (creation), sthiti (maintenance), saṁhāra (dissolution), tirodhāna (self-concealment) and anugraha (grace). The supermind is the absolute knowledge and power (caītanyam dṛka-kriyāvat), as we have already said. It is vidyā and world to be. It should be noted here that in the Tantras thirty-six categories are recognised. In the pure order of emanation category number five is called 'Śuddha-vidyā' or 'Sad-vidyā', and in the mixed order (miśra-adhvān), vidyā is also a category issuing from kalā and forming one of the six contracting factors called 'Ṣaṭkañcukas'. In Sri Aurobindo's philosophy 'vidyā' has been used in the sense of 'sad-vidyā' or 'śuddha-vidyā', since the universe with all its limitations has not as yet come into being. In the supra-mental stage the essential unity with the Supreme is never lost.

In mind the knowledge of the unity is lost and nescience creeps in i.e. ignorance starts from there. Mind as avidyā is the immediate manifestor of the world. The next stage

is the descent of life where the tendency towards multiplicity and fragmentation becomes prominent. The last stage in descent is matter where each atom is discrete and one is separated from the other so that fragmentation is complete and unity is completely lost. It should further be noted here that according to Śrī Aurobindo, ignorance is not the total absence of knowledge, but knowledge concealing itself and thereby appearing as something else. Hence there is always some element of knowledge even in ignorance which element is a very dim sentience in the field of matter. This concept of ignorance quite fits in with the concept of ignorance propounded by the Śaiva-Śākta system of thought. Sri Aurobindo conceives of a stage where even this sentience is absent and calls it 'inconscience'. This is the complete loss of spirit. All this process of involution takes place behind the screen as it were, it is an ideal process.

Sri Aurobindo does not stop there, he further shows that the evolutionary trend in consciousness starts from matter and from matter life comes into existence and from life mind and the inner demand of mind necessitating one to transcend its own frontier and reaches the supermind. Sri Aurobindo calls this return journey of spirit as "spirits return to itself". All this happens through an earnest call from the below and response from the above. Sri Aurobindo himself defines it in the following way—"All evolution is in essence the heightening of the force of consciousness in the manifest being so that it may be raised into the greater intensity of that which is still unmanifest, from matter into life, from life into mind from the mind into the spirit"[1]. It should be noted here that uptil now through the process of nescience, evolution has taken place from matter and has reached up to the mental plane. The supramental will emerge as a matter of logical necessity. After the descent of the supramental evolution will proceed through knowledge. Mind by its very nature sees things piece-meal, in a relative way, it breaks the indivisible reality into bits as it were—it must divide and exclude. It cannot work without

[1] *The Life Divine*, Vol. II, p. 659.

subject-object duality. 'Mind', says Śrī Aurobindo, 'cannot possess the infinite, it can only suffer or be possessed by it; it can only lie blissfully helpless under the luminous shadow of the real cast down on it from planes of existence beyond its reach'[1]. It is only pure intuition that can give us supramental message 'from the unknown which are the beginning of the higher knowledge—its action is largely hidden by the interventions of normal intelligence; for what we call by the name which is usually a point of direct knowledge which is immediately caught and coated over with mental stuff, so that it seems only as an invisible as a very tiny nucleus of a crystallization which is in its mass intellectual or otherwise mental in character'.[2] Integral spiritual experience is the sole privilege of the supermind. Our mind cannot give the full description of the *Life Divioe* due to come through the descent of the supermind—'What is magic to the finite reason is the logic of the infinite.' Sri Aurobindo's philosophy finally resorts to the Integral Yoga which aims at ascending to the supermind and also at bringing about the same. By this Yoga Sri Aurobindo says, 'We not only seek the infinite, but we call upon the infinite to unfold Himself in human life'.[3]

From the above short description of some of the main outlines of Sri Aurobindo's philosophy as envisaged in *The Life Divine* (Vols. I, II), it may be said in a general way that the theory of knowledge contained therein states the involution and evolution of integral consciousness in its different levels such as physical, vital and mental and eventually transcending them all into a stage of vision where spirit can see itself as spirit. The term 'intuition' that has been used in the context of supra-sensuous experience bears some affinity with the term 'anubhava' used in the Trika system of experience. Further the term 'Integral Yoga' used in the 'Synthesis of Yoga' in the context of ascending to the supra-mental and bringing the same to earth consciousness resembles the idea of Yoga used in the 'Prabhu-

[1] *The Life Divine*, Vol. I, p. 248.
[2] *Ibid.*, pp. 120, 418.
[3] *The Synthesis of Yoga*, p. 6.

Liṅga-Līlā' by Āllāma in the context of 'Ṣaṭ-Sthala' as the six centres of the body and piercing them through and finally reducing the body to the spirit.

Śaiva Philosophy according to Bhoja—with particular reference to '*Tattva Prakāṣa*'.*

Mādhavācāryya in his 'Sarva-Darśana-Saṁgraha' of the 14th century refers to a system of thought called Śaiva-Darśana, which holds that God arranges all experiences for individual selves not on the basis of His own will but on the basis of their (individual selves) karmans.

Bhoja (11th century), who wrote *Sarasvatī Kaṇṭhābharaṇa* and a commentary on the *Yoga-Sūtra* in his *Tattva Prakśāa* presented the philosophy of Saivism. Aghora-Śivācārya and Śrīkumār wrote commentaries on it. The two commentaries differ as to the contents and their interpretations of the Śaiva system of thought. Aghora Śivācārya refers to 'Tattva Prakāśa' in his Commentary on the *Mṛgendrāgama* called the *Mṛgendrāgamavṛtti-dīpikā*. In this commentary he has given his view on the Siddhānta-Śāstras.

Śrīkumār is rather in a state of oscilation as to whether Brahman is only the instrumental cause or both the material and the instrumental cause of the world as advocated by the Advaītins. In the Purāṇas, especially *Śiva-Mahā-Purāṇa* and *Vāyavīya Saṁhitā*, the interpretation of Saivism has taken a definite course of Absolute Monism and the alleged monistic interpretation as found in Srīkumār's commentary is probably already anticipated in the *Śivād-vaīta* system of the *Purāṇas*, more particularly in the '*Suta-Saṁhitā* (Book IV, verse 28).

The principles of *Śaivāgamas* as held by Mādhavācāryya are mainly three, such as Pati (Lord), Paśū (individual soul) and Pāśa (bindings) together with four other principles such as Vidyā (knowledge), Kriyā (conduct), Yoga (concentration) and Caryā (religious practices).

Of the different mataphysical and non-metaphysical categories accepted by Bhoja in his *Tattva-Prakāśa*, the

*See Chapter II, page 111.

most important is the category of Śiva which is by nature cit or consciousness and which is, according to the Śaiva-Śākta Systems of thought, knowledge (jñāna) and action (kriyā) taken together.

According to this system, the powers (śaktis) lie in the will of the God. They are the organs and means of knowledge and māyā is the material cause out of which the world in its proper order has come into being; but māyā by itself is so subtle that it is imperceptible. Further, this māyā produces delusion in us and makes us identify ourselves with those who are different from us. "The said illusion is thus to be regarded as being of the nature of *anyathā-khyāti* the illusion that one thinks one thing to be another, just as in yoga all the karmans are supposed to abide in māyā in a subtle form and regulate the cycles of birth and rebirth for the individual soul." Māyā is thus the substantial entity of everything else that we may perceive. This view further holds that the transformation of māyā is done by the will of God, through His energy. It is māyā that supplies the data of experience for all individual souls. 'Niyati' comes from 'niyama' or law that operates in time and place. Kāla as tattva is that function of Niyati by which the impurity of individual selves becomes contracted within them so that they are free to a very great extent to act and to know. Kāla is thus that which manifests the active operation (kartṛtva-vyāñjaka). It is through kāla that experiences can be associated with individuals,[1] and thus from the functioning of kāla knowledge proceeds in the empirical level (this knowledge is limited knowledge), and through this all experiences of worldly objects become possible.

In the Sāṁkhya System Buddhi is supposed to be in contact with objects and assume modes (vṛtti). Such modes (vṛtti) of buddhi are illuminated by the Puruṣa. The Siddhānta system as explained in *Tattva Prakāśa* holds a different view about the function of Puruṣa. It says that Puruṣa, being inactive, cannot act as an illuminator, whatever is perceived by the Buddhi is grasped by the category

[1]*Mātaṅga*, p. 121.

of vidyā or knowledge, for vidyā is different from Puruṣa and vidyā is a product of māyā as such. It can serve as an intermediate link between the objects, the buddhi, and the self. Buddhi being a product of Prakṛti cannot be self-illuminating, but the vidyā as a separate category is produced by māyā as such meant for the production of cognition. Rāga means attachment in general; Rāga is the cause of all individual efforts. It is not a quality of Buddhi, (as in Sāṁkhya), but an entirely different category. Even when there are no sense-objects to which one may be inclined there may be rāga which would lead a person towards liberation. The totality of Kāla, Niyati, Kalā, Vidyā and Rāga as associated with the Paśu renders him a *puruṣa* for whom the material world is evolved as avyakta which is a separate category.[1]

Further according to the aforesaid Siddhānta System the category of ahaṁkāra which proceeds from Buddhi expresses itself in the feeling of life and self-consciousness. The ātman being the basic entity is untouched by these feelings.

The power or Śakti of God is one though it may appear as infinite and diverse in different contexts. It is this pure Śakti which is identical with pure will as power. The changes that take place in the māyā are interpreted as the extension of God's grace through creation for the benefit of the individual souls. God in the aspect of pure awareness is Śiva and being Itself aware of is Śakti. Hence every form of consciousness ultimately presupposes Śiva-Śakti identity.

The Doctrine of the Pāṣupata-Sūtras: with particular reference to '*Kauṇḍinya-bhāṣya*'

In the Pāśupata system, five principles are recognised such as Kārya (effect), Kāraṇa (cause), Meditation (yoga), Conduct (vidhi) and Extinction of sufferings (dukhānta). The word 'Paśu' means all conscious beings, excluding the

[1]Kāla, Niyati, Kalā, Vidyā, Rāga together with Kārya Māyā as constituting the six contracting factors (Ṣaṭ-Kañcukas) of the Puruṣa belong to the Śuddhāśsuddha order of experience as against twenty-four Prakṛti tattvas belonging to purely aśuddha order on the one hand and five principles of śuddha order (Śiva....Śuddha-vidyā) on the other.

saints and all-powerful ones. Their paśutva (animality) consists in their being impotent and impotence is their bondage. This bondage is beginningless (anādi). The word 'Paśu' is further connected with the word 'Pāśa' which means cause and effect, and is technically also called Kalā. All animals are thus bound by cause and effect, the sense-images and their objects, and become attached to them. Further, the word paśu is also derived from 'paśyati'. Though the paśus as individual souls are all-pervasive and are of the nature of pure-consciousness, they can only perceive their bodies; they do not understand the nature of cause and effect and they cannot go beyond them. Kaūndinya definitely says that total extinction of sufferings cannot be attained by knowledge (jñāna), disinclination (vaīrāgya), virtue (dharma) and giving up one's miraculous powers (vibhuti tyāga), but by grace (prasāda).

The Śaīva system usually admits three kinds of pramāṇas such as perception, inference and āgama or testimony as we have already mentioned. Two kinds of perceptual knowledge, such as sense-perception and self-perception are distinguished in the *Pāśupata-Sūtras* with *Kaūṇḍinya Bhāṣya*. By the senses one can perceive various kinds of sense-objects such as sound, touch, colour, taste and smell and the objects to which they belong. In reality, most perceptions occur through sense-object contact and are manifested in their totality in diverse aspects through such a contact and are regarded as valid (pramāṇas). Self-perception means the totality of the relation that is produced by the antahkaraṇas such as citta, ahaṁkāra, mind and thought. Inference (anumāna) is naturally based on perception. The relation between the thought, the mind and the self expresses itself in diverse forms and produces diverse impressions and memories. And these lead to other kinds of awareness, or those which can be inferred from them.

Inference is of two kinds—*dṛṣṭa* (perceived) and *sāmānyato dṛṣṭa* (perceived through class concepts). The first again is of two kinds: (1) pūrva-vat and (2) śeṣa-vat.

Pùrva-vat is that which is affiliated with a previous

experience. The Śeṣavat inference is intended to distinguish a class of things from others. As an example of *sāmānyato dṛṣṭa* (perceived through class concepts), it is said that as the location of the same object cannot take place at different places, one can infer that the moon and the stars which change places are travelling in the sky. Āgama is the scriptural testimony that is handed down to us from Maheśvara through His disciples. The Pāśupata Sāstra admits the said three kinds of pramāṇas, viz. perception, inference and āgama and all other kinds of pramāṇas accepted by other systems are regarded as belonging to them.[1]

Further it holds that it is the individual perceiver to whom things are proved by pramāṇas. The objects of pramāṇas are five-fold categories such as Kārya (effect), Kāraṇa (cause), Yoga (concentration), Vidhi (conduct) and Dukhhānta (extinction of sufferings) as stated above. It is through these that knowledge is revealed. The process of knowledge continues from the first moment of inception to the completion of knowledge.

The brief statement of some of the salient features in regard to the pramāṇas given in *Pāśupata Sūtra* with *Kaūṇḍinya Bhāṣya*[2] indicates that the pramānas as envisaged by the *Pāśupata Sūtra* and their explanations bear close affinity with the Nyāya-Vaīśeṣika system of thought. It should be noted here that in the Nyāya literature, the Naīyāyikas are called Śaīvas, because they worship Śiva and the Vaiśeṣikas are called Pāśupatas. So the Nyāyā philosophy is described as belonging to Śaīva group and Vaīśeṣika by the name of Pūśupata. Guṇaratna holds this view in his commentary on 'Ṣaḍdarśana-Samuccaya'. He further says that he gives this description just as he has seen it and has heard of it. The statement of Guṇaratna about the Naīyāyikas as Śaīvas is further corroborated by Rājaśekhar in his description of the Śaīva view in his *Ṣaḍdarśana Samuccaya*. Rājasekhara further holds that

[1]Discussed in Śaīva-siddhānta system, called Tāmil School of Saivism.
[2]Published in 1940, by the Oriental Manuscripts Library of the University of Travancore, Trivandrum.

Akṣapāda, the author of Nyāya Sūtras, was primarily the teacher of the Nyāya sect of the Pāśupatas. It should further be noted that the Pāśupata sect mentioned in the Purāṇas is different from the Pāśupata system of thought as enunciated in the Pāśupata Sūtras with the said bhāṣya.

Analysis of consciousness in 'Vīra-Saivism' as interpreted by Śrīpati Paṇḍit in his commentary on the Vedānta Sūtra called Śrīkara Bhāṣya.

We have already discussed at some length the Vīra-Śaīva system of thought in line with the Bāsava tradition with particular reference to the works such as *Siddhānta Śikhāmaṇi* by Revanācārya, *Bāsava Purāṇa*, *Anubhava Sūtra* by Māyi Deva and the like. We have also mentioned conflicting interpretations of some of the fundamental ideas of the Vīra-Śaīva tradition. Now let us analyse consciousness in Vīra-Saivism as interpreted by Śrīpati Paṇḍita in his commentary on the Vedānta Sūtra called '*Śrīkara Bhāṣya*'. Śrīpati's analysis in the '*Śrīkara Bhāṣya*' based on the *Brahma Sūtra* is a type of Bhedābheda interpretation like that of Rāmānuja and Bhāskara. It regards the absolute reality of the world of experience and of the transcendent being which is beyond experience. Śrīpati holds that the world is not an illusion or false but real and of the nature of Śiva Himself. Brahman or Śiva appears in two forms—pure consciousness and the unconscious material world and this view, according to this system is supported by the Scriptures. He further says that Brahman or Śiva as differenceless and qualitiless is always referred to the state prior to creation. It is Śiva, the differenceless unity, that expands His innate power and creation begins and makes the world as it is, though He always remains the ultimate substratum.

Śrīpati in commenting upon Brahma Sūtra, 1.1.2, says that pure consciousness as the identity of being and bliss is the cause of the production and the dissolution of the world as well as its fundamental substratum. He further says in this connexion that there is no difference between the instrumental and the material cause and that the two are

the same.[1] Further prior to creation Parameśvara exists as qualitiless.[2]

Śrīpati does not subscribe to the idea of reflection and the supposition that Īśvara and the jīva represent being which is nothing else but Brahman as reflected through avidyā. For Brahman has no colour and therefore it cannot be reflected and made into Īśvara. "In the same way Śrīpati tries to refute the theory of '*avaccheda*' or limitations, which holds that the pure consciousness as qualified or objectively limited by the mind would constitute the individual soul; for in that case any kind of limitation in consciousness such as we find in all material objects would entitle them to the position of being treated as individual souls."

Śrīpati further holds that the existence of one God can be proved by inference; on the other, he holds that Brahman functions in a dual capacity as substance and as power.[3]

In the context of the falsity of the world, sometimes it is held that the world is false because it is knowable; Śrīpati here raises the question: if that were so, Brahman must be either knowable or unknowable. In the first case it becomes false and in the second case one cannot talk about it and ask questions. In this way Śrīpati continues his criticism against the falsity of the world more or less on the same lines followed by Vyāsatīrtha in his *Nyāyāmṛta*. It may be noted here that if the world as such is false, then it is meaningless to ascribe to it any pragmatic value.

The view that Brahman is differenceless and that the world of appearances is false Śrīpati has tried to refute by posing the question whether Brahman is knowledge or absence of knowledge. If Brahman is knowledge, then it must have a content and in that case it would be difficult to describe the content of this knowledge. The second question is whether the distinction between the world of appearances and Brahman is real or not. If the distinction is real

[1]Tasmād abhinna—nimittopādana-kāraṇatvam.—*Śrīkara Bhāṣya*, p. 30.
[2]Śakti sankocataya sṛṣṭeḥ prāk, parameśvarasya nirguṇatvāt—*Śrīkara Bhāṣya*, p. 31.
[3]*Śrīkara Bhāṣya*, p. 45.

then the theory of monism fails. But there is no way of getting out by affirming that the ideas of difference and identity are both false, for in that case there is no other alternative.

Further, to resume the first point that the Brahman is knowledge, to know the content of such knowledge would then jeopardise the status of Brahman as differenceless. And if there is any content of such knowledge that content is as external as Brahman Himself which means that the manifold world before us is as external as Brahman. Moreover, if the world of appearances is regarded as having a pragmatic value, the real value then must lie in something which is the ground of the appearance of the manifold world. In such a case that ground reality would be a rival to Brahman and would challenge His oneness.

The central idea of Vīra-Śaīva philosophy as propounded by Śrīpati is that God is indistinguishable from His power (Śakti) just as the Sun cannot be distinguished from its rays. In the primeval stage (vījāvasthā) when there was no world, God alone existed, and all the manifold of matter and life existed in Him in a subtle form fully indistinguishable from Him. Further when the idea of creation moved Him, He separated the living beings and made them different and associated them with different kinds of karmans. He also manifested the material world in all the variety of forms.

With this background in view let us describe the different strata of consciousness envisaged by the Vīra-Śaīva system of thought as interpreted by Śrīpati.

Usually we have three states of consciousness—*Jāgrat* (wakefulness), *Svapna* (dream) and *Susupti* (dreamless sleep). The other states such as *Turīya* and *Turīyātīta* are also conceived in Indian systems of thought. Let us first start with dream. There is a view that the experiences of life are as illusory as the experiences of dreams. But according to Śrīpati the status of dream experiences cannot be merely illusory.

Śrīpati further says that dream experiences cannot be

originated by an individual through his personal efforts or will, they are created by God and this is further substantiated by the fact that dream experiences are not wholly unrelated to actual objects of life for, they are found to be indicative of facts that happen in actual life. This shows that dreams are somehow inter-connected with the real life of our actual experiences; further this fact breaks the argument that the experiences of waking life are as illusory as the experiences of the dream. We have already mentioned it while discussing memory. 'Dream involves revival of past presentations and also a construction out of them which is not revival of the past but a free anticipating of the future of some object, to be presented, all dreams being thus apparently taken on the authority of the Śāstras as veridical.'

In speaking of dreamless sleep, Śrīpati says that in that state 'our mind enters into the net-work of nerves inside the heart, particularly staying in the *puritat*, being covered by the quality of the *tamas*, and this state is also produced by the will of God, so that when the individual returns to waking life by the will of God, this *tamas* quality is removed. This explains the state of *susupti*, which is distinguished from the final state of liberation, when the individual becomes attuned to God and becomes free of all associations with the three-fold guṇas of prakṛti. He then finally enters into the transcendent reality of Śiva and does not return to waking consciousness. So it must be noted that, according to Śrīpati both the dream state and the dreamless state are produced by God. Śrīpati's description of *Susupti* is thus entirely different from the view that at the time of dreamless sleep, the individual soul enjoys Brahma-consciousness.

Śrīpati further supports his thesis about susupti (dreamless sleep) that in this state we, with all our mental functions, pass into the net-work of nerves in the heart and do not become merged in Brahman, and for this reason, when we wake up the next day we have revived in our memory the experiences of the life before the sleep. This explains

the continuity of our consciousness, punctuated by dreamless sleep every night. Otherwise if we had at any time merged into Brahman, it could not be possible for us to remember all our duties and responsibilities, as if there were no dreamless sleep and no break in our consciousness.

There are two other states conceived here—(1) swoon (mũrcchā) and (2) death (mṛtyu). In case of swoon (mũrcchā) mind is partially paralysed in so far as its different functions are concerned. Death (mṛtyu) occurs when mind is wholly dissociated from the external world. In the *Bhāgavat Purāṇa* death is defined as absolute forgetfulness.

Śrīpati is against the view that the Brahman is absolutely formless because such a view does not fit in with the doctrine of Vīra-Saivism. According to it, Śiva exists in two states—(1) formless and (2) as being endowed with forms. The individual or the jīva is not in any sense illusory or a limitation of the infinite and formless nature into an entity, as the Advaītins would try to hold. The individual is real and Brahman is real in both the aspects of form and formlessness. Through knowledge and devotion the individual merges unto God, as rivers merge into the sea, i.e. into the reality, both formless and embodied with manifold forms.

In Śrīpati's view the accepted theory of karma and the supreme powers of the Lord have been reconciled and his view may be said to be as pantheistic and from espistemic point of view idealistically realistic.

Śaīva-Siddhānta Epistemology or Ālvai :*

We have already discussed in brief outlines some of the main systems of Siddhānta philosophy of the South in their epistemic aspects, but as epistemology is not essentially divorced from metaphysics, the discussion necessarily involves a metaphysical prius. Further all those systems are more or less religious philosophy and that is why they have their own peculiar characteristics. Therefore, those religion-oriented metaphysical thoughts of the Siddhānta systems of the South suffer from some fundamental pre-

*See Chapter II, page 124.

suppositions which have also some bearings on the Indian systems of thought in general.

At the initial stage we have tried to make a general survey of the Trika system of thought of Kāśmīr with particular reference to consciousness and a comparison made with other systems of thought such as Cārvāka, Baūddha, Sāṁkhya and the Advaīta Vedānta.

Now we propose to discuss Śaīva-Siddhānta epistemology, otherwise called the Tāmil School of Saivism. Like other Śaīva-Śākta systems, this system also pins its faith in *Śiva-Śakti* identity to be the fundamental postulate from which everything, be it physical, psychical and spiritual, issues forth. Whatever appears as experiencing out owes its origin to the said experiencing principle (Śiva-Śakti identity). The theories of karma and rebirth, transmigration of soul, sat-kārya-vāda and divine grace form also some of the principal tenets of this system. Like other Śaīva-Śākta systems this system also believes in thirty-six categories belonging to ātma-tattva—twenty-four prakṛti tattvas, seven vidyā-tattvas (including māyā and puruṣa) and five Śiva tattvas.

This system is tri-padārtha-vādins—the tri-padārthas are pati (Lord), paśu (individual soul) and pāśa (bindings). In consonance with these three categories they admit three types of knowledge, such as pati-jñāna, paśu-jñāna and pāśa-jñāna. Unlike the Trika system which is primarily idealistic, this system is basically realistic by nature. Both the Trika and the Śaīva-Siddhāntins of Tamil School claim to be *advaīta* and how far this claim is justified we shall find in subsequent discussion.

From the epistemic point of view the Tāmil School of the Śaīva-Siddhānta postulate *citi-śakti* as the final pramāṇa in absence of which no knowledge is possible. The subsidiary pramāṇas such as Pratykṣa (perception), Anumāna (inference) and Testimony (āgama) are meant for proving and justifying this *citi-śakti* as the end of all other pramāṇas. The Siddhāntins differ from other Idealistic Śaīva systems by taking māyā which is acit to be the material cause

of the universe. In this context the Siddhāntins argue on the basis of Satkārya-vāda. The māya is so-called because the universe is dissolved into it (mā) and is evolved (yā) from it. It is from *māyā* that the souls are endowed with bodies (tanu), organs (karaṇa), worlds (bhuvana) and the objects of enjoyment (bhogya).

The Siddhāntin makes a distinction of two orders of evolution—one pure (śuddha) and the other impure (aśuddha). Māyā is therefore two-fold—pure (śuddha) and impure (aśuddha). The śuddha order is being operated on by Śiva Himself Who works through His three-fold Śaktis viz. will (desire), jñāna (knowledge) and kriyā (action). The rest of the evolution is being conducted by Sadāśiva and Rudra respectively. Sadāśiva produces from aśuddha māyā through His Śakti principles such as Kāla (time), Niyati (destiny) and Kalā (literally particle) and from Kalā two more principles—Vidyā (knowledge) and Rāga (attachment) are produced—these principles constitute the sheaths or covers of the soul. As conditioned by these covers, the soul becomes what is called puruṣa-tattva.

Prakṛti is the counterpart of puruṣa and prakṛti arises out of kalā by the activity of Rudra. The covers together with puruṣa and prakṛti are called 'vidyā-tattva', as mentioned above. This is bhojayitṛ kāṇḍa, the part of evolution which brings about enjoyment, as against the preraka kāṇḍa which is the directive part.

From prakṛti in its unmanifest state arises citta and buddhi—from buddhi evolves ahaṁkāra which is of three types such as sāttvika called taījasa; rājasika called vaīkṛta and tāmasika called bhūtādi. It should be noted here that in the Sāṁkhya system of thought the sāttvika-ahaṁkāra is called vaīkṛta and the rājasika is called taījasa. From the taījasa ahaṁkāra, manas and the sense-organs are derived, from the vaīkṛta the organs of action and from the bhūtādi the subtle elements, called the tanmātras, and from the tanmātras are produced the gross elements of mahābhūtas.

From the epistemic point of view the self is the cogniser and the objects to be cognised belong to the world of māyā.

According to the Śaiva Siddhāntins of the Tāmil School the self has to pass through three stages—sakala, pralyakala and vijñānakala. This system posits three types of malas called āṇava or mūla or sahaja mala just like mūlavidyā (nescience) of the advaita vedānta, kārmika mala and māyiya mala. The self in the sakala stage is shrouded with the said three malas; in the pralayakala stage, the māyiya-mala ceases and kārmika and āṇava mala stay and in the final vijñānakala stage only āṇava mala works. Similarly from śuddha (pure) and aśuddha (impure) stages, the souls belonging to sakala group fall within the aśuddha order; pralyakalas or kevalins fall within the suddhāśuddha order and vijñānakalas within the pure order. Knowledge or cognition derived through the first two orders is called pāśajñāna and paśujñāna and knowledge derived through pure order is called pati-jñāna which does not mean Lord's knowledge but self's knowledge through the Lord. From the points of view of bondage and release—while in the former the soul's experience is through pāśa, in the latter it is through Pati.

The brief outline given above is based on the *Śiva-jñāna-botham* of Meya Kāṇḍa Deva. This will be discussed in details later on.

Here we are referring to a mss. of Adyar Library called *Paśupati-Pāśa-vicāra-prakaraṇa* which discovers some of the main points of *Śiva-Jñāna-Botham*—this mss. bears reference to a fragmentary commentary written by an unknown author on *Mṛgendra*, called *Mṛgendra-vṛtti Dīpikā*, which sometimes refers to as *Svayambhu-āgama* and the *Mātaṅga-parameśvara-āgama*. In the said mss.—'Paśu is defined as pure consciousness (cinmātra) covered with impurities. The paśu goes through the cycles of birth and rebirth, and it goes by the name of ātman. It is all-pervading in space and in time. The pure consciousness is of the nature of jñāna and kriyā. The āgamas do not believe that the soul is one. It is pure consciousness that appears as distinct from one another by their association of different kinds of mala which are integrated with them from beginningless time.'

'Its body consists of all the categories beginning from kalā up to gross matter. The soul is called 'anīśvara' and 'akriyā' at the same time. Though there are many souls, who are spoken of in the singular number as 'paśu' in the universal sense.'

'The mala is regarded as being included within pāśa. The pure consciousness is entirely different from the impurities of mala. How can then the mala affect the purity of the pure self-consciousness? To this, the reply is that as pure gold is associated with the dross without affecting its nature, so that the pure consciousness that constitutes the Śiva within us, may remain pure, even though it may be covered with mala from beginningless time.' It is finally through the Grace of Śiva that the āṇava mala gets removed and paśu realises its own inner nature.

The chief point of difference between the Advaīta-Vedānta and the Śaīva-Siddhānta of Tāmil School lies in the fact that the former identifies the supreme spirit (Brahman) with the human beings (jīvas). The Siddhāntins maintain that 'they are two distinct entities and can never be so identified as to become one in substance. In opposition to the doctrine of non-differenced identity, they advocate the doctrine of *tripadārtha*, which maintains that there are three 'eternal verities'.

As a system of thought, the Śaīva-Siddhānta has recourse to three pramāṇas, such as perception (pratyakṣa), inference (anumāṇa), and testimony (āgama) or means of acquiring certain knowledge.

While arguing with materialism (Cārvāka), Buddhism, Jainism and Advaīta Vedānta, the Siddhāntins have followed the logical method and they have taken perception (pratyakṣa) which is acceptable to all the systems of Indian thought, and inference (anumāna), which is also acceptable to all the systems except Cārvāka, as the two criteria by means of which they attempt to demonstrate the truth and validity of testimony (āgama) which is a form of revelation. Direct perception is that which is before the senses or knowledge which comes through sensory experience

(Siddhi-ālvai, Sūtra 2). There are four ways in which impressions are received and things are perceived. They are *vāyir-kātci, mana-k-kātci, tan-vetanai-k-kātci*, and *yoga-k-kātci*- The following are stated in accordance with the *Siddhi Sūtra*.

Vāyir-kātci is knowledge which comes through the external gate or five senses. 'It arises when the intelligence of the soul by means of the external senses comes in contact with light, air, and other atmospheric conditions which make it possible to perceive correctly, form, sound, taste and other things without being misled by difference and similarity.'

Mana-k-kātci is knowledge which comes through ratiocination, the instruments for which are the internal senses. It should be noted here that internal perception follows external perception, because it is the result of contemplation in which mind knows in great details what comes through *vāyir-kātci*. In short, it is conceptual knowledge as distinguished from perceptual knowledge. *Mana-k-kātci* contributes differentiated knowledge in which a thing is understood in all its aspects and attributes. The differentiating covers the character or quality, the action or work, the name and the kind or class of the thing possessed.

Tan-vatanai-k-kātci is the knowledge which comes to the soul through the experience of pleasure and pain. *Vāyir-kātci* and *Mana-k-kātci* excite desire in the soul, and the knowledge which comes through the fulfilment of such desire through actual experience is called perception through feeling.

Yoga-k-kātci is the knowledge which comes through the practice of Yoga. Yoga cuts down the power of āṇava, which is the ultimate hindrance to true knowledge. Through it the soul transcends the limitation of time and place and one who thus overcomes the bondage of the malas sees things distinct in time and place.

Before discussing perception in details, let us describe the four inner instruments of knowledge, known as antaḥkaraṇas through which the soul acts in the world of matter. These four faculties of reason co-ordinate sense impressions

and make valid judgment possible. The four faculties are (1) manas, (2) citta, (3) buddhi and (4) ahaṁkāra. These four follow one another in quick succession as waves follow waves until the fact that 'I know' lies upon the shore of consciousness. By virtue of the close connexion between the *antaḥkaraṇas* and the soul some are prone to identify the two. Meyakāṇḍadeva denies this identity. He illustrates the special nature of the soul by means of the functions done by the antaḥkaraṇas and soul respectively. Like the five organs of sense each antaḥkaraṇa performs a particular function. The antaḥkaraṇas are as such jaḍas. They are mere channels through which knowledge comes to the soul as light comes through glasses. The antaḥkaraṇas act as the ministers to the soul, so the soul is enlightened by the four faculties of reason.

The Siddhāntins recognise antaḥkaraṇas as far more intelligent than the five organs of senses. They are placed above the sense-organs but below the soul. Antaḥkaraṇas have dual nature (*Śiva-jñānabotham*—IV, Section I: *vārtika*). When compared to the five senses, they are far more receptive by virtue of which fact they are said to be capable of knowledge (prakāśa). When compared with the soul, they are far less receptive and hence are said to be incapable of knowledge (aprakāśa). The four antaḥkaraṇas receive source materials as impressions from the five organs of the senses. The soul receives sifted and conclusive knowledge from the four faculties by means of the mystic syllable '*Aum*'—[A=*Ahaṁkāra* (Brahmā); U=*Buddhi* (Viṣṇu); M=*Manas* (Rudra)]. To these are added Nāda and Bindu. Bindu as an evolute of Nāda is the master of citta and presided over by Maheśvara. The stage of bindu is between form and formlessness. Nāda is the formal primal sound which is the final cause of all else and is presided over by Sadāśiva. Now we find that there are four factors which enter the knowing process: (1) god, (2) soul, (3) the four faculties of reason and (4) five organs of sense.

[1] *Siva-jñāna-botham* IV, Section 1, *Vārtika*

As regards Truth the point of view of the Śaīva-Siddhānta is given below:

'Truths constituting the Śaīva-Siddhānta system are expounded in the Vedas and Śaīvāgamas. Since these scriptures are meant for souls at various levels of spiritual advancement, the revelations contain therein are arranged in a hierarchical order. The highest of these is that disclosed to the Śaīva-Siddhāntin who for that reason claims that his system is the '*Accomplished-End*'. According to this supreme revelation, there are three Padārthas—Pati (Lord), Paśu (Soul) and Pāśa (Matter) (already mentioned), which are the ultimate principles of the universe. If valid knowledge of these ultimate principles is to be attained, it is of great importance to scrutinise the instruments whereby knowledge is gained to see that they are the *genuine means* of approach to truth.'

Pramāṇas of the Śaīva-Siddhānta have been discussed in *ālvai* of the *Siddhi*, *Śiva Jñāna Māpādiyam*, *Paūṣkara Bhāṣya* and similar other texts. Generally speaking, pramāṇa is taken to be the means through which knowledge is gained. As defined by the Siddhāntin, however, pramāṇa is that instrument of knowledge in the absence of which no object of knowledge whatsoever becomes known.[1] This definition differs from other systems of thought, particularly from that of the Naīyāyikas which holds that pramāṇa is the valid means of acquiring knowledge. The grounds on which the Siddhāntins have offered the above definition by superseding the others are set forth in the *Paūṣkara Bhāṣya* (p. 521-527). The Siddhāntins have shown that all other accessories such as senses, manas, and the like required for gaining knowledge may be eliminated, but citiśakti which acts both as pramāṇa, i.e. when directed towards cognition, and prameya, i.e. the object of cognition, cannot be so eliminated. Hence *citi-śakti* is the ultimate pramāṇa of each and every cognitive situation.

The Siddhāntins envisage three types of knowledge such as Patijñāna, Pāśajñāna and Paśujñana, as we have already

[1]*Paūṣkara Bhāṣya*, p. 52.

mentioned, and as the last two occur under limitations, the soul is covered with the accessories like senses, antaḥkaraṇas including manas, buddhi, ahaṁkāra and citta. Hence like other traditional systems of Indian thought, the Siddhāntins believe in Pratyakṣa (perception), Anumāna (inference) and Āgama (testimony), as the three sources of knowledge. It should be noted here that other Indian systems have admitted pramāṇas or means of acquiring knowledge numbering from one to ten or more. The Cārvāka has admitted only one, such as Pratyakṣa (perception), the Baūddhas have accepted Pratyakṣa (perception) and Anumāna (inference), the Sāṁkhya and the Jaīna have accepted Pratyakṣa (perception), Anumāna (inference) and Śabda (testimony), the Naīyāyikas have admitted Pratyakṣa, Anumāna, Upamāna and Śabda and so on and so forth. The Siddhāntins have subsumed all other Pramāṇas under three main heads—Pratyakṣa, Anumāna and Āgama.

'Whereas some maintain that the Pramāṇas (means of valid cognition) are three in number, others add as many as six pramāṇas and others still hold that there are as many as ten pramāṇas'—the Pramāṇas are as follows: 1. Pratykṣa (perception), 2. Anumāna (inference), 3. Āgama (testimony), 4. Anupalabdhi or Abhāva (non-apprehension or non-existence), 5. Arthāpatti (presumption), 6. Upamāna (analogy), 7. Pariśeṣa (inference by elimination), 8. Sambhava (probability), 9. Aītihya (tradition) and 10. Svabhāva Linga (natural inference). The majority of the Siddhāntins hold that the extra seven Pramāṇas, other than the first three recognised by them, can be subsumed under the said first three Pramāṇas—Anupalabdhi or Abhāva is to be included in Pratykṣa, Aītihya in Śabda or Āgama Pramāṇa and the rest such as Upamāṇa, Arthāpatti, Pariśeṣa, Sambhava and Svabhāva Linga are to be included in Anumāna.[1] It should be noted here that Śivāgra Yogin and Mārijñāna Deśikar, two notable commentators of the Siddhānta Śāstras have given a detailed account of the way in which

[1] *Śivajñāna Siddhiyar-Alavai,* Verse I,—P. Muttai Pillai, *Śaīva Siddhānta Paribhāṣā.*

the said seven pramāṇas can be subsumed under the said three pramāṇas and the classification of the different pramāṇas respectively.

In this context, we shall discuss the following points—(1) Why anupalabdhi or abhāva is not to be considered as an independent means of valid cognition, (2) Why is it to be included in perception and not in any other pramāṇas, (3) The analysis of pratyakṣa by the Siddhāntins, (4) Why pratyakṣa and anumāna are meant for proving the āgama or śabda pramāṇa and (5) Why according to the Siddhāntins *citi-śakti* is to be taken as the final and sole Pramāṇa superseding the claim of other pramāṇas.

Now let us first see what is meant by anupalabdhi or abhāva (non-apprehension or non-existence). Anupalabdhi means absence of apprehension. "As knowledge obtained by the other pramāṇas points to the existence (bhāva) of objects, absence of knowledge indicates their non-existence (abhāva), other conditions being the same. Absence to be taken as indicative of non-existence must be aided by the mental presentation of the relevant object and also the knowledge that the object being present, should be cognised, the other conditions being favourable."[1]

Anupalabdhi or Abhāva

'Anupalabdhi' or 'Abhāva' has been discussed from different points of view in different systems of Indian thought. First the question is whether anupalabdhi or abhāva is to be taken as a case of perception or an independent pramāṇa.

(*i*) The Sāṁkhya and Prābhākaras hold that abhāva is a case of perception.

(*ii*) The Vedāntins and Bhāttas maintain that abhāva is not a case of perception but an independent pramāṇa.

(*iii*) The Naīyāyikas and the Śaīva-Siddhāntins hold that abhāva is a case of perception of a peculiar type.

As regards the first let us take an illustration—'*Adhunā bhūtalam kopi ghaṭo nāsti* (There is no pot on the ground

[1] M. Hiriyānnā, *Outlines of Indian Philosophy*, pp. 321-22.

now). The Sāṁkhya and the Prābhākaras hold that this judgment is simply a case of perception and hence no separate pramāṇa is necessary to prove it. The ground of this argument is that as in case of perception one is concerned with what is present before the senses, so in the case of the perception of non-existence, mere locus or ground is present before the senses.

That abhāva or non-existence is a case of perception on the ground that in the cognition of non-existence one is met with the mere locus or ground cannot stand before the scrutiny of logic. For perception of bare locus does not give rise to perception of non-existence, some time elapses before the pot is missed. 'On analysing the process of missing the pot, it will be found that it comes about when from the sub-conscious, there gradually comes up to the region of full consciousness the fact that formerly there was a pot on the ground.' 'It is this conjunction of the two elements, the recollection of a past experience, and the present perception of the bare locus, that gives rise to the cognition of non-existence.' When either of these is absent, there is no cognition of non-existence. 'The lapse of time that sometimes occurs before such a cognition takes place, in spite of the presence of the locus, is explained by the non-functioning of the memory element concerned, or in other words, the absence of the recollection of the former presence of the pot on the ground.' Moreover, there are cases of abhāva where from the perceptive element is totally absent at the time of making the judgment. Hence non-existence cannot be apprehended by pratyakṣa which stands in need of sense-contact with the object. It cannot be apprehended by any other pramāṇa. Hence anupalabdhi or abhāva must be recognised as an independent pramāṇa. Anupalabdhi or abhāva is a pramāṇa by itself is advocated by the Bhāttas and the Advaītins. They hold that 'non-existence (abhāva) is not identical with the locus but is additional to it.' The Prābhākara does not make any real distinction between the bhāva (existence) and abhāva (non-existence) of a thing and reduces the latter to the

former which is to him the basic and real aspect of the thing. But the Bhātta asserts that 'existence and non-existence are two different aspects of things and as such the one is not reducible to the other'; moreover 'the two serve two different purposes and possess two different meanings. Non-existence, therefore, is something different from existence.' Further, 'the ground has two real and fundamental aspects—its own existence and the non-existence in it of all other things except it; and these two are mutually irreducible'. The Advāïtins of the Vivaraṇa School follow the Bhāttas in this respect.

Let us first state in brief the view of the Bhātta School of the Mīmāṁsakas. Savarasvāmin (the author of the *Jaīmini Sūtra bhāṣya*) says that 'the absence of other means of knowledge is itself a means of the knowledge of non-existence of things not presented to any self'. This has been clearly stated by Kumārila Bhaṭṭa when he says that 'if a thing be such that while it exists, its existence is revealed through any means of knowledge, and if still there is no knowledge of the thing, then this non-cognition (anupalabdhi) of the thing is evidence (pramāṇa) of the non-existence (abhāva) of the thing'.

The Vedāntin particularly in line with Vedānta Paribhāṣā has practically said the same thing. The chief point of his contention is said to be as the following:

(1) Knowledge derived through anupalabdhi has for its object non-existence of something; (2) it is immediate and presentative, so that it does not include the memory of the past experience; (3) it is not produced by any of the ordinary positive means of knowledge, so that inferential knowledge of non-existence also is to be excluded from it. Knowledge of this specified character is then to be regarded as a product of the specific method i.e. anupalabdhi or non-cognition.'

The above brief statement of the Bhāṭṭas and the Advaītins shows that they regard anupalabdhi or abhāva as an independent pramāṇa. It is not perception or any other pramāṇas stated above. It may be stated that perception of bare locus, as the Sāṁkhya and the Prābhā-

karas state, cannot be taken as the only requisite for the cognition of non-existence. Further, should perception of the bare locus be the only condition required for the cognition of the non-existence viz. of a pot (already mentioned) such cognition could not be expected to be experienced when there is, for instance, a cloth on the ground, for in that case, the condition required viz. of existence of a bare locus, is not present. 'The *reductioadabsurdum*' of this position is that the pot will not be missed so long as there is some other object on the ground. Furthermore, the ground and the non-existence of the pot on it are considered to be mutually irreducible elements concerned, in cases of the cognition of the non-existence. Since in the process of cognition there are more elements than one present in ordinary pratyakṣa, the Advaītin contends that the process concerned is not perceptual, but a further kind of cognition denoted by the term '*abhāva*'.

Regarding abhāva or anupalabdhi, Nyāya maintains an intermediate position. Unlike the Bhāṭṭas and the Advaītins, he holds that cognition of non-existence is not an independent pramāṇa but a case of perception of a peculiar mode. He differs from the Sāṁkhya and the Prābhākara by saying that perception of bare locus alone does not give rise to cognition of non-existence. Something additional is needed and in this respect he agrees with the Vedāntin.

To take cognition of non-existence as a case of perception of a peculiar mode, which is admittedly the Nyāya and the Siddhānta view, *prima facie* involves some difficulties. Perception usually occurs only when the object to be perceived is present before the senses. If abhāva is considered to be a case of perception of something which is other than the bare locus and which is absent at the same time, then, how is the object which is not present, i.e. the non-existence of an object, to be perceived ? As in the example 'There is no pot on the ground now', how is the pot which is absent to be perceived ?

The Nyāya attempts to meet this difficulty by the help

of a relation called 'viśeṣaṇatā' which means that the non-existence, say of a pot, is an adjective or an attribute of the ground and the senses (say eye) come into contact with the attribute (e.g. the absence of the pot) through the medium of the locus, the ground. But the question also arises there—what kind of attribute is the non-existence of the pot in relation to the ground ? It is generally admitted that the ground has its attributes such as colour and the like which happens to be the constitutive element of the ground and further wherever there is ground there is such an attribute perceptible and still further that the ground is not thinkable apart from those perceptible elements.

The question may be raised now— does non-existence of the pot possess the aforesaid features ? The reply is 'no'. If in such important respects non-existence of the pot as an attribute differs from the commonly acceptable attributes of the ground, then the assumption that the ground is characterized by the non-existence of the pot seems to be untenable. If such an assumption fails then the further assumption of the sense-object-contact (sannikarṣa) i.e. perception (let it be of a peculiar mode) of the pot which is absent by the senses through the medium of the locus i.e. ground also fails. It should be noted here that whereas the attributes of the ground such as colour and the like are perceived and perceivable, non-existence is not immediately perceived. Hence the theory of 'viśeṣaṇatā' i.e. the ground being characterized by the attribute of non-existence of the pot seems to be untenable.

The Siddhāntin agrees mostly that anupulabdhi is a case of perception of a peculiar mode. The arguments the Siddhāntin sets forth are given in *Paūṣkara Bhāṣya* (pp. 535-537). The Siddhāntin holds that perception of bare locus does not suffice for taking anupalabdhi or abhāva to be included in perception as a pramāṇa. The additional element i.e. absence implicated in abhāva i.e. cognition of non-existence is to be justified in that case. It should be noted here that an identical locus might serve as the basis for cognition of more than one kind of abhāva, for example—

(*i*) The ground is not the pot, (*ii*) The ground is characterized by the absence of the pot. If the cognition of the different types of non-existence are dependent on the same substrate, then the diversity of cognition would remain unexplained.

The cognition of non-existence as stated above in the example, such as 'There is no pot on the ground now', may be stated in the following judgments. (*i*) The ground is characterized by the 'absence of the pot' or (*ii*) There is 'absence of the pot' on the ground. In the first illustration non-existence i.e. 'absence of the pot' occurs as the predicate and in the second illustration 'non-existence' stands as the subject. Here the relation between the ground as characterized by the attribute of non-existence the Siddhāntin calls '*Viśeṣaṇa-Viśeṣya-Bhāva*' as against 'Viśeṣaṇatā' of the Naīyāyika. 'Substance-attribute' relation as ordinarily conceived in the case of 'red flower' where redness is non-distinguishable from flower—and is viewed of the fact that wherever and whenever the flower is perceived it is perceived together with redness—is not applicable here. Further unlike the red, abhāva is a peculiar type of percept which is both distinguishable and non-distinguishable from the substrate but never non-perceptible or non-intuitable.

To sum up, the Siddhāntin does not subscribe to the view that anupalabdhi or abhāva is an independent source of knowledge other than perception as the Advaītin and the Bhāttas hold. Nor does the Siddhāntin contend that it is a case of perception of the bare locus as the Sāṁkhya and the Prābhākara advocate. The Siddhāntin like the Naīyāyika has subsumed non-existence under the fold of perception of a special type of sannikarṣa. He says that senses such as eyes come into contact with the ground (bhūtala) already stated as being characterized by the absence of the pot and thus predicating a distinguishing characteristic and makes the judgment 'there is no pot on the ground now'. Absence of the pot is the attribute predicated of the thing, the ground as devoid of the pot. Thus by perceiving the ground together with it one has

the cognition of the absence of the pot. So there is no need for taking non-existence (abhāva) as a separate independent pramāṇa—it is to be included in pratyakṣa.

Prof. K. C. Bhattacharyya, while analysing anupalabdhi[1] holds that 'abhāva is negation, including non-existence relative whether to all thing, to particular times, or to particular natures'. The question now is how is it known ? Can it be perceived ? In the normal course it cannot be perceived, for we cannot say that the percept of this 'abhāva' is the result of the process of perception directed towards it; on the other hand the perceptual process is directed only to the locus of the abhāva, not to the abhāva or to the thing that is non-existence. The non-existence of a thing, therefore, is an accidental percept implicated in the percept of its locus and not the intended objective of the actual process. A further question might be raised here—what is meant by saying that a percept is at once differentiated from everything else ? Does it involve an explicit perception of the difference ? The answer is 'no'. While comparing thought and perception, in thought relation is explicit, in perception it is implicitly present. When the abhāva of a thing capable of being perceived is cognised where no other pramāṇa can take cognisance of it, it is cognised through anupalabdhi. It has for its object not the absent thing but the absence itself. It is the bare awareness of the absence though what is absent may not be known. Again the thing that is absent must be capable of being perceived; i.e. it must be of the same order of reality as its locus which is perceived, otherwise the percept of its absence cannot be implicated in the percept of its locus. 'The negation must not be absolute indeter minate negation; it must be the negation of something intuitable'.

Hence it may be said that abhāva is a peculiar percept and the 'consciousness of absence is half-way between positive and negative, and because knowing comprehends

[1]'Studies in Vedantism' published in Krishna Chandra Bhattacharyya, *Studies in Philosophy*, vol. I.

and also transcends the known, it is relatively speaking, phenomenally negative and really positive'.

It should further be noted that in some respect abhāva (non-existence) bears some similarity to upamāna (analogy). For example, in 'This *gavaya* resembles my cow' the recollected image of the cow is compared to the present perception of the gavaya; similarly in saying, 'There is no pot on the ground now', there is comparison between the previous experience of the ground as seen with a pot (presence), and the present experience of 'the ground as seen without a pot' (absence). In spite of the said likeness between non-existence (abhāva) and analogy (upamāna), non-existence cannot be subsumed under analogy (upamāna). In upamāna resemblance of fundamental points of similarity and difference between the objects compared is the main issue but in abhāva comparison forms one of the elements, and the main point veers round the absence of the object concerned.

The Siddhāntins are more or less unanimous in so far as they take cognition of non-existence as not an independent pramāṇa, but as regards subsuming abhāva under pratyakṣa or any other pramāṇa, Māraijñāna Deśikara states that anupalabdhi can be included either under pratyakṣa or anumāna. He classifies negation as (*i*) of what is perceivable by the senses and (*ii*) of what is not perceivable by the senses. The first class belongs to the non-existence of objects like the pot, and the second class belongs to the negation of things, not present to the senses, like the atoms. This can be brought under anumāna. Either way there is no need for a separate pramāṇa for abhāva.

Ontically Negation may be considered as Māyā-Śakti (niṣedha vyāpāra māyā), forming an essential power of consciousness as revelation the ground of phenomenal presentation.

Let us again resume our former discussion of perception in line with the Siddhāntins. We shall discuss in this connexion how śabda pramāṇa (āgama) is proved by pratyakṣa and anumāna and why citi-śakti is said to be the sole

pramāṇa when compared to pratyakṣa and anumāna which are but subsidiary pramāṇas.

Perception (pratyakṣa) is differentiated by its nature into valid perception and invalid perception. Invalid perception may be due either to doubt or error in cognition or out of some common qualities taking one quality for the other as in the case of error. Valid perception is of two-fold— (*i*) Nivrikalpaka (Indeterminate), and (*ii*) Savikalpaka (Determinate). According to the Siddhāntins indeterminate perception is a little above the state of bare awareness which a new born child has. (compare Trika and Sāṁkhya Theory of Nirvikalpaka perception, already discussed). It arises, says Śivāgra Yogin when cognition takes place without the aid of buddhi but through the medium of vidyātattva; in short when we get aware of the bare existence of a thing without noticing its features we have indeterminate perception. (It should be noted here that, according to the Siddhāntin, buddhi is an evolute of pradhāna which is *Jada* and vidyā comes out of kalā issuing forth from kārya-māyā, belonging to the bhogya kāṇḍa or the world of enjoyment.) It should further be noted that indeterminate perception is not absolutely featureless according to the Siddhāntin, but the features which are explicitly present in determinate perception remain in a nascent form in an indeterminate state. If this fact is forgotten, 'not only the Siddhāntin is guilty of believing in the psychological myth of perception of bare awareness but also guilty of giving up his adherence to '*sat-kārya-vāda*' which happens to be one of the main presuppositions of the Śaīva-Siddhānta system. As *Śiva-jñāna Prakāśa* points out determinate perception consists in determining the name of the thing we perceive, the class to which it belongs, its property, its function, its worth. 'Thus determinate perception analyses and explicates instead of adding to indeterminate perception.'

Four types of valid perception are usually admitted by the Śaīva-Siddhānta in its classification of perception

though the Āgamas speak of only three types. The following are the four types of valid perception: (1) indriya-pratyakṣa (sense-perception), (2) mānasa-pratyakṣa (mental perception), (3) sva-vedana-pratyakṣa (self perception) and (4) yoga-pratyakṣa (super-normal perception). It should be noted here that sva-vedana pratyakṣa can be brought under mānasa-pratyakṣa and thus four types of perception could be reduced to three as the āgamas speak of.

The Siddhāntin has viewed objects of knowledge under two aspects: asādhārana lakṣana (special nature) and sādhāraṇa lakṣaṇa (general nature). Let us first discuss in brief what the Siddhāntin means by special and general nature of objects of cognition. 'The special nature of a thing consists in a thing persisting in its own unique essence without so much as sharing in the nature of the class of objects to which it belongs'. It should be noted here that Śivāgra Yogin characterises special nature of a thing as 'that which is free from non-pervasion (property not pervading a part of the substance), from over-pervasion (property over-reaching the substance) and from total inapplicability (property not being applicable to the substance at all). It is judged as such and not with reference to anything else. The difference of a particular object both from objects of other classes, and from objects of its own class, constitutes its special feature. Sādhāraṇa lakṣaṇa consists of objects belonging to a class; for example, when we speak of the general nature of a red cow, we refer to certain essential features it shares with other cows, features distinguishing cows as a class from other animals. Śiva-jñāna Yogin insists that this distinction should be borne in mind, for any classification of objects of knowledge not based on the said nature will be invalid'. This is so far as object of cognition is concerned.

Now we propose to discuss perception alleged to be stated in *Śiva-jñāna-Siddhiyar* and as interpreted by Śivāgra Yogin, Māraijñāna Deśikar and others and also comments on them. Śivāgra Yogin holds that 'sense-perception consists in *citi-śakti* acting with its auxiliaries, cognising objects as

free from doubt, error and remembrance but as qualified by name, class etc. What happens in such a process is like the following: At the time of sense-perception (indriya-pratyakṣa), *the self is turned towards itself*, i.e. *citi-śakti* is directed towards objects, cognises them without doubt, error, remembrance and without the qualifications of name, class etc. This indeterminate perception is sense-perception.[1] In this process *citi-śakti* acts as the substrate of the senses like the eye, of the elements like fire, which are the support of the senses, and of the tanmātras like the rūpa which are indispensible to the elements.

As the objects of sense-object contact differ, there are six kinds of relations of sense-object contact.

(1) Saṁyoga (Conjunction), (2) Saṁyukta Samavāya (Inherence in the conjoined), (3) Saṁyukta-samaveta Samavāya (Inherence in what is inherent in the conjoined), (4) Samavāya (Inherence), (5) Samaveta Samavāya, (6) Viśeṣaṇa-viśeṣya bhāva or viśeṣaṇatā (Thing as qualified or characterized.[2]

The aforesaid classification of the relations of sense-object contact the Siddhāntin does not accept because he holds that without the presence of citi-śakti mere sense-object contact is of no avail. The Siddhāntin explains the situation like this: citi-śakti abides in itself alone when covered by malas such as kārmika, māyīya and āṇava. When kalā (one of the evolutes of kārya-māyā) in conjunction with rāga and vidyā removes partially the said situation, citi-śakti turns towards objects and through the vehicles of the senses enter into contact with the objects.[3]

Mānasa Pratyakṣa: Such perception arises when citi-śakti

[1]Compare Trika, Baūddha, and Sāṁkhya Theories of Nirvikalpa Pratyakṣa.
[2]It should be noted here that the Siddhāntins are not in favour of the aforesaid relations of sense-object-contact for the reason stated below—still such relations find place in the commentaries of Śivāgra Yogin and Māraijñāna Deśikara. The obvious reason is that they were influenced by some other systems—referred to in this context, is probably the Nyāya. Moreover, Māraijñāna Deśikara, after quoting verses from the Tāmil version of the 'Pati-Paśu-Pāśa-vicāra' referred to in the Pauṣkara āgama.
[3]Compare the Vedāntic theory of perception in connexion with antaḥkaraṇa getting out and coming into contact with the objects through the vehicles of the senses.

with the help of buddhi is reflected upon objects presented by the senses. It should be noted that Mānasa Pratyakṣa is determinate perception.

Sva-vedana Pratyakṣa: In this state, pleasure and pain to be experienced are objects of knowledge to the intelligence of the self, dominated by kāla, niyati, kalā, rāga and vidyā. This is a sort of self-consciousness with the sense of 'I' as a distinct phenomenon. The determinate cognition gained through mānasa pratyakṣa brings pleasurable sensation when it unites with tamas. Such experiences lead us to say, 'I enjoy', 'I suffer' etc. In such statements we have a case of self-consciousness. Neither sense nor internal organs are required for this experience. Vidyā tattva is the instrument which helps citi-śakti to gain such experience in the Baūddhika level.

Yoga Pratyakṣa: Yoga-pratyakṣa consists in perceiving things and events far and wide, past and future, and takes place when we succeed in removing the impurities that cover the intelligence of our souls by the help of eight-fold yogic discipline. This is more or less a state of omniscience and cognition in this sphere transcends space and time. 'The citi-śakti, by its very nature and in its essence, is all-knowing, but because of the bonds limiting and obscuring its intelligence, its range of knowledge is very limited.'

With the gradual removal of the obscurity enveloping the soul, through the consciousness (śakti), we have indriya, mānasa and sva-vedana pratyakṣa. In Yoga Pratyakṣa, when the obscurities are totally removed the real nature of the self and the range of its intelligence are known. When one gains this power, he becomes a spectator of all time and dweller in all places.

The above review of perception given by the Siddhāntins as one of the basic pramāṇas shows that they make pratyakṣa very wide in its scope. According to this view, pratyakṣa not only stands for external objects but also covers supernormal experiences possible to human beings.

It should be noted here that Śivāgra Yogin distinguishes Yoga Pratyakṣa also as indeterminate and determinate. The 'former is of the nature of bliss and wisdom. The latter consists in knowing of our self and in knowing the events of the past, present and future. He reminds us once again in this connexion that citi-śakti alone is the pramāṇa'.

Jñāna Prakāśa mentions the five psychic states (jāgrat etc.) especially with reference to Śiva Yoga. 'In the final state of *turiyātīta*, attained after ardous discipline, that which is not open to the ordinary means of cognition is intuited in an intimate way.' Māraijñāna Deśikara points out that as 'intuition of the form of the self (Sva-samavedana) and of the Lord (Sva-samavedya) which is Śivānubhūti and which though intensely felt by the experiencer cannot be explained to others, These are matters of immediate perception of the self, they are included under Pratyakṣa.

We have seen that in the phenomenal level the Śaīva-Siddhāntin admits three valid sources of knowledge such as pratyakṣa (perception), anumāna (inference) and āgama or śabda (testimony). We have already discussed pratyakṣa in details. Regarding anumāna, the Siddhāntin has followed the Nyāya line to a major extent. But it should be noted here that according to the Siddhāntin, inferential knowledge has proved the fact that 'knowledge has come to the soul in two ways—(*i*) through the instrumentality of the four inner faculties (antaḥkaraṇas) which receive their source materials from the five organs of sense and (*ii*) through the five states (avasthās) of consciousness such as jāgrat (wakefulness), svapna (dream), susupti (dreamless state) etc. This reasoning has been carried one step further and the Siddhāntin shows that 'knowing is not a self-contained process, but that it receives its initiative and direction from God'. This has been described in the form of an analogy in order to show that 'God activates the soul and causes it to know in the same way as the soul activates the five organs of sense and causes them to know'.

The doctrine of the divine initiative with respect to the

knowing process follows consistently from the states and nature of the Siddhāntin's conception of the self. We shall discuss more about this divine initiative in connexion with the different states the individual self has to pass through in order to gain supreme knowledge (siva-jñāna).

Let us now discuss śabda pramāṇa i.e. word as the valid source of knowledge or verbal testimony in terms of āgama.

In its widest sense, śabda means a sound; in a narrower sense it means a sound 'used as a symbol for the expression of some meaning'. Epistemically śabda means word or words as the source of knowledge; it corresponds, therefore, to 'authority' or 'testimony'. 'Śabdapramāṇa' means knowledge derived from authority, and it also means words as the source of knowledge.

Barring the Cārvākas, the Baūddhas and the Vaiśeṣikas, śabda or authority as an independent and ultimate source of knowledge has been accepted in almost all the Indian systems of philosophic thought.

The chief reason why the Śaiva-Siddhāntins, like the Advaitins and many other philosophers, have tried to establish śabda as an ultimate source of knowledge is to uphold the authority of the Scriptures in general and of the Śaivāgamas in particular.

It should be noted here that 'in their attempt to justify the authority of the Scriptures, the ancient Indian philosophers raised important problems which can be studied for their own importance, independently of that of the Scriptures.' 'The problems of language as the verbal symbol of thought, of words, meanings, and the relation between meaning and its symbols, of the knowledge of meaning, the perception of words and meaning, the worlds of thought, meaning and reality etc. and finally of the claim of verbal testimony to be an independent source of knowledge, have been discussed so seriously, thoroughly and logically that their philosophical worth can be ignored only through an unphilosophical prejudice.'[1]

To resume our former discussion let us see what is literally

[1]D. M. Dutta, *The Six Ways of Knowing*.

meant by the word āgama. Āgama means gaining of supreme knowledge (Śiva-jñāna) through the practices of liberation (mokṣa-sādhanā) after the removal of the obscurities (mala-nāśa) lying inherent in the soul. (Ā=Śiva-jñāna; Ga=mokṣa-sādhana; and Ma=mala-nāśa.)

There are three parts of āgama—tantra, mantra and upadeśa. The tantra part of the āgama consists in understanding the primary and secondary significations of words (śabda-sāmārthya and artha sāmārthya) and the existence of things (vastu sattā) dealt with in the karma section by formulating the essence of the text.

Now let us see what is meant by a word? A word is distinguished from other sounds by virtue of its being possessed of meaning. A word is said to be a symbol of some idea. There are three characteristics of a word, such as its existence, its context and its meaning, each of which can be distinguished from the other. The existence aspect of a word when written or uttered consists in its physicality. When words are neither written nor uttered but spoken of within ourselves, we have word-images, whose existence may be said to be psychical. The contextual aspect of a word 'consists of the order, the loudness or softness of sounds, peculiarity of tone, accents etc. with which the word may be uttered, or the length, size, colour of the lines, the order of the letters etc., with which the word may be written, or again the order, vividness, intensity etc., with which the word may be imaged to mind. In short whatever constitutes the unique characteristics which distinguish it from other words, may be said to be constitutive of its content'.

The meaning aspect of the word is the most important which consists of its being distinct from its existence and content on the one hand and of its symbolic character on the other. It is the idea of which the word is a symbol. 'In becoming a symbol, the word has to fuse its other two aspects, namely its existence and content, into the third aspect, its meaning; the former two exist only to subserve the purpose of symbolising the meaning. Thus a word, as existence and content, loses its independence and becomes merely adjec-

tival.' 'A symbol', says Bradley, 'is a fact which stands for something else, and by this we may say it both loses and gains, is degraded and exalted. In its use as symbol it foregoes individuality and self-existence.'[1] He further says, 'A fact taken as a symbol ceases so far to be a fact. It no longer can be said to exist for its own sake, its individuality is lost in its universal meaning.'[2] 'Grant existence to the symbol the meaning is lost; grant importance to the meaning, the individuality of the symbol is completely submerged.' 'The word dies as it is spoken, but the particular sound of the mere pulsation was nothing to our minds. Its existence was lost in the speech and the significance. The paper and the ink are facts unique and with definite qualities. They are the same in all points with none other in the world. But in reading we apprehend not paper and ink but what they represent and so long as only they stand for this, their private existence is a matter of independence'.[3]

Indian philosophers have discussed words as symbols both in their indicative and connotative aspects. Symbols are distinguished as 'bodhaka' and 'vācaka'—the former cannot express any definite meaning but is only indicative, whereas the latter can express a precise meaning with a remarkable degree of accuracy. Further in India, the intimacy of relation between words and meanings (śabdārtha) has led to many cosmological speculation and metaphysical theories.

Now let us introduce a pertinent question in this connexion—what is the primary meaning of a word? Does it mean a particular (vyakti) or a universal (jāti)?

According to the Sāṁkhya system of thought, a word signifies particular since in speaking we have to deal with particulars alone. Bertrand Russell more or less holds the same view when he states 'Nothing that can be said significantly i.e. particulars, can be said significantly (i.e. either truly or falsely) about classes of things'.[4] 'An attribute

[1] *The Principles of Logic*, p. 3.
[2] *Ibid.*, p. 4.
[3] *Ibid.*, p. 3-4.
[4] *Our Knowledge of the External World*, p. 206.

can be predicated of an object alone, not of a class'.[1]

The Jain thinkers hold that a word cannot mean a particular. It is the knowledge of the general shape (ākṛti) to which the meaningful word is to be applied.

This theory can be said to be an improvement of the former as it recognises that only a universal and never a particular can be meant by a word but this theory also is not free from defects as the universal which is the import of a word is not simply the universal form or figure but the universal essential attributes. It is not the ākṛti, but the jāti, which is the primary meaning of a word.

This view is held by the majority of Indian thinkers, the Mīmāṁsakas, the Vedāntins and the Grammarians of the older schools.

The Naīyāyikas of the old school hold that each of the above view is partial and inadequate as it does not represent the whole truth. On the contrary a word covers all these—vyakti, jāti and ākṛti—only in some particular context one meaning is predominant and the rest are subordinate.

But it can be shown that whatever be the context, form should not be taken as the meaning, far less the important meaning of a term. The particular also cannot be the import of a word.

Further, the contention that some meaning is important in some connexion and others in some other contexts does not touch the problem such as what is the primary meaning of a word? A word in its symbolic character must primarily convey one meaning and that meaning must be a universal one. Otherwise that word cannot be used more than once and of more than one particular.

The later Naīyāyika offers a solution of this problem by holding that a pure particular as well as a pure universal is not really the meaning of a word. The meaning of word consists of its reference to a particular characterized by a universal. 'The meaning of word is, therefore, a universalised particular. The individual is the substantive (viśiṣṭa) which is qualified by the universal as the adjective and

[1]Vātsāyana's *Nyāya Bhāṣya* 2.2.57.

it is a well-known dictum that the knowledge of the qualified (viśiṣṭa) presupposes the knowledge of the adjective (viśeṣaṇa) that qualifies it.' If so, then it is in the virtue of the universal that a word can be applied to the particular. Hence it follows that the meaning that is logically primary is nothing but the universal pure and simple.

It is true that what we usually know a word which is used to signify objects of knowledge alone, a universalised particular. 'But we should not forget that the point at issue is not to what thing a word is applied in a particular sentence or in a particular context, but what is the primary meaning of an isolated word by itself by virtue of which it can be applied to different particulars. This being the real issue, the primary meaning of a word, by knowing which we are able to apply the word to different particulars, cannot be itself a particular, be it unique or universalised.

Hence the meaning of a word consists of the universal essential attribute alone and not of any other particularising element.

The above discussion seems to be a digression from the Siddhāntins' contention of the śabda-pramāṇa (āgama) in the context of his theory of knowledge. But we have stated that the tantra part of the āgama consists in understanding the primary and secondary signification of words, hence the said discussion will help us in appraising the Siddhāntin's point of view vis-a-vis other systems of Indian thought in so far as secondary and primary meanings of a word are concerned.

There are some, particularly the Buddhists, who do not admit śabda (testimony) as an independent valid source of knowledge. They point out that 'as often there is reason to doubt what is received on the authority of others, and the trustworthiness of the author, śabda-pramāṇa has to be reduced to anumāna; and since its validity has to be tested by other pramāṇas, it cannot be recognised as an independent pramāṇa or a valid source of knowledge.' But a little consideration shows that the ground on which śabda-pramāṇa is rejected as an independent valid source of

knowledge may equally constitute the ground on which the claims of pratyakṣa (perception) and anumāna (inference) as valid sources of knowledge can also be rejected. For 'just as sometimes the validity of śabda-pramāṇa has to be tested by another pramāṇa such as inference, so there are occasions when the validity of inference is also tested by perception and the like. Further if the validity of śabda-pramāṇa is sometimes tested by either inference or perception these latter too are sometimes tested by 'śabda-pramāṇa'.

'As anumāna and pratyakṣa have to fulfil certain requirements before being accepted as valid, so there are some essential requisities of significant utterance. These requisites are ākāṅkṣā (expectancy), yogyatā (compatibility), āsakti (juxtaposition) and tātparya (purport or meaning). These requisities have been discussed in the '*Paûṣkara Bhāṣya*' of the Siddhāntins.

Ākāṅkṣā means the incompleteness of the sense of what is expressed except in the light of something else that is to be stated. This requisite is based on the unity of a sentence conveying sense. 'The partial utterance of such a sentence leaves unsatisfied the expectancy that has been aroused, and the sense of what has been uttered requires the rest of the sentence to complete it.' The next requirement is 'yogyatā' or capacity which conveys sense. 'This is attained when among the words that are to be predicated together there is no incompatibility. The failure to meet this requirement leads to absurd statements such as 'moisten the fire'.' 'Āsakti (juxtaposition) makes possible the unhindered understanding of the correlate of the combination. Should such a juxtaposition be lacking e.g. in stating the first half of a sentence and allowing a long interval to intervene before the next half is uttered, then difficulty is experienced in understanding the sense intended to be conveyed. Tātparya or purport requires that the speaker should know the sense of what is spoken.'

As regards 'tātparya' (import) it may be objected that in case of the Vedas which are eternal, and in the case of a parrot repeating a sentence, there may be valid testimony

without the requirement of tātparya being satisfied. The first instance presents no difficulty to the Siddhāntin for the reason that according to him the Vedas, having been revealed by Śiva, cannot be said to be lacking an author. The second instance is also shown to be no exception to the rule since though the parrot may be lacking the knowledge of the purport, he who taught the parrot possessed the purport necessary for valid testimony. Testimony that conforms to these requirements becomes a valid pramāṇa. Moreover, it will be seen that in one important respect it is indispensible. 'Since the scriptures deal with the supersensible which cannot be compassed by any of the other pramāṇas, they must be given their rightful place as authoritative source of knowledge.'

We shall conclude this section by making observations on two important problems, such as (1) how does God's initiative in the process of individual's knowing fit in with the theory of karman, and (2) why is *citi-śakti* to be taken as the sole pramāṇa while the other pramāṇas such as perception (pratyakṣa), inference (anumāna) and verbal testimony (śabda) are to be considered as subsidiary?

As regards question (1), it may be said that 'the question of God as the activating agent of the knowing process arises when it is asked—'Is karman not sufficient?' The question is posed by the upholders of the theory of karma who hold that 'karma does possess sufficient power to instigate and carry on the process'. The Karmātmavādin eliminates God because of a dilemma arising out of the autonomy of karma which states that 'if one admits that god imparts knowledge to the soul, one must likewise admit that each soul is entitled to the same amount of knowledge; otherwise god is unfair or if one holds that the difference of soul's capacity to receive knowledge is due to karma then it is proved sufficient.'

The Siddhāntin's answer to this dilemma is that divine dispensation cannot be dispensed with so easily for the fruit of the karma can never come of itself. It is necessary for some judge to see that the proper fruit due to the individual soul is administered judiciously.

According to the Siddhāntin, the soul pervades the five organs of sense, and through them the soul experiences the phenomenal world and gathers knowledge; and God pervades the soul in order to make this experience a reality.

God causes knowledge to come to the soul in various ways such as through human bodies, karma, time, luminaries, books on logic and philosophy and the word of the 'guru' (preceptor). The Siddhi further adds that in spite of the fact that God is the cause of the soul's knowing, he does not need the means of knowing. For the phenomenal worlds are His body; souls are His instruments; and the icchā, jñāna and kriyā śaktis are His antaḥkaraṇas. God induces the soul to reap the results of good and evil deeds, while He Himself dances the dance of creation, preservation, destruction, concealment and grace.

It is evident from the above that the Siddhāntin's theory of knowledge is primarily influenced by the theory of grace and revelation of God. The individual soul, according to this system, cannot initiate the knowing process for it is united with the inherent power of nescience from the eternity. 'This, together with the fact that it is the nature of the soul to partake of and assimilate the nature of that with which it is united, makes the soul imperative to look elsewhere for the origin of activity.' This origin is found in the divine initiative; for it is the grace of God that releases soul from the state of bondage where they are completely dominated by āṇava (cognate ignorance), to the state of 'sakala', where they are in the environment of the phenomenal world, bodies and experience-planes— evolved out of māyā and karma.

Further the grace of God not only initiates the soul on its own way toward realization, but it continues to direct the knowing process through the instrumentality of karma. The soul, therefore, is that which is acted upon, while it is God who acts. We shall discuss more about soul's journey towards realization while describing the Siddhāntin's Theory of Liberation.

While describing the attributes of pāśa, Sūtra 5 of the

Siddhi states 'although the five organs of sense know the five sensations through the help of the soul, they do not know themselves or the soul which makes it possible for them to know'. In a similar way, although the soul knows the world (phenomena) through the help of God, it neither knows itself nor God who makes it possible for it to know. Souls are active in the presence of God as iron fillings are active in the presence of a magnet. This means that there is no change in God.

We shall discuss in this connexion one controversial point about the Siddhāntin's view of the authority of the Vedas and the Āgamas. Śivāgra Yogin and Śiva Jñana Yogin mention the authority of the four Vedas along with twenty-eight Āgamas. The other commentators do not mention the Vedas in particular. The view commonly accepted by the Siddhāntins is that the Vedas are authoritative like the Āgamas. 'The only difference between them is that the Vedas are general while the Āgamas are special.'

The following objections are generally labelled against the āgamas as to their validity. 1. That the āgamas are not eternal and faultless for they have an author. 2. That they are not based on the Vedas and are not acceptable to the people in the way in which the Vedas and the Smṛtis are accepted. 3. The highest aim of life referred to in works like the Bharata depends upon the Vedas for exposition and validity but no such basis is in evidence for the āgamic sayings. 4. Moreover, there are contradictory statements in the Āgamas.

As regards the first charge, Śivāgra Yogin raises the question—How do we know that the Vedas are eternal and faultless? Where does the eternality lie? Does eternality lie in its own nature or is it like that of a stream? Not the first because sounds are said to be non-eternal and the Vedas have the form of sounds. Sound is also known as non-eternal even by perception. Hence the Vedas are non-eternal because the sentences of which they are composed are the grouping of words, the words are the combination of letters and the letters are reducible into sounds.

If it is said that 'the Vedas are eternal in the sense in which a continuously flowing stream is called eternal; the Siddhāntin's reply is that even this is a poor justification. It may be argued that the Vedas are eternal as they are passed on from teacher to teacher traditionally and non-stop, in the manner a stream flows perpetually. The Siddhāntin refutes this contention by holding that the deluge of the past and the deluge of the future are known to be valid and so, when the world is subject to destruction, the Vedas which are included in the world are also liable to destruction.'

Finally it may be contended that the Vedas themselves declare their eternality. The Siddhāntins reply that the Vedas are eternal because they are the words of Śiva and because they remain up to deluge. They have originated from something which is eternal, and so are themselves called eternal. (*tadutpannatvat tad vypadeśaḥ*)—it is so called because it has come out of that e.g. (padmā is a name for the goddess Lakṣmī because of her birth from a lotus).

In view of the first charge failing, the other charges do not stand, for the charges brought against the Āgamas can be brought against the Vedas likewise. It should be noted here that we have discussed the relation between the Vedas and the Āgamas in some details in the section 'Tantras in Historical Retrospect'.

Now let us discuss the second problem why citi-śakti is to be considered as the sole pramāṇa while the other pramāṇas such as pratyakṣa (perception), anumāna (inference) and śabda-pramāṇa or āgama are to be taken as subsidiary pramāṇas. We have already mentioned this.

While introducing *citi-śakti* in connexion with the pramāṇas, it should be noted first that there is no mention of citi-śakti as pramāṇa in many commentaries of *Śiva-jñāna-Botham*. We have reference to *citi-śakti* in the *Māpādiyam* (page 414) where Śiva-jñāna Yogin says 'The soul is the pramātā (knower), its intelligence which is intelligent energy is the pramāṇa and the knowledge gained is the

pramiti. While the soul is under the influence of 'asat', it has pratyakṣa, anumāna and āgama as its manifestor; when it comes under the influence of 'sat', Śiva-jñāna which is non-different from it is its manifestor. Hence pratyakṣa, anumāna and āgama are called pramāṇas on the one hand and Śiva-jñāna on the other.

We have already stated that according to the Śaiva-Siddhāntins by pramāṇa is meant only that in the absence of which there is no valid knowledge. First the sense organs such as sight, hearing etc. cannot make such a claim for each sense has a distinctive function to perform and hence it cannot perform the function of other senses. Senses act as the medium through which one receives impressions but mere receiving of impression does not amount to knowledge. Senses do not have the capacity to apprehend anything other than their own respective objects. Hence for cognition something capable of apprehending everything should be recognised. Although Buddhi has the power of synthesising all cognitions but it also cannot make such a claim; for buddhi, being material, is not essentially different from the senses. Further buddhi is known to be an object because of its forms of happiness and misery. What is considered to be an object of knowledge cannot be the means of valid knowledge.

A claim may be made on behalf of the causal aggregate, beginning with pramātā (knower), including internal and external organs and ending with prameya (what is known). If this claim is admitted then the empirical usage of knower, known etc. and treating them distinct lose its meaning. So the causal aggregate cannot be treated as pramāṇa.

According to the Siddhāntin, pramāṇa is of the nature of the self. Does not this contention of the Siddhāntin obliterate the distinction between pramāṇa, pramātā and prameya? The Siddhāntin replies that citi-śakti in the form of the self when turned towards objects and defined by vidyā and rāga (evolutes of kalā belonging to the world of mixed tattvas), is only pramāṇa, it is not then pramātā. It is pramātā, and not pramāṇa, when freed from malas,

it turns to itself. Thus we find that according to the Siddhāntin, citi-śakti is the sole pramāṇa.

Śivāgra Yogin proceeds further and states that even in the last resort the jīva-citi-śakti cannot be the sole pramāṇa. As jīva-citi-Śakti cannot know jīva and Śiva-jñāna alone illumines both objects and Śiva, there is defect of nonpervasion (avyāpti), for jīva-citi-śakti. Again Śiva-jñāna alone illumines both objects and jīva, hence Śiva is not a prameya for jīva-citi-śakti on the principle that māna is that which is not meya, Śiva then would be māna, hence there is the defect of over pervasion (ativyāpti). As jīva-citi-śakti by itself cannot know Śiva, there is the defect of inapplicability (asambhava). The defect of inapplicability arises in another way also. Though the soul is eternal, pervasive and of the nature of intelligence, even after the removal of its impurity, it cannot know itself, the pati (lord) and pāśa (bond), unless it is informed by Śiva-jñāna. As jīva-citi-śakti is subject to the defects of non-pervasiveness, over-pervasiveness and inapplicability, we have to consider Śiva-citi-śakti alone to be the sole pramāṇa for the soul, both in its bound and free states alike. Śivāgra Yogin quotes the Paūṣkara Āgama to the effect that informed by Śiva-citi-śakti, which illumines like the sun, the soul knows Śiva Itself and Its energy itself and the bonds.

It should be noted here that according to Kāśmīr Saivism 'Śiva as Śakti manifests Itself as a correlated orders of knowness, knowables and means of knowledge.' The main idea here is that samvit or consciousness is the one true source of knowledge. Siddha Somānanda in *Śiva-Dṛṣṭi* argues against the other normally accepted pramāṇas like perception and inference. Later writers including Abhinavagupta accept the pramāṇas as means of ordinary empirical knowledge but insist that samvit is the real instrument not only in the field of spiritual knowledge, but also in that of normal empirical cognition.

Now let us conclude the Siddhāntin position which may be stated thus: Pramāṇa may be viewed under two aspects; pramāṇas that is helped and pramāṇa that helps. Pramāṇa

that is helped has removable defilement. Therefore it is jīva-citi-śakti that is favoured with the grace of Śiva. The pramāṇa that helps is Śiva-citi-śakti, which is engaged in removing the mala that veils the soul's citi-śakti.

Having established citi-śakti as the sole pramāṇa, Śivāgra Yogin proceeds to show that as its auxiliaries, the other pramāṇas (already stated) are required. It should be noted here that the said citi-śakti admits of comparison with the sākṣin of the Advaīta-Vedānta—'The sākṣin which being the psychical element is always present like an ever-luminous lamp, the enduring and changeless element in experience which does not cease to be even in deep sleep. It is individual and determinate, being determined by reference to the particular internal organ, with which for the time being it is associated. It is accordingly termed jīva-sākṣin.'[1] A cosmic sākṣin or absolute consciousness or Īśvara Sākṣin which sustains everything is also postulated. But it should be noted here that the final position of the Advaītin is that Jīva and Īśvara are non-different from Brahman and he has no sympathy with a system (like the Siddhānta and the Sāṁkhya) which recognises a plurality of Puruṣas. (The above summary statement has been collected from various sources, already mentioned).

The above statement of the Śaīva-Siddhāntin's theory of knowledge reveals that philosophy or art of philosophising is primarily a cognitive endeavour referring to a state of consciousness or awareness of an object and finally ends in revelation of the self by the removal of the obscurities with which the soul is bound up. Clarification of ideas being one of the main tasks of philosophy or art of philosophising presupposes mental operation and such operation starts from embodied consciousness including all sorts of empiricalities. In introspective level where the act of consciousness is more inwardised than in ordinary perceptive level we come nearer to the subject-self not yet fully revealed but acting as that to which all mental processes such as cognitive, volitional and emotional are referred. Still higher

[1]M. Hiriyānnā, *Outlines of Indian Philosophy*. p. 360.

there is a level beyond introspection where the subject-self with all its pristine purity reveals itself as the agent of the supreme initiating all possible mental acts. This is the pure subject as 'I' with all its fullness, otherwise called citi-śakti directed towards itself and to the objects at the same time. This citi-śakti as subject-self stands as a free reference (in the sense that it is then completely free from all possible pāśas or bindings) to all possible mental endeavour, be it of any level, physical, psychical and spiritual. Such citi-śakti, when directed towards objects, is the sole pramāṇa.

TĀNTRIKA THEORY OF KNOWLEDGE

(A note)

Below is given a short note on Tāntrika Theory of Knowledge in tune with Kāśmīra Saivism. The usual way of discussing theory of knowledge or pramāṇa sāstra centres round four cardinal principles such as, (*i*) The nature of knowledge, (*ii*) The means of knowledge, (*iii*) The validity of knowledge, (*iv*) The theory of error.

The distinguishing mark of Śaīva Epistemology based on Trika system lies in the fact that according to this system knowledge is of the nature of the self which is nothing but consciousness as an act (caītanyam dṛka kriyāvat). In this system consciousness, knowledge, self are all synonymous terms. So far as an act is concerned it is something spontaneous and hence it is not an activity (prayatna) in the ordinary sense of the term. By spontaniety is meant effortlessness, it comes out of itself. This view of knowledge as an act stands as a sharp contrast to the advaītins who hold that knowledge is a state of passivity i.e. awareness or in other words knowledge of the object comes of its own accord i.e. we do not make any effort for it. The advaītin further clarifies his position by holding that knowledge or jñāna is objective (vastu tantra) as opposed to activity or kriyā which is subjective (puruṣa tantra). In activity we can choose—we are free to do it or not to do it, or do it otherwise (kartum akartum anyathā vā kartum; *Śārīraka Bhāsya*).

To this, Tāntrist would point out that knowledge situation apparently seems to be a state of passivity, but as a matter of fact it is not so. It is a state of passivity only in the sense that there is no voluntary doing or chosing on the part of the knower: "but in so far as knowing the object means 'grasping' or 'catching the object', it implies a positive and active involvement on the part of the knower." This shows that knowledge is a spontaneous act or in other words, knowledge or knowing is a kind of free activity.

Further, the phenomenon of knowledge is generally said to be analogous to reflection—say, the reflection of moon in a pond; the mind is said to be like the pond and the reflection of the moon is like the image of an object reflected in the mind. It is further stated that just as the pond remains passive and irresponsive when the moon is reflected in it so also does the mind when the image of an object is reflected in it. This analogy, has some point common with knowing situation, but there is a fundamental difference. The pond is not capable of 'grasping' or 'catching' the moon, the pond has not to 'understand' or become aware of the moon, it is simply a case of physical reflection. But in the case of knowledge the mind has to understand or become aware of the object, in knowledge there is 'grasping' or 'catching' as it were, of the object. This means active involvement on the part of the knower. The pond is not actively involved but the knower is.

Now the question is, why the phenomenon of knowledge appears to be a state of passivity as the advaītin points out ? To this the tāntrist would reply that this is because the activity in knowledge or knowing is not voluntary; but spontaneous and effortless. The pond does not become aware of the reflection, but the mind does. Therefore, knowledge is actually 'knowing' which suggests activity, knowing is not a linguistic misnomer.

A question may be raised here—knowledge reveals objects, but how is knowledge itself known ? The Nyāya theory holds that knowledge is known just as the table or the chair is known i.e. knowledge is made 'object' of knowing, the only thing is that knowledge is known by an after knowledge (*anuvyavasāya*) which is knowledge of knowledge.

There are two difficulties in the Nyāya theory of *anuvyāvasāya*. First, knowledge can not be known as an 'object', for knowledge falls on the side of the knower, so to say knowing the knowledge is the same as knowing the knower. It can not be made an object, for the knower including the knowing or knowledge always stands as the subject

(jñāta) prior to the object (jñeya). The object is not knowledge, the knowing of that object is knowledge.

Secondly, if knowledge is not revealed or known by itself and it requires an after knowledge (*anuvyavasāya*) for revealing itself, then this will involve infinite regress. Knowledge is revealed by *anuvyavasāya*; but this *anuvyavasāya* itself being knowledge requires a second *anuvyavasāya* and the second one will require a third one and so on *adinfininitum*.

Further, knowledge can not be known as an object, and still it is a fact that knowledge is known to the knower. This simply means that the mode of knowing the knowledge is a different one— different from the subject-object mode of knowing 'the table and the chair.' This mode is what is called prakāśa[1] (self illumination). In other words, light does not make itself its object and yet it illumines itself subjectively so to say. Light is *śvayam-prakāśa* (self illumination). Similarly knowledge makes itself aware not by making it its object, but it does so in the self-illumined way.

Means of knowledge

While discussing the means of knowledge the most important thing is to be noted that according to the tantras consciousness is the sole pramāṇa and all other pramāṇas such as pratyakṣa, anumāna etc. are auxilliary or extension of it.

The different systems of Indian philosophy accept several pramāṇas (means of valid knowledge), the number ranging from one to ten; of them pratyakṣa (perception), anumāna (inference) and śabda (verbal testimony) are the most important. Tāntricism is not interested in the number of pramāṇas, it may accept all of them, but, the most important

[1]In the advaita-vedāntic literature, the idea of *svayam prakāśa* has been considerably discussed. Cit Sukhācārya for example, in his *Tattva Pradīpikā* (popularly known as *cit sukhī*, has devoted an important section on the concept of *Svayam Prakāśa*.

In the Tāntrika tradition however, the idea of svayam prakāśa is just accepted and maintained throughout.

thing is that these pramāṇas have no meaning without consciousness which is the ground of all these pramāṇas or in other words consciousness is the underlying principle which gives life to the pramāṇas[1]. Further, consciousness is said to be the real pramāṇa or the pramāṇa[2].

To clarify:—what is that which makes pramāṇa itself valid, or in other words, what is that which ascertains the truth of a particular pramāṇa ? The answer is that it is consciousness which percieves through the means of perception (pratyakṣa). Merely the sense-object-contact does not make pratyakṣa as one of the means of knowledge or pramāṇa, it is the inner consciousness which knows through the sense-object-contact and such consciousness makes pramāṇa possible. It is said "āgama is another name given to the linguistic expression of the inner ideation or knowing of God whose nature is consciousness and this (āgama) is like perception (pratyakṣa)[3] proper.

Similarly in the case of inference (anumāna) it is consciousness which knows through the inferential equipments (vyāpti etc). Tantras differ from Śāṁkhya which maintains that it is the buddhi (intellect) and not directly the puruṣa (the self or consciousness) that knows. The tantrist would clarify that the buddhi or indriyas (sense organs) is only a means or an apparatus of knowing. Buddhi is one of the evolutes of prakṛti. An objection may be raised here. If consciousness or self is the real knower why is it that sometimes even the not-self such as plants etc. appear to be knowing ? The tāntrika theory is that consciousness pervades everywhere even in matter in the latent form. The Śāṁkhya mistakes the buddhi which is an evolute of prakṛti to be the knower. The buddhi does not know, what knows is

[1]Pramāṇāni pramāveśe svabalākramaṇakramāt,
Yasya vaktravalokīni prameye taṁ stumaḥ Śivam
—*I.P.V.*/2/2 (Intr.).

[2]Pramāṇānyapi vastūnāṁ jīvitaṁ yāni tanvate
Teṣāmapi paro jīvaḥ sa eva parameśvaraḥ
—*I.P.V.* /2/3 (Intr.), p. 60.

[3]Āgamastu nāmāntaraḥ śabdanrūpa dṛḍhīyastamavimarśātmā citsvabhāvaṣya Īśvarasya antarangaḥ eva vyāpāraḥ pratyakṣāderapi jīvitakalpaḥ.—*I.P.V.* 2/3/2 (p. 80).

the self or consciousness (cit) in and through the buddhi.

A question may be asked in this context, if sense-organs are considered as the means of knowledge can then consciousness function independently of those means of knowledge ? The answer is 'yes' i.e. consciousness can function independently of the sense organs. In the state of paśu it is tainted with mala (spiritual dirt) and paśu is confined to and bound by the body; it has to depend upon the sense-organs for knowledge. Similarly when the self or consciousness is free from such confinement of the body, it can perceive even without the sense organs. That is why the disembodied spirit can perceive without body and hence sense-organs. The yogins who attain a similar position and attain supra-sensory perception by being freed from māyiya and kārmika malas, can also function without sensory apparatus. Complete freedom from mala results in perfection as in the case of *jīvanmukta* (free while living).

A further question may also be raised here. It is the consciousness that knows or proves the known through various pramāṇas, but how is consciousness itself be known or proved ? The answer is that consciousness is self-luminous and therefore, self-proved. Knowledge and consciousness (cit).[1] both are self-illumined and hence the same. Consciousness or self which is called Śiva illumines the means of knowledge (upāyas) but in no way the self can be illumined by them i.e. upāyas.[2] Logic demands that unless consciousness is self-illumined, it can not illumine other things. Experience too reveals that consciousness is self-illumined.

In the very second verse of *Iśvara Pratyabhijñā Kārikā* Utpaladeva summarises the argument that the self-consciousness is self-proved.[3] The self is the doer (kartā)

[1]Knowledge and consciousness are one in the sense that knowledge is natural and essential function of consciousness, just as the illumination is the natural function of light.

[2]Upāyajālairṇa śivah prakāśate ghaṭena kiṁ bhāti sahasradighītiḥ ?

[3]Kartari jñātari svātmanyādisiddhe Maheśvare,
Ajaḍātmā niṣedhaṁ vā siddhiṁ vā vidadhīta kaḥ. —*IPV*/1/1/2

and the knower (jñātā). There can be no doing without the doer, no knowing without the knower. The self is logically presupposed or entailed in all doings and knowings.

Further, the self is present in all possible denials (*niṣedhas*) and also in assertions (*siddhas*) and hence self is called ādi-siddha i.e. that which exists prior to everything. That the self or consciousness is self-illumined and therefore self-proved is the basic insight of all systems of Indian philosophy that accept self. The Sāṁkhya for example, proves the existence of puruṣa (self) by the argument that the self is the ground (adhiṣṭhāna)[1] of all the mental activities and all the behaviours. The Jaina and the Śaiva Siddhānta, while criticising the nairātmavādins (those who do not beleive in self) retort that very statement of the nairātmavādins that 'the self is not' proves that 'the self is', as the self is already implied in the denial itself. The advaitins present the argument in the following way— It is obvious that the world is illumined or known. Now this fact of the world being known entails the existence of knowing consciousness. In the absence of the knowing consciousness the world will become dark (jagatāndhya), and so the self will have to be accepted on this account.[2] Even when one denies the self, one really proves its existence for the self is the very denier itself.[3] (*yo eva nirākaratātasyaivātṛṇatvāt*). The above argument bears some similarity with the Cartesian treatment of the problem such as, *cogito ergo-sum*. It may be said that Descartes accepts the existence of the self not merely on the basis of the logical demand, but he maintains that he is also directly aware of himself, the 'doubting' or 'thinking' is a pointer to the self; but it should be noted here that Cartesian awareness of the self is the epistemological self and not the ontological self that is proved by self-revealing nature of the self. The ontological nature of the self is accepted on the basis of the āgama pramāṇa.

[1]*Sāṁkhya-kārikā*—17.
[2]S. S. S. Shastri, *Bhamati*, TPH Madras, 1933; *Adhyāsa Bhāṣya*, p. 42.
[3]*Sārīraka Bhāṣya*, 1/1/4.

So far as the knowing capacity (which is natural to consciousness) is concerned, we may broadly divide consciousness into two levels—the ordinary and the extra-ordinary. Where consciousness is tainted or covered with mala (impurity), at that stage consciousness is limited. This is the level of our ordinary knowledge where we use the empirical pramāṇas (perception, inference etc.). The extra-ordinary level is the stage of the consciousness as autonomous. Such consciousness is the stage of the āgamika knowledge which is direct and intuitive. It should be mentioned that āgama is another name for deeper intuitional experience of the seer who has been elevated to the highest level of Śiva consciousness.[1]

According to Indian tradition āgama as revelation and higher experience are one and the same. In the semetic religions like the Christianity and the Islam revelation is considered in the sense of the message from God to man through prophets; man can not have it by his own effort or sādhanā; it is wholly a prerogative of God and his prophet. In the Indian tradition, however, revelation is taken to be the message or knowledge of one's own higher self which can be aquired by one's own sādhanā. In the Indian conception of revelation there is a promise that it can be verified in actual experience by anyone who follows the spiritual path. The aspirant by perfecting his sādhanā can know it for himself, it will no longer remain an object of faith for him. Further, the truth is that it is revelation because it is spontaneously revealed in the higher state of consciousness, it is the communication of the higher self to the lower one. And it is experience for it is actually realised by man within his own self, and not transmitted to him from a different transcendent God.

The statements of Āgama or of the Śruti (Upaniṣada) are not to be accepted merely on faith, they may well be verified in actual experience. At the initial stage we may have them on faith, but the end is to experience them for ourselves. In the Aūpaniṣadika tradition also Śruti (hearing

[1]*I.P.V.* 2/3/2 p. 80.

from the preceptor) is only the beginning. The next step is *mati* or *manana* (contemplation or pondering over the teachings) and finally there is *nididhyāsana* (meditation or the process of realization) which leads to anubhūti (experience). Śruti is strengthened by mati and finally confirmed by anubhūti. What was śabda jñāna (verbal testimony) in the beginning subsequently becomes perfect knowledge or experience. It may reasonably be presumed that Indian philosophers knew perhaps from the very beginning that reality or the ontological truth is inaccessible to our ordinary knowledge a truism which Hume and Kant in the West pointed out as late as in the 10th century A.D. If reality is beyond our reach and if we still want to have a picture of it, we will have to take resort to āgama or śruti. Similarly the words of those who are believed to have aquired higher knowledge or experience and known reality are to be trusted, otherwise all our thinking about reality will be mere speculation or conjecture.

The external evidence of such higher experience can be found in the actual lives of the men who have achieved self-realization. The lives of the Buddha and the Christ and so on exemplify the truth of disinterested service, selfless love. Even those who are on the way of self-realization show the same truth. The āgamists would say 'come and test by yourself.[1] The āgamic experience is all the more reliable, for it is the clearest expression of consciousness. Our ordinary reason in which we place our reliance is but a partial expression of the higher consciousness. Secondly, in self-realization there is no possibility of illusions, it is the realization not of the object but of the subject itself. In the case of an illusion or of a dream what is false is the dream-object, and not the dreamer himself.[2] The higher experience is just the experience of the self or the subject

[1]The Religion of Lord Buddha too is said to be "come (ehi) and see (passa) religion". Lord Buddha used to say that his words should be accepted only after duly verifying them and not simply because they were uttered by a master. *Pariksya bhiksavo grahyam madvacah na tu gauravat.*

[2]*Bhrāntibodhasya svasamvedanāṁśe prakāśamāva na bhrāntitā, tatra........, iti tatra aṁśe bhrāntitā—IPV*-1/3/5, p. 102.

(ātman) and so there is no question of its being false. It is stated in the Upaniṣads that what is apprehended as object of thought or perceived as object of the senses is not Brahman; Brahman is the subject by whose light mind and sense-organs function.[1]

The esoteric experience must also be distinguished from the abnormal experience. Abnormal experience is short-lived just like the influence of an exciting drug. It belongs to hallucination and illusory ideation. The most significant characteristic of āgamika experience is that it is clear and permanent. There may be another question regarding the different forms of expressing higher experience. One may ask: why do we find different and sometime mutually conflicting versions of the so-called higher experience? Does it not suggest the lack of objectivity? To this, we may say that the differences are there, but such differences are of the outer forms and not of the inner contents. The man who has got the higher experience has gone to the stage of that experience through a particular language and culture to which he still belongs. It is natural, therefore, that his expression is coloured by that particular language and culture; but the esoteric significance remaining the same. Secondly, one seer may be emphasising one aspect of the experience while the other seer is laying stress on another aspect of the same. The need of emphasis varies because of the demand of the particular time and place to which the respective seer belongs. Again, the seers speak differently according to the need of the hearers having different dispositions. In short the same truth can be expressed in different and sometimes apparently conflicting ways in order to suit the mental capabilities of persons of different stages. This is what is called '*adhikārī bheda*'. Further, there may be statements in the āgama which seem to be self-contradictory, but as a matter of fact that is not so. That is due to our misunderstanding of the statements and misinterpreting them.

[1]*Kenopaniṣat*—1/4-8.

The validity of knowledge

Validity (prāmāṇya) of knowledge is a controversial topic in Indian philosophy—some systems hold that knowledge is validated or invalidated by the external sources; they believe in the external validity of knowledge (*Parataḥ Prāmāṇya*). Others believe in the intrinsic validity of knowledge (Svataḥ Prāmāṇya); they hold that knowledge by itself is valid, it is not invalidated by some external knowledge. The tāntrika system especially Kaśmīra Saivism, advocate the theory of the intrinsic validity of knowledge (*Svataḥ Prāmāṇya Vāda*). The Naīyāyika on the other hand is the advocate of the theory of the extrinsic validity (*Parataḥ Prāmāṇya Vāda*). His contention is that knowledge by itself is neutral—it is neither true nor false; it is proved to be true or false by another knowledge—the knowledge of what is called *samvādi pravṛtti* or *arthakriyā kāritva* (pragmatic value).

As in the case of illusion it can not stand the test of waking consciousness or perceptual knowledge and hence it can not satisfy the practical need, it lacks in arthakriyā and hence it stands invalidated. The Parataḥ-Prāmāṇya-Vādin is a realist and according to it artha-kriyā is the test of reality of a thing. If the thing is real, the knowledge of that thing is valid (yathārtha or prāmānika), if not, the knowledge is otherwise (ayathārtha or aprāmānika). Thus, according to the Parataḥ-Prāmāṇya-Vādin, knowledge of a thing is proved to be true or false by a second knowledge which tests the arthakriyā of that thing. This knowledge of arthakriyā is external to the original knowledge in question and therefore, validity of a knowledge comes from outside.

The Svataḥ-Prāmāṇya-vādin like the Tāntrists does not accept the above theory. Two things may be pointed out in this context. First it involves the fallacy of infinite regress. If knowledge by itself is neutral and it has to be validated by an external knowledge, then the external knowledge which itself is neutral by virtue of being knowledge, requires a third knowledge in order to be validated,

the third knowledge requires a fourth one and so on *ad-infinitum*. This means that there is an inner self-contradiction in the theory of extrinsic validity of knowledge. If a knowledge is not valid in itself, it can not be validated by any amount of external knowledge.

Secondly, the Idealist Tāntrist (Kāśmīra Saivism is an idealism) would point out that pragmatic reality (artha-kriyā kāritva) on which the realist puts so much reliance, is not the test of truth. An analysis of the cases of illusion may easily reveal that the illusory objects too have artha-kriyā. The very meaning of illusion is that it is unreal and yet it is arthakriyākārī (having pragamatic reality or appearing as real), it does not appear as real (in other words, if it is not arthakriyākārī), it is not illusion at all, it is mere nothing (asat). As illusory object owns the same amount of arthakriyā which a real thing has. The dream experience, for example although being illusory, has cent percent arthakriyā—the dream world appears to be fully real.

The realist thinks that the first knowledge which he regards as neutral, is of one order and the second knowledge which tests the truth of the first one, is of another order having more strength. The idealist points out that there is a sheer misunderstanding; in fact the two are at par, belonging to the same order. Abhinavagupta says, "The appearance of *arthakriya* is just another appearance[1] and so *artha-kriyākāritva* is not the reality of things.[2]

If the validity of knowledge cannot be known externally (parataḥ) what is the test of validity then? The Svataḥ-Prāmāṇya-vādins hold that validity is intrinsic in knowledge, knowledge is valid by itself. Validity arises by itself and is known by itself (*Prāmāṇyam Svataḥ utpādyate svataḥ jñāyate ca*) is the motto of the Svataḥ-Prāmāṇya-vādins in general. To a Tāntrist who is a Svataḥ-Prāmāṇya-vādin every

[1]Here the word appearance (ābhāsa) is used just in the epistemological sense, meaning what appears as real.

[2]arthakriyābhāso'pi ca abhāsāntaram eva iti
arthakriyākāritvamapi na bhāvānaṁ sattvaṁ.—*IPV*—1/8/6, p. 330.

knowledge should be regarded as valid so long as it is not contradicted by another knowledge. Non-contradiction (bādhābhāva) or coherence, therefore, is the test of validity.[1] The invalidity (aprāmāṇya) or falsification of knowledge comes due to contradiction.[2]

In the defence of the coherence theory or the Svataḥ-Prāmāṇya-vāda the question may be raised that if correspondence cannot be known or if knowledge cannot be validated by external sources, what else is the test of truth? In reply it may be said that the only way is to regard knowledge as valid so long as it is coherent or non-contradicted. Abhinavagupta says, "This bādhyabādhakabhāva (coherence) which is used in order to distinguish truth and falsity, is the life of all our behaviour".[3] If we view the theory of intrinsic validity (Svataḥ-Prāmāṇya-vāda) from the perspective of idealistic metaphysics it will appear to be all the more significant (Tantricism may be taken to be an Idealism, as the non-dualistic, Tantras are clearly idealistic; Kāśmīra Saivism which is one of the major systems of the Tāntrika tradition, is idealistic).

According to the Idealistic theory knowledge itself is reality, there is no difference between subjective illusion and objective knowledge. Every form of idealism accepts grades or levels of reality. What is called the objective world is the self-projection not of the individual consciousness, but of the cosmic consciousness as Śiva. Therefore, to the individual the knowledge of the world appearance is as objective as real as anything. So far as the epistemological distinction between the illusory and the real is concerned, there is no difference between the Realists and Idealists—the difference is only ontological—according to idealists, the illusory and the real are the two levels of reality or consciousness.

[1] bādhābhāve prāmāṇyaṁ ityetadartham avaśyasāmarthyo yo bādhavyavahāraḥ—*IPV*-1/7/6, p. 290.
[2] aprāmāṇyaṁ hi bādhabalāt bhavati—*IPV*-1/7/6 (Intr.), p. 289.
[3] ayam bādhyabādhakabhāvaḥ satyāsatyapravibhājanāya viśveṣaṁ vyavahārāṇaṃ jīvitabhūtaḥ.—*IPV*-1/7/6, p. 290.

The Theory of Error

The question of validity of knowledge is related to the question of illusion or error. In the different systems of Indian philosophy the theory of error (khyātivāda) of a particular system is based on the ontological position, that system holds. We can broadly classify the Indian theories of error under two heads—realistic and idealistic, the distinction being obviously based on metaphysical consideration.

The realists do not accept illusion, as Rāmānuja would say that all knowledge is true, there is no illusion at all. The important thing is that the realists do not only accept the world illusion, but also they do not accept even the ordinary experience of rope-snake illusion.

The Nyāya Vaiśeṣika, for example would say that the snake we perceive in the rope, does exist elsewhere, (anyathā); it has come over here by way of what the Naiyāyika calls the *Jñana-lakṣaṇa-pratyakṣa;* and so the knowledge of the snake is really a case of knowledge of the object elsewhere (anyathā khyāti). Rāmānuja would say that the snake is actually present in the rope is a case of perceiving the real snake (sat khyāti or yathārtha khyāti). The Prābhākara School of Mīmāṁsakas explain the case of error or illusion as non-apprehension (akhyāti) of the distinction between two knowledge put together.

In all the realistic explanations of error it has been made to show that what is called error is really knowledge, for it has corresponding object—the only thing is that is has got mixed up with something else. While initiating the realistic theory of error the idealist would point out that what the realist mix up is that the illusory is identified with the real or the illusory takes the place of the real.

The explanation of error given by all the Idealistic Systems is more or less the same in substance : they all accept illusion as subjective creation having only epistemic reality. The Buddhists (vijñānavādins) would say that the snake which we perceive in the rope is not in the rope, it is a case of knowing the ideal projection of one's own

self (ātmakhyāti). The advaīta-vedānta emphasises the fact that illusion comes under a third category (the category of false or *mithyā*) different from the accepted dual categories of real (sat) and unreal (asat). The rope-snake is not real and yet it appears, and therefore, it cannot be described either as sat or as asat (anirvacaniya khyāti).

Tāntricism (Kāśmīra Saivism) points out that the illusory can not be said to be wholly false, as it is not mere nothing—it is a projection or an actual ideal content of consciousness. That the illusory (say the rope-snake) is a material entity, independent of the knowing self, is an incomplete (apūrṇa) view of the rope-snake; the complete view is that it is an ideal projection of consciounsess (the self or subject). Illusion, therefore, is a case of partial or incomplete knowledge (apūrṇa khyāti).[1] Of course, illusion is a case of ignorance; but ignorance itself is not construed negatively. The literal meaning of ajñāna (ignorance) is the absence of jñāna (knowledge) but illusion is obviously not the absence of knowledge (jñānābhāva)[2] rather it is a wrong knowledge. Wrong knowledge again means incomplete or imperfect knowledge (apūrṇa jñāna).[3]

When I see the snake in the rope, it is not the absence of knowledge for, I am actually seeing or knowing the snake; the only thing is that I am not knowing the snake in its reality, and therefore my knowledge of the snake is incomplete. The reality of the snake is that it is a projection or appearance (ābhāsa) of my mind, I know the full truth and my knowledge of the snake is now complete and perfect (pūrṇa).

The Tāntrika theory of error, *apūrṇkahyātivāda* is not substantially different from ātmakhyāti of the Buddhists and *anirvacaniyakhyāti* of the advaīta vedānta. It has a deeper insight in so far as the ontology of illusion is concerned. The

[1]Ityapurṇakhyātirūpā akhyātireva bhrāntitattvam.
—*IPV* 2/3/13, vol. II, p. 113.

[2]Ajñānamiti na jñānābhāvaścātiprasaṅgataḥ—*T.A.* 1/25.

[3]Nanu ajñānaśabdasya apūrṇaṁ jñānamarthaḥ.
T.A. (Viveka)-1/25 (Intr.), p.57.

illusory is generally taken to be nothing and therefore, it has not been granted any ontological status at all. The apūrṇakhyātivādins point out that the illusory is not mere nothing, for, it is the appearance or projection (ābhāsa) of consciousness, there can be no illustion without the consciousness (mind) projecting or appearing as the illusory object. What we see on the screen is true as photo reflection. The same is true in the case of dream and other cases of illusion. The dream world is a projection of consciousness and as a process of appearance it is true. It is in this sense that Abhinavagupta calls the ābhāsa (appearance) real. He does not mean that the abhāsa is the copy of a real material entity; what he means is that the ābhāsa is a self-projected reflection in consciousness; and as such it is true. The appearance is false in one sense (in the sense of being a material object) and true in another sense (in the sense of being reflection or appearance). This is why Plato maintains that the world of shadows (appearance) partakes in reality (*The world of ideas*—The shadow as shadow or reflection as reflection, is real).

According to *apūrṇakhyātivādins* the world appearance is not a creation of the individual consciousness, it is the projection of the cosmic consciousness, Śiva. To the individual mind it appears objective and real. The individual illusion is an illusion within a greater illusion, it is like a dream within a dream or like a boil on the goitre.[1]

Like the ordinary illusion, the world illusion is also a partial incomplete knowledge, as the world is not known in its reality or entirety. From the point of view of the seeker the sense of duality (dvaītaprathā) is the real ignorance or illusion. In reality the world is an ideal manifestation or self projection of one's own higher self i.e. the Absolute or Śiva, and hence the individual beings are one's own. This apprehension of duality is the real illusion.[2] When one

[1]māyāpadaṁ hi sarvaṁ bhrāntiḥ tatrāpi tu svapne svapna iva gaṇḍhe sphota iva apareyaṁ bhrāntirucyate.—*IPV*—2/3/13, p. 114.

[2](*a*) dvaītaprathā tadajñanaṁ tucchatvād bandha ucyate

(*b*) tasmāt saṁvidadvaītātmaṇaḥ pūrṇasya rūpasya akhyānāt 'dvaītaprathā' eva 'ajñānaṁ'—*TA* (Viveka)—1/30, p. 59, 61.

rises up to Śiva consciousness and realise that he is one with the entire universe, then his knowledge of himself and the world is complete and perfect (Pūrṇajñana).[1]

The Limits of Knowledge:

There are two types of knowledge—the ordinary and the āgamika knowledge. So far as the ordinary knowledge is concerned it has got its limit. It reveals only the knowing consciousness (self) and what is given to it the ābhāsas or appearances.

Beyond the knowing self and the ābhāsas, nothing can be known by the ordinary knowledge; the trāntrist is clear on this point. He maintains that though the self is seen or known by ordinary knowledge, yet its real identity as Śiva is not seen or known.[2]

The ordinary knowledge is limited to the epistemic nature of the self, that is to the knowing unity of consciousness; it cannot reveal the ontological nature of the self—it cannot determine whether the self is an entity or it is a bare principle of knowing. That this self as Śiva is revealed by the āgamika knowledge and not by the ordinary knowledge. In other words the recognition (pratyabhijñā) of the real identity of the self is provided from the āgamika side.

By the ordinary knowledge we do not know Śiva, we do not know matter either. What we see as matter is an appearance (ābhāsa) of matter. We can at the most say that the world appears to us. We cannot be certain whether it is a real material world or a dream world projected by some mind. It should be made clear in the context that if the realist's position that the world is real or material is not tenable, the idealist's position also that the world is false or mental projection is not justifiable. We cannot know whether the world is true or false. The Tāntrika Idealists

[1]Viśvabhāvaikabhāvātmasvarūpaprathanaṁ hi yat. aṇūnāṁ tatparaṁ jñānaṁ tadanyadaparaṁ bahu.—*TA*-1/141, P. 181.

[2]kintu mohavaśādasmin dṛṣṭepyanupalakṣite. śaktyāviṣkāraṇeyaṁ pratybhijñopadarśyte—*IP*—1/2/3.

accept the world as an ideal projection not on the basis of the ordinary knowledge, he does so again on the basis of the āgamika knowledge.

By the ordinary knowledge we do not also know the existence of the other selves. We can infer other selves on the basis of the bodily movements supposedly belonging to them. Those bodily movements may be mere appearances as in the case of a dream. In other words we cannot get rid of solipsism of the knowing self merely on the basis of the ordinary knowledge. The tāntrist accepts the existence of the other selves on the basis of the āgamika knowledge. Of course the independent existence of other selves is indicated or suggested by inference, but this can be confirmed by the āgamika knowledge.

Thus we see that the base of the Tāntrika Ontology is founded on the āgamika knowledge. Āgamika knowledge apart, the ordinary knowledge is bound to end in solipsism. Our ordinary knowledge cannot take us beyond the knowing self and ābhāsas. But for the āgamika knowledge so long we are not in a position to break through our logic-oriented metaphysical confinement we shall ever remain sceptic or agnostic. Hence, āgamika theory of knowledge must be oriented by experience both in the mundane and the above mundane (spiritual).

CHAPTER IV

TANTRAS : CRITIQUE OF EXPERIENCE

Introduction

While concluding Part I of the *Fundamentals of the Philosophy of Tantras* (in theory), we would like to discuss in this chapter Tantras from the point of experience-cum-consciousness as an extension to epistemological approach to tantras. It should be noted here that Tantras being essentially of realistic nature and having practical bearing lay special stress on experience, be it wordly or otherwise. We have already stated definition of tantras in Chapter III, and analysed Cosmic Principles (tattvas) in Chapter II.

The principal characteristics of Tantras may be summed up in the following way—

The term 'Tantra' is used both in singular and plural. Outwardly the term denotes injunctions (*niyama*) and regulations (*vidhi*) and essentially it connotes the nature of being revealed and revealing at the same time. Logically speaking, the injunctions of the Tantras are considered as regulative ideas working as correctives of undue speculation. Spiritually, they are some experience-concepts, realizable in terms of revelation of the mysteries of men and matters. Ethically, they are said to be directive principles that help formulate what is good and what is bad in the social context. So long as there is a world to live in and consciousness to know and survive, the Tantras in the aforesaid sense shall remain in some form or other. Further, in a different sense the Tantras denote the different religious sects, (already stated) called *Pañcopāsakas* and each of their respective religious practices (*ācāra*) and disciplines (*niyama*); and connote the essential nature of being spiritual and gaining power of ascendency towards Fullness and Perfection in terms of Freedom, otherwise called Śiva as 'I in Fullness', through different grades of consciousness as power and experiential possession. It is some sort of grand synthesis in terms of integration of the static and the dynamic, i.e., of

pure self as consciousness and the potentiality of life in its fullness.

Cosmic Principles (Tattva)

Cosmic principles or Tattvas denote different grades of the universe or universes. Experience, according to the Tantra, consists of bhuvanas (universes) and planes of life and consciousness made up of tattvas. In the Tantras (Śaiva-Śākta systems of thought) thirty-six tattvas are recognised as we have already stated. In the ultimate analysis these tattvas owe their origin to the alogical-integral-whole of experience otherwise called Supreme Locus where Śiva = Existence and Śakti = Consciousness stay in perfect unison or non-separateness (abinābhāva). The thirty-six tattvas are divided into three groups such as physical, psychical and spiritual. Counting from below upwards, there are twenty-four tattvas, similar to those of Sāṁkhya, with *prakṛti* (*sattva*, *rajas* and *tamas* in a state of equilibrium) standing at the peak and evolving from itself the inner instruments (*antaḥkaraṇas*) such as *buddhi*, *ahaṁkāra* and *manas*. But unlike Sāṁkhya, the Tantra considers *prakṛti* to be not one but many corresponding to many puruṣa. Beyond prakṛti stands puruṣa (individual self) subject to five limitations (*kañcukas*) such as kalā, rāga, vidyā, kāla and niyati, originating from māyā, otherwise called kārya-māyā. These subjective limitations together with māyā are called ṣaṭ-kañcukas in the Tantras. The above thirty-one principles (twenty-four prakrti-tattvas, the puruṣa-tattva, six principles of subjective limitation) form the physico-vital cum psychical planes of the universe. It should be noted here that it is due to the influence of māyā (kārya-māyā) that the world appears as illusory and other than Śiva, though in reality it is not so, the world being full of Śiva. Above and beyond māyā is śuddha-vidyā, the realm of pure knowledge in which the experience of 'I' as subject and 'This' as object is realized. At the base of this is 'Īśvara' the Lord of the universe—the principle which is considered in terms of the objective, the '*All*' as '*This*'. Here we realize the

act or the process of objectification. Experience in this realm is expressed in the form of the judgement '*This am I*'—'*I*' included in '*This*'. The same '*Īśvaratattva*' in the next higher order assumes the form of 'I am'; here existence is positive in terms of '*I*-in-fullness'. This is said to be as Sadāśiva or Sādākhya. It should be noted here that the Tantra aims at perfection or fullness of experience as such. At the Sadāśiva stage, '*Icchā*' or *will* aspect of Divine Śakti stands predominant and this is the root and precondition of the process of subjectification. Next comes Śaktitattva which is the root cause of Object (*Idam*) and Subject (*Aham*) and contains in Itself all that may evolve or come out. Śakti-tattva acts as the potentiality of the infinite variety of forms in which life becomes more manifest in the universe. It is the very nature of Reality to be or become. Śakti in the supreme is the living embodiment of *Bliss* (Ānanda), the background of which is Śiva, the Principle of pure *Sentience* as Revelation. The relation between Śiva and Śakti is identity. It is the supreme experience in which consisousness is being enjoyed as enjoying consciousness or, in other words, as cognition cognized in contemplation. All this we have already stated in previous chapters.

Cosmic Sound (Mantra)

Mantra may be described as the science of the cosmic sound; it is the consciousness aspect of Reality as such. Consciousness, again, is of the nature of knowledge and spontaneous action (*Caitanyam dṛk-kriyā-rūpam*). In the Brahma-sūtras of the Vedanta, there is a sūtra, *Īkṣaterṇasabdam*—Brahman sees, therefore, it cannot be free from words, logos or thought and this implies that the cosmic sound is based on Brahman as the alphabets of the *Garland of Letters* or (*Varṇa-Mālā*) forming the Vīja, Bindu and Nāda. The tattvas or principles originate from '*Sabda-Brahman*' and form the object side, while the mantras form the subject side of 'Supreme Experience'; these two sides together constitute the different grades of the universe, or universes by practising and realizing which one can attain spiritual

ascendency. Once one enters into this domain a demand is felt form within and the aspirant reaches higher and higher planes of consciousness. Thus, we find that the Tantra is concerned theoretically with '*tattva*' and '*mantra*', but essentially with spiritual realization.

In this work there is no scope for detailed discussion of mantra which is extraordinarily subtle and intricate. Below is given the general character of mantra:

Mantra may be defined as, '*Mananam viśva-vijñānam trāṇam-saṁsārabandhanāt; dharmārtha-kāma-mokṣanāmāmantran-mantra ucyate*'.

Mantra is that the contemplation of which yields special knowledge (meta-science) of the universe, i.e., knowledge that the universe is not distinct from Brahman or in other words, from the point of existence the universe is full of *Brahman*. It is that which makes such awareness of 'the universe as full of Brahman' directly apprehended. As a result the mind becomes free of worldly limitations and is drawn afresh, in that light, to *dharma*, *artha*, *kāma* and *mokṣa* (*caturvarga*), the four values recognized in the Indian systems of philosophic thought.

With this short note on 'mantra', which is the consciousness aspect of Reality, let us state in brief below the six-ways technically called *ṣaḍadhvā* in the Tantras, in the context of the *polarity* of the Tāntrika theory of evolution.

Polarity (*Ṣaḍadhvā*)

The Tantras believe in two-fold evolution—together with corresponding involution—simultaneously taking place in the domains of object (artha) and logos (śabda) and finally, merges in Śakti that inheres in Śiva. It is some form of Śiva-Śakti identity otherwise called *Śiva-Śakti sāmarasyā*. Two moments are conceived in this sphere: one is very subtle, realizable in contemplative meditation, and the other is a state of indeterminancy, quiet and absolutely pure, realizable only in intuitive intellection. Hence in the Āgamas, Śiva is thought of both as niṣkala (devoid of kalā; i.e. transcendent) and sakala (with kalās; emergent or immanent).

Further the Tantras believe in the principle of polarity both in its original and derivative forms. The whole creative process emanates and then evolves only to involve. First, there is that alogical integrated whole, symbolized as '*nāda-bindu*', the possible ground or locus for all cosmic generation and fruition. The next step is '*kalā*' and '*varṇa*' descending from the *bindu*. Kalā is that aspect of Reality which manifests as power for evolving the universe of experience and involving it again. Kalā in this sense must logically precede all 'descending movements' of Reality. It is at this stage that space, time substance and attributes are differentiated from the aforesaid indeterminate whole. All gradations and gradualness originate from '*it*'. '*Varṇa*' here does not mean letters and colours but the natural vibration of the primordial object projected from perfect activity (Bindu). In this sense *Varṇa* sets and rules order and harmony in creation.

The next step is *tattva* and *mantra*. These are subtle things in the realm of dynamic being and becoming. The third and final step is '*bhuvana*' and '*pada*'. Bhuvana is the universe as it appears to our appreciating centres, it varies individual-wise. In *pada* we get the actual formulation of the universe which subsists to a relevant given centre. In this way, we come down to this perceptible world of names and forms and by reversing the order we reach the realm of Supreme Experience. The above ways are said to be the '*six-ways*' or *ṣaḍadhvā* in the Tantra. There is a saying in the Tantras, those who know the '*ṣaḍadhvā*' know everything of the Tantras.

Orders of Experience

Experience in the Tantras is viewed mainly in three different orders, such as empirical, psychical and spiritual. The psychical lies between the empirical and the spiritual, and as it does so it negotiates with the empirical on the one hand and with the spiritual on the other. It is not fully empirical in the sense that though sense content is not absolutely denied there, the experience gained is more of

the mind as constitutive of the sense-content. It is not fully spiritual in the sense that experience in this stage is not completely free from all sorts of limitation, be they subjective or objective. The two orders, empirical and psychical, fall within the objective as material and material-spiritual, in the sense that the awareness side of the said orders, though in some way dissociated from the world of objects, is not fully distinguished from them. The first order, viz., the empirical is fully object-oriented in the sense of experience as constitutive of the world of sensibilities, i.e., the subjective part is not made distinct there. In the psychical order the object-oriented sense-content is felt as distinguished from the object in the sense of being constitutive of the subject, having limitations originated by the kārya-māyā. The subject there, though bound, is made distinct and to some extent explicit. The spiritual order consists of awareness pure and simple, free from all sorts of limitation, both subjective and objective. This is the regulative part of the whole of the experiential situation made explicit in terms of consciousness acting as free reference in the different strata of Experience-Conspectus. The three orders together constitute experience as a whole and each of them is realizable in terms of revelation. The ways employed there are both logical and psychological in the transcendental sense of the terms.

Finally, the Supreme Experience in the Tantras is Śiva. Such experience has a dual aspect—niṣkala and sakala as we have already discussed. The niṣkala Śiva or pure Parā-Brahman is '*Tat*' when contemplated as *nirguṇa*, i.e., in terms of negation; it is again '*Sat*' in its dynamic aspect to be and become. '*Tat-Sat*' is ultimately the aforesaid alogical, integral whole, the Supreme Experience otherwise called '*Absolute*' in the Tantras.

With this idea at the back we shall try to give an idea of the Tāntrika view of Experience.

In the Tantras, empirically the world of objects is real in the sense that it does not in any way depend on any individual subject. But spiritually speaking, such a world of objects is a projection of the supreme experiencing principle, called

Parama Śiva, which is being inextricably associated with Its unstinted power of freedom called Citi Śakti or Svātantrya Śakti. This is in essence the spiritual power (svātantrya) of Śiva. Here projection is not superimposition illusorily made on the self as an experiencing principle, it is a spontaneous act of the Supreme. This experiencing principle, when directed towards knowing as free-reference, is called Citi Śakti. According to the Trika, Consciousness is the Self having the powers of knowing and action as its essence—'*Caitanyam dṛk-kriyāvat*'. In the Tantras in general there is no distinction between Śakti (consciousness) and Saktimāna (possessor of śakti), we have already mentioned.

Śakti is called svātantrya (freedom) i.e., consciousness as conscious of itself. It is also called vimarśa which means various things at the same time. First, vimarśa is vibration. It is Śiva's awareness of Itself as the integral and all-comprehensive Ego. When there is a reflection of Śiva in Śakti there emerges in the heart of Reality a sense of 'I' which is described as aham vāsanā. This is the original *bimba* or reflection, of which everything in the universe is *pratibimba* or ābhāsa, a secondary reflection or shadow. It is at this stage that we can speak of the universe, for according to the Trika, the universe is a system of grāhakas (subjects) and grāhyas (objects).* That is why vimarśa is also described as the throb of the 'I', holding within itself and visioning within itself the world of objects. Thus the supreme aham or 'I' is the whole universe in its ideal state, as a vision in Parama Śiva. Like the supreme and complete 'I' (Pūrṇa-ahaṁtā), the individual soul is also prakāśavimarśamaya, i.e., consciousness as conscious of itself.

Analogically speaking, prakāśa in the case of an individual soul is just like a shining intelligence, the vimarśa aspect of which lies in the sense of awareness of such intelligence in the mind of the individual as his own in the form of ideal vision, mixed with his own inclination.

*Īśvara Pratyabhijñā Vimarśiṇī, 1:5.11.

Consciousness

Now let us see how universal consciousness as power acts in different orders of experience involving subject and object and beyond them. In the Pratyabhijñā system Śiva as Śakti manifests Itself as a correlated orders of knowers, knowables and means of knowing. The main idea is that *saṁvit* or consciousness is the only real source of knowledge, i.e., everything is essentially Śakti, nay Śiva-Śakti. Siddha Somānanda in Śiva-Dṛṣṭi argues against the normally acceptable pramāṇas such as perception, inference and so on. Later writers, including Abhinavagupta, accept the said pramāṇas as ordinary means of empirical knowledge but insist that samvit is the real instrument not only in the field of true spiritual knowledge but also in the empirical sphere.

According to the Trika (Kāśmīra Saivism), every phenomenon, be it felt or perceived, is the manifestation of the power of Supreme Consciousness. Consciousness pervades everywhere and works in the worlds of both matter and spirit. To understand this it is to be realized that Parama Śiva by Its own power of freedom has both created and held the universe under It.

Again the Trika says that the supreme experience is to be realized in the supreme experiencing act. Whatever is realizable is the wonderful manifestation of the Supreme Power having different modes of consciousness such as willing, cognising, feeling and so on.

Further, the Trika of Kāśmīra Saivism is a rational exposition of a view of reality realizable through more than normal experience. The exponents of this system are Yogins.[1] Its concepts are experience-concepts. From the chronology of thought, Kāśmīra Saivism has passed through three marked stages—āgama, spanda and pratyabhijñā. The Supreme Word, Parā-vāk, is the self-expression of Reality. This is wisdom, some form of revelation or illumination—Reality's awareness of Itself.[2] From one point of view this is knowledge

[1] *Pratyabhijñā kārikā.*
[2] *Tantra-sāra*, Kāśmīra Ed., p. 4.

descending through the various orders of human intelligence; from another point of view, it is the universe as the self-manifestation of Reality, not indeed as we know it but as it is in its original state. Everything in the universe, be it subjective or objective, evolves from the supreme Vāk, otherwise called Āgama, like the Veda which is called nitya-vāk or the eternal word.[1]

Śakti or consciousness is conceived in the Pratyabhijñā system as that aspect of Parama Śiva which, being only an aspect, is not in any way different from or independent of Parama Śiva, but is one with Him ('Parā śakti..... śivabhaṭṭārakabhinna').[2] If anything it is, it is the creative power of Parama Śiva.

The self-same Śakti or consciousness has again an infinite number of modes, of which five are the most fundamental; these again are reduced to three, such as icchā, jñāna and kriyā (willing, cognising and acting): '*Icchā-jñāna-kriyā-śakti-yukta Śiva-rūpa*'.[3] The power of holding and bringing in conscious relation with oneself and with one another is the *Jñāna-Śakti*, '*āmarṣatmakatā jñānaśaktiḥ*'.[4] Amarṣa is defined as '*Iṣattayarvedyonmukhatā*' i.e., just the awareness of the object as presentation without reacting. In the spiritual order (Śuddhadhvān) of experience, participation of consciousness assumes the forms of cit, ānanda, icchā, jñāna and kriyā belonging to the five principles such as śivatattva, śaktitattva, sadāśivattva, īśvartattva and śuddha-vidyātattva.

The trika upholds the theory of processing out or ābhāsa in the empirical. Ābhāsa is an universal idea. It shines as particular when it is related to space and time because of the purposiveness of the cognitive activity; otherwise the cognitive activity would terminate at its primary stage and would not be related to the apprehended in its temporal and spatial considerations.

It should be noted here that the universal manifestation

[1] *Ṛg Veda*, VIII 64.6.
[2] *Pratyabhijnā-hṛdaya*, p. 2.
[3] *Tantra-sāra*, āhn. 1.
[4] *Tantra-sāra*, āhn. 1.

according to the Trika consists merely in an experiencing out inasmuch as the ultimate source of the universe is a Reality which is the experiencing principle. As there is no possibility of some other ingredients coming into the composition of the universe save and except the experiencing principle by itself, the process of production and reproduction has no meaning other than just multiplication into thoughts and ideas. The process is, therefore, one of shining out ābhāsas or ābhāsan or unmeṣa, whereby there arises in some thought some other thought like bud in a full-blossomed flower. The process is guided by a logical necessity as a certain conclusion of a particular kind follows inevitably, in a rationally thinking mind, from certain premises of a general type.[1]

The orders of experience, referred to above, may also be divided into three, such as aśuddha (impure), suddhāśuddha (impure-pure) and śuddha (pure). The first order covers twenty-four tattvas up to prakṛti which are more or less similar to those in Sāṁkhya. The state of materiality here is dense and the experiencing self is bound by three impurities such as āṇava, māyīya and kārmikā. The second order consist of six contracting factors (ṣaṭ-kañcukas), including kārya-māyā, which act as bindings or covers of the all-experiencing self and reduce it to a little knower and a little doer (puruṣa) and experience gained in that context is limited experience (*jñānam bandhaḥ*). All our cognitive faculties suffer inherent limitations. These kañcukas being primarily subjective limitations may be roughly compared with forms of intuition and categories of understanding of Kant as enunciated in the Transcendental Aesthetic and Analytic of his work as '*Critique of Pure Reason*'. Here the experience as the limited subject has these kañcukas always with it covering it as it were with a manifold veil, through which alone it can have experience.[2] The veil interpolates itself for ever between the experiencer on the one hand

[1]*Spanda-kārikā*, 4; *Pratyabhijñā-vimarśini* iii, ii; *Pratyabhijñā-hṛdaya*, Sūtra ii.

[2]*Īśvara-pratyabhijñā-vimarśini*.

and the experienced on the other; the veil is for ever presupposed, it being the first as an inevitable prerequisite before any limitedly individual experience is had. As prakṛti-māyā stands at the end of the aśuddha stage, so kārya-māyā as constitutive of the limiting factors (pāśas) is realized inasmuch as it acts as the principle which imposes these limitations on what is really and essentially unlimited by space, time and causality and as that which makes one realize a separation between himself as the experiencer and objects which are experienced and which serves as the cause of experiencing plurality where there is really none.

Kant and Pratyabhijñā

In the first Critique Kant holds that our knowledge is knowledge of objects and depends on two factors: sensibility and understanding. Through sensibility data are given to us and through understanding we interpret and cognize them. In short, we receive sensations and perceive objects. Kant further holds that space is a form of externality in which alone the mind can be aware of sense-data as being outside of us. Time is the form of succession in which the mind can receive sensations and inner experiences one after another. Both of them as *a priori* forms of intuition are subjective. They are real in so far as experience in the empirical is concerned. The Pratyabhijñā system also considers space and time as subjective limitations, and as contracting factors they bind the unlimited self and make undivided experience bound in the empirical sphere.

For Kant the particular is not a bare content without form. Kāśmīra Saivism holds that no patch of colour is ever produced without the experience of form (rūpa). But a little reflection shows that it would really be the experience of something, some power or energy which builds up, transforms or destroys such forms. When there suddenly arises a patch of colour in the vacancy of the horizon, it no doubt is seen as a shape and form of some sort, but this form may be said to be the same thing as is seen as colour, for, without it, colour as thus perceived at the time has hardly any

meaning. And, therefore, the perception of colour of this type means really the same thing as perception of forms, so much so that instead of saying that there arose the experience of the variety of colours one might as well say that there arose the experience of the variety of forms. (The Sanskrit word 'rūpa' means both colour and form.)

In the 'Aesthetic' Kant speaks of space and time as manifolds of intuition. In the 'Analytic' he points out that space and time themselves must involve the synthetic unity of understanding. Even in the perception of the particular an element of structure or synthesis is thus involved. Kant, however, goes further and says that perception also involves the activity of Reason, for it presupposes the idea of the system of reality. If we regard reality as a thoroughly inter-connected system it would follow that every part of such a system must be organically related to the other parts as well as to the whole. The Pratyabhijñā system also propounds the theory of Reality as an organic unity made intelligible through experience-concepts made up of knowers, knowables and means of knowing in the empirical sphere, and beyond them is the spiritual. The kañcukas in the śuddhā-śuddha order as subjective limitations are forms through which experience in the empirical is received. The content of such experience as derived from the world apparently seems to be given but when analysed properly it reveals that it is nothing but the projection of an experiencing principle made up of pure elements. Thus the three orders, as already enunciated, form a unity of seeming diversities completely merged in a system of coherence. As a propounder of the theory of ābhāsa-vāda in the empirical sphere and svātantrya-vāda in the transcendental, it is held that in the Pratyabhijñā system everything is revealed in experience as an indivisible individual whole involving transcendental act.

Further, for Hume experience is described as a series of discrete sense-data. For Hegel Reality is a vast organic system in which the parts are the 'microscopic reproduction of the macroscopic whole'. Against Hume, Kant insists

that universal and necessary elements are involved even in the particular. Against Hegel he forewarns that though the given may be concrete as including in itself the various aspects of combination, it is not and cannot be concrete in the sense of being the self-contained universal. 'The systematic unity as a mere idea is on the other hand only a projected unit and must be regarded not as given in itself but only as a problem of understanding'.[1] In the Pratyabhijñā School the projected unity as a mere idea is made realizable in the sense of creativity or processing out as an experiencing principle expressing itself in different forms.

A difficulty arises here: concepts are universal but sense-intuitions are particular; if, now, both sense and understanding refer to the same object, would not concept then lose its universality and be reduced to intuition? Kant's reply is that the essence of a concept is to ignore the existential differences of particular intuitions and express the unity of their nature. The understanding proceeds by establishing relations between objects of sense. 'All judgments are functions of unity among our representations, and by function I mean the unity of the act of bringing various representations under one common representation.'

Kant further says that sense and understanding are both involved in all experiences and it is their unity which constitutes experience and for that reason neither has any application beyond experience. Noumenal Reality must then remain beyond the reach of human ways of knowing but act as a limiting condition. We have, therefore, within experience an inner contradiction. On the one hand objects of experience are revealed to us only through the co-operation of sense and understanding and, on the other hand, the recognition of this suggests to us the existence of some reality beyond. What is revealed in limited experience is never completely revealed. Our knowledge of objects is an ever-growing process. Neither sense nor understanding can exhaust the infinite mysteries of the real. Kāśmīra Saivism, while believing in the subjective limitations within the

[1]*Critique of Pure Reason*, A 647, B 675.

empirical posits the felt-sense of a demand to transcend the boundaries of sense and understanding and attain the supreme. Such a demand is felt with the dawn of śuddha-vidyā or pure knowledge. It should be noted here that there are frontiers beyond our sense-perception as there is reality beyond our conceptual limit.

It should further be noted here that while the said six contracting factors including kārya-māyā acting as the principle of subjective limitations make supreme knowledge limited on the one hand, and āṇava mala which inheres in the individual self is responsible for the non-intuition of the true nature of the self on the other. Experience in this order has the binding effect and covers the pristine glory of the self. First there arises in the self the ideas of not-self leading to the false sense of the self in the not-self. This is due to āṇava mala. Once Śiva binds Itself out of Its own accord, It becomes self-limited i.e., bound by limitations or pāśas. It becomes paśu and loses Its lordship over the world. Because of this limitation the individual soul loses its svātantrya and falsely identifies itself with what it is not. The basic mala leading to the atomicity of the individual soul gets reinforced by two other impurities such as the māyīya and the kārmika ones. The māyīya mala furnishes the individual soul with body and other means of enjoyment on the one hand and the series of categories as covers or kañcukas on the other. The kārmika mala is responsible for continuing the fetters of embodiment, and due to this impurity or mala the puruṣa becomes subject to good and bad deeds and becomes entangled in repeated birth and rebirths.[1]

The pure order consists of experience having five principles of the universal subject-object divided into five stages such as Śuddha-vidyā Īśvara, Sadāśiva, Śakti and Śiva. From the top Śiva-tattva is the first stage in the process of universal manifestation and it is a state in which the cit aspect of Śakti is most manifest; all other aspects are no doubt there but are held as it were in suppression or suspense.

[1] *Īśvara-pratyabhijñā-vimarśinī*, III, 2.4.6.

It should be noted here that in Pratyabhijñā-hṛdaya the Śiva-tattva in which Śakti is included is shown quite outside the range of the tattvas. It is important to mention here that the tattvas come into operation only at the time of manifestation, but Śiva-tattva including Śakti-tattva remains beyond the range of such manifestation. In Śiva-dṛṣṭi, Īśvara-pratyabhijñā-kārikā and similar other texts of the Pratyabhijñā school, Sadāśiva or Sādākhya-tattva is taken to be the first wherefrom the tendency of experiencing out is initiated. According to Utpalācārya, Śiva is the embodiment of Will as Śakti ('Icchāśakti-mayaḥ Śivaḥ').[1] He counts three principal modes of the self-same Śakti such as Icchā, Jñāna and Kriyā; Cit and Ānanda being excluded. This is in line with the views of Abhinavagupta.

Experience—Five Principles of Subject-Object

Unlike the Kantian theory of Ideas of Reason which are purely formal, the five principles (Śuddha-tattvas) of the Pratyabhijñā school are to be considered as the 'regulative principles' of experience-concepts. Counted from the bottom, the first is the principle of correlation between the experiencer as 'I' and the experienced as 'This', technically called 'Sad-vidyā' or 'Śuddha-vidyā' or pure knowledge expressed in the judgment 'I am this'. 'I' and 'This' are correlated there in the form of a balance between the subjective and the objective within the world of spirituality. Such Śuddha-vidyā bears a unique significance in the sense that therefrom the upward journey towards the Supreme called Parama Śiva or 'Pūrṇa ahaṁtā' starts. Moreover, the limiting concept as vidyā-tattva (avidyā) within the mixed order furnishing the limited experience gets fully purified there and assumes the form of all-knowledge or omniscience. Experience at this stage is not gained through any empirical means but through the sense of spirituality born out of a felt demand for spontaneous act. The alleged objective content there is not in any way contradistinguished from the subjective in the sense that

[1] *Śiva-dṛṣṭi.*

experience there is divested of all sorts of empiricality. Śuddha-vidyā is the principle of correlation between the experiencer and the experienced which would otherwise remain unconnected with each other. Moreover, in the absence of this principle there would be no reason whatsoever why what are mutually so different in nature, viz., the experiencer and the experienced, should be able to affect each other. In short, without śuddha-vidyā or in other words the science which makes correlation between the subject as experiencer and object as experienced possible there would be no knowledge or experience at all.

The next stage within the pure order is the principle of identification called Īśvara-tattva or the principle of Lordliness or what might be expressed in the judgment 'This is I'. In this judgment the 'I' or the subjective element gets completely fused or identified within the 'This' which is, in other words, the principle of the pure objective in terms of '*Thou*' or '*You*'. The 'I' is here realized in terms of '*You*', for what are correlates like the two poles of a magnet imply an essence of which as a unity they are the poles. At this stage the '*You*' side of experience as pure objectivity is most manifest and everything, be it individual subject or object, is merged into it.

The stage following Īśvara-tattva is the Sādākhya-tattva (that which is called Reality as such, i.e., Sat) which enables any of us to experience, i.e., to feel, think and speak of anything including his self as an individual being. This is the principle of being or existence as such and all sorts of becoming find their resting place there. This is expressed in the judgment 'I am' in which 'am' or existence is realized in the sense of 'I' as the pure experiencing principle. This state may be compared with Vedāntic Brahman in the aspect of 'Sat'. The metaphysical experience as Being finds its fullest expression in the sense of pure 'I'. The other two stages of the pure order, such as Śakti-tattva and Śiva-tattva, are essentially of a mystic character (rahasya) bearing the nature of pure spirituality. Śakti-tattva, the ānanda aspect of Brahman is the principle of negation (*niṣedha-*

vyapāra-rūpa) and potentialization.[1] Further, the Śakti-tattva stands hyphenated with the Śiva-tattva, the pure Cit aspect of Reality.

The principle of the pure experiencer by itself, with the experience of the objects and the means of experiencing them eventually negatived and suppressed, i.e., the principle of the pure 'I' without the experience of even an 'am' as formulated in the judgment 'I am' in the Sādākhya-tattva, is technically the *Śiva-tattva*, literally the Benign Principle. Hence with the experience of the supremely ideal universe negatived, the *Śiva-tattva* is only the pure light of intelligence (*cinmātra*) without anything whatsoever to shine upon— without even a trace of the notion or feeling of a universe to be experienced. It is thus only the pure 'I' without even the thought or feeling 'I am'. For 'am' or 'being' implies a relation, namely of 'identity' howsoever subdued or indistinct, implying 'I am this' where 'this' means body, sensibilities, mind and the like, or 'I am what is here and now'. But as there is at this state no notion or a feeling of 'this' or 'that' (of an idam, meaning, as it should be at this stage, the ideal universe), there can be no thought of even an 'am' in the experience of Śiva-tattva. Further, no category such as 'this' or 'that' or 'not-this' or 'not-that' can be applied there. It is, therefore, the experience as the principle of pure 'I' as full or Pūrṇa-ahaṁtā, constitutive of both *Prakāśa* (*A*) and *Vimarśa* (*Ha*), condensed in Bindu (*Ma*), i.e., *AHAM* (*ananyomukha-aham-pratyayaḥ*).[2] This pure subject as 'I' can be experienced only in terms of freedom.

Thus Śiva-tattva is the first stage in the universal manifestation and it is the state in which the cit aspect of Śakti is most manifest. All the aspects are no doubt there but they are all submerged, as it were, having no distinctive character of their own, as we have already said. And because these other aspects on the Divine Śakti are held back and submerged, and because the experience of the supreme ideal universe of Parama Śiva is negatived, there must be

[1]cf. Commentary on *Paramārtha-sāra*.
[2]*Pratyabhijñā-vimarśini*, III, 1.2.

some aspect of the Divine Śakti Herself in operation to make such a tremendous act of negation possible. This is the universe-negativing aspect of the Divine Śakti, called Śakti-tattva which is to be distinguished from Śiva as such i.e., Parama Śiva. From one point of view, this Śakti-tattva is the second element, so to say, entering into the composition of the manifested universe. From another point of view, it can scarcely be called the second stage as it comes into manifestation simultaneously with the Śiva-tattva. Indeed, it may be safely said that it is by the operation of the Śakti-tattva that the manifestation of the Śiva-tattva becomes at all possible.

If counted separately, the Śakti-tattva is really the manifestation of the ānanda aspect of the Divine Śakti, as already stated; for the nature of ānanda as perfect bliss and supermost self-satisfaction is absolute rest in what is one's own, i.e., cessation of all movements. As there is at this stage absolutely no such moving out, but only the feeling of absolute peace and rest in one's real self (svarūpaviśrānti), this feeling can only be the realization of the ānanda aspect of the Divine Śakti.

Thus, as the Śiva-Śakti-tattva comes into manifestation it is realized as the pure light of the experiencing principle or, in other words, cit realizing itself as only the pure 'I' without the experience of even an 'am', much less of a universe which that light can shine upon and reveal; and the other aspect (Śakti) is but the realization of the feeling of only the profoundest bliss and peace passing all understanding— that ānanda which is to be the core of all things to come.

Although Śiva and Śakti as tattvas proceed in a sense from Parama Śiva inasmuch as they form an experience which is other than and distinct from the supermost experience such as the Parā-saṁvit as Parama Śiva, they are really eternally existent in the sense that they exist even at the time of final dissolution or pralaya, whereas all other tattvas come into manifestation only at the time of creation. At the time of complete dissolution (pralaya) the Śiva- and

Śakti-tattva remain in the bosom of Mahāmāyā as the seed of the universe to come. If the analogy of the seed is carried further then the Śiva-tattva is what may be called Life in the universal seed, while the Śakti-tattva is the potentiality of the infinite variety of the forms in which that Life becomes manifest in the universe. Further, the Śiva-tattva as Life (*Prāṇa*) in this sense is the very first flutter of Parama Śiva, the first vibrating movement towards a universal manifestation; and the Śakti-tattva is what checks, controls and regulates that movement of Life and acts as the principle of restraint.[1] The first vibration is here nothing more than the first flutter of Life.

The Śiva-tattva shows itself as the principle of the pure 'I' as distinguished from the personal ego or ahaṁkāra, while the Śakti-tattva is realized as the principle which divests the Śiva-tattva of everything else in order that it may remain the principle of Pure 'I'.

As has already been observed, there are obvious and well-known differences in the contents of experience belonging to the different orders of Reality; but no such distinction is made so far as the contents within the pure order are concerned. Differences in the pure order, if any, are differences of forms only. These forms are not absolutely abstract by nature, they are the necessary forms of illumination, made intelligible through the constitutive principle of reason as processing out.

Even then what is experienced severally is not one but several, though the performances are absolutely identical in the sense that they are absolutely alike in all respects. And one performing company in these cases is the Divine Śakti as such in the sense of experiencing principle— She who holds in Her womb the whole of the universe of these pure, impure and the mixed orders as an eternal potentiality and goes on reproducing it ceaselessly and severally for the several experiences so long as there are any in manifestation.

And as the experiences have a collective existence, their universals have similar existences forming the experiences

[1] *Tattva-Sandoha*.

of the collective entities at different stages. But while such distributively and collectively existing universals must be very different in the regions where limited beings have distributive experiences, there can be hardly any such differences where the experience is not limited, but universal, being constitutive of everything, i.e., to experience at any given stage and without any restriction as to duration and extention, i.e., it is timeless and spaceless.

While the tattvas are constantly acting and showing themselves as the principles and general features of our daily life and hourly experience— which are but the various combinations of these principles and elements— Parama Śiva as the supreme experiencing principle stands behind and beyond them all, as well as comprising them all, as the supermost synthesis, so far with the universal and its different planes of experiences as stated in the Śaīva-Śākta system of thought.

Notion of Consciousness

The Vīra-Śaīva philosophers always understand consciousness in terms of self-consciousness which happens to be the necessary prerequisite of subsequent experience we have of different orders of Reality. This self-consciousness is realized and expressed in the form 'I am the knower'. The very sense of 'I' as the knower of what is mine or me involves consciousness, consciousness of itself being conscious. If consciousness as knowing is taken as the formal moment of an organic system, constitutive of an integrated whole, the material moment should be taken as the ego as knower within the self-consciousness standing behind the whole structure of world-knowledge which is nothing but the unfoldment of the knowing aspect of the whole content of reality. For a Vīra-Śāīva philosopher, 'to know is necessarily to be'. Hence in this system being is not so much opposed to knowing. A brief analysis of consciousness as knowing and of the content of consciousness as knowing will not be out of place here.

"From the analytic point of view, consciousness involves

processes of knowing, willing and feeling. The content of knowing is perfectly distinct from knowing and is unconstituted by it. The content of willing is imperfectly distinct from willing; though distinct from itself it is constituted by it. The content of consciousness and the consciousness make a unity in the case of feeling but not in the case of the knowing and willing. Knowing, feeling and willing are the three modes of distinction between the content of consciousness and the consciousness— the modes which we are reflectively conscious of. Each of them is an implicative or indefinite distinction in some sense and the indefiniteness will be found to consist in the fact that a relation that is intelligible between content and content is only half-intelligible when taken to be the relation between the content of consciousness and consciousness as such."

"For instance, 'A implies B', when analysed, means 'to know A is to know B'. What does the word 'is' here stand for? The two knowings stand for subjective acts but the connecting word 'is' does mean another act coordinate with them. Nor does it mean that a relation of the contents of A and B is a third term. It appears to be a relation not of the contents but of the conditions in respect of their contents, being however itself not a subjective act of cognition. It cannot be said not to be known though it is not a content of knowing of which A and B are contents. Whether it is the content of reflective consciousness is not known in the reflection itself and so for the reflective consciousness it means neither the consciousness nor the content of consciousness."

"The only self-evident which we are reflectively aware of is a judgment of the form, 'To know A is to know B' and what the word 'is' in it stands for, this being meant in all judgments or knowledge on the reflective level. This then is the element in all that is reflectively known, that is known as what had not been known, the element that is freed from the implicational relation of the content to the knowing of it, the element that reflection demands to be isolated from but cannot itself isolate. The former is distinct from

the latter but from the point of view of practical experience the content of consciousness is to some extent constituted by the former. In the case of feeling no such distinction is felt between the act of consciousness and its different modes such as knowing, willing, etc., though different grades of consciousness are admitted."[1]

Let us now discuss in brief the notion of consciousness as a universal phenomenon from two points of view—(*i*) essential structure and (*ii*) the integral view of consciousness. As regards (*i*) common human experience, including mystic intuition, involves an element of consciousness. Such consciousness as the psychic phase of all phenomena, as the 'within' of all things, is co-extensive with the universe. Pierre Teilhard de Chardin writes— 'In the perspective of the cosmic involution, not only does consciousness become co-extensive with the universe, but the universe rests in equilibrium and consistent in the form of thought on the supreme pole of interiorisation'.[2] Sri Aurobindo also speaks of consciousness as the universal metaphysical category. He writes: 'There must be behind the action of material energy its means of an evolutionary manifestation, a creation out of itself in the boundless finite of the material universe'.[3] Such consciousness according to the Tantras may be characterized as the essence of cosmic energy, usually called 'Citi-Śakti' *Citisvātantryam-viśva-siddhir-hetuḥ*.[4] Further, human consciousness is distinct from the kind of consciousness lying embedded in animal nature and in vegetable and animal kingdoms, in so far as it shines by its own intrinsic light; while revealing objects it also reveals itself as the knowing function. Human consciousness is essentially self-consciousness, as we have already stated in connexion with the Vīra-Śaiva system of thought .

In strictness of language all that can be said is that Being appears to us as Infinite Consciousness which is here com-

[1]*Philosophy of K. C. Bhattacharyya—Studies*, pp. 62, 63. Ed. Gopinath Bhattacharyya, Progressive Publishers, Calcutta.

[2]*The Phenomenon of Man*, pp. 56 and 57.

[3]*The Life Divine*, pp. 276.

[4]*Śakti-sūtra*.

pared to the blue sky. 'Blueness is not illusory, it is a real emergent value resulting from the interaction between the sky and the human mind. Similarly, cosmic consciousness is not an illusion. It is a real emergent value resulting from the mind's encounter with Being. Being is capable of assuming the form of Infinite Consciousness when apprehended by the human mind'.

Further as to the essential structure of consciousness, the question may be asked, Is it objective in orientation or subjective by nature?

Both Edmund Husserl and Jean Paul Sartre agree that 'Intentionality is the essential structure of consciousness.[1] Consciousness is always consciousness of something. Here the word 'of' implies otherness or objective orientation. 'Consciousness as self-transcending function always goes beyond itself and is oriented to an other. It is a 'noesis' apprehending or intending a 'noema'. In all states of consciousness some objective events or transcended facts are intended'.

We have already stated that human consciousness is also self-consciousness. In order to explain this fact Husserl posits the notion of the 'transcendental ego' as the unifying centre of transcendental consciousness. But Sartre points out that it is not necessary to postulate the transcendental ego in order to explain self-awareness. 'Consciousness in its very act of knowing an object is non-positionally and/or non-thetically aware of itself as pure consciousness of itself, it is non-positional consciousness.'[2] Such non-positional self-awareness is what Samuel Alexander has called 'knowledge by enjoyment', as distinguished from object-oriented 'knowledge by contemplation'.[3]

According to Sartre, consciousness as pure subjectivity is ego-less. The ego appears on the subjective level as a synthetic complex, as an object of reflection. There is no 'I' on the unreflective level. In the case of mental absorption

[1]*Ideas:* General Introduction to Pure Phenomenology, pp. 242-43.
[2]Sartre, *The Transcendence of the Ego*, pp. 44 and 45.
[3]*Space Time and Deity*, II, p. 82.

there is no 'I'. 'It is ideally supplied to serve as the binding thread running through the flux of experience. The ego is also phenomenologically revealed to us as an object of reflection and not as the essential part of the structure of consciousness. The ego is an object apprehended but also as an object constituted by reflective consciousness'.[1]

Now the question is further asked: Is consciousness in its essential structure the attribute of a separate spiritual substance, or is it an indefinable metaphysical principle, eternally self-subsistent? In the West Rene Descartes defines consciousness as an essential attribute of the mind. As a spiritual substance the mind is capable of existing independently of the material body; for Kant, consciousness as the presupposition of all knowledge, as the prius of all interpretative acts of understanding, is the epistemological subject.

In the Śāṁkhya philosophy of India pure ego-less consciousness is affirmed as the inmost self (puruṣa-ātman) of the human individual. The understanding, the ego and the mind are evolutes of the creative dynamism of nature reflecting the light of pure consciousness. Pure consciousness is not a quality or attribute of a mental and spiritual substance. It is consciousness as such.[2] It is ego-less, non-discursive consciousness. 'When the pure self remains beyond buddhi, the reflection of puruṣa in buddhi appears as the ego, the cogniser of all our states, pleasures and pains included'.[3]

Thus the authentic self of the individual is the most essential structure of human reality and Śāṁkhya calls it Puruṣa. Śaṁkara-Vedānta shares the same view and calls it Ātman, equating it with the Supreme Being (Brahman). For Sartre, consciousness is purely a phenomenological principle, for Śāṁkhya and Śaṁkara-Vedānta, consciousness is a metaphysical principle; it is independent, self-subsistent and *causasui* (Svayambhu). Even though logically inseparable, it is the unmoved mover of the psycho-physical dyna-

[1] *The Transcendence of the Ego*, pp. 80-88.
[2] *Śāṁkhya Aphorisms of Kapila*, tr. Ballantyne, p. 455.
[3] S. Radhakrishnan, *Indian Philosophy*, p. 283.

mism of the human individual. An examination of dream discloses that consciousness functions in dreams creatively without active contact with the external world. An examination of deep dreamless sleep reveals the presence of consciousness there as a sense of vacancy or awareness of nothing and as the non-objective experience of peace and bliss. That is why after a period of deep sleep a man says, 'I enjoyed a delightful peaceful sleep'. In ontological experience or mystic illumination, consciousness is revealed as the eternally free and self-subsistent ground of existence shining in its own intrinsic light without any need of external stimuli or bodily sense-organs or psychical impulses. Pure self-luminous consciousness in this respect is like the sun. It reveals objects without being dependent upon them. And it can shine even in the absence of all objects.

Integral View of Consciousness

Consciousness in its essence is ego-less. In that sense it is nothing. Consciousness is multi-functional— it can freely assume different poises. On the one hand, consciousness functions in time, bringing in change and evolution. It is also capable of taking a stand entirely outside the entire world of space, time and action and enter into communion with the timeless ground of the cosmic process. Without an understanding of the mode of functioning of consciousness, the whole literature of original religious experience and mystic illumination would be reduced to meaningless jargon.

The phenomenological view that all consciousness is objectively oriented is true of the waking consciousness (jāgrat) of man. But it is certainly not true of the indefinable experience of peace that permeates dreamless sleep (suṣupti) which is void of all reference to objects. It is still less true of transcendental spiritual experience in which the light of consciousness shines in its intrinsic light with the whole objective world put out of sight. On such a level of consciousness the world does not appear as an illusion, it does not even appear at all. There is no reason to deny

such experience as a psychological fact. The error committed by the world-negativing mystics lies not in affirming the validity of non-objective transcendental consciousness but in interpreting such consciousness as a separate metaphysical principle or as the one ultimate reality, or as the total essence of being.

At the beginning, ego-less consciousness, characteristic of mystic realization is static and detached. There is a feeling of unreality of the world of distinction and relation; space, time, change and motion seem to be vanishing. Contact with the eternal brings about an enjoyment of profound peace and fulfilment and the delight of pure existence, which is timeless and may be characterized as 'isness'.

'But with further maturation of spiritual growth and inner unfolding the ego-less consciousness becomes selflessly active and participates in the world. A fuller awareness of being which reveals that which is Eternal Perfection is also engaged in diversified self-expression through the medium of time. So the enlightened person's ego-less consciousness assumes the form of self-less participation in the evolutionary being of the world with a view to manifesting the glory of Being.'

The illumined person's ego-less consciousness is the fullfledged development, the fullflowering of the ordinary man's consciousness. According to the integral view of consciousness, consciousness, whether ordinary or illumined, whether ego-centric or cosmo-centric and ego-less has no separate reality apart from man's psycho-physical existence. 'Non-dualism is incomplete without an understanding of this inseparable relationship. Consciousness is no substantive entity, nor has it any intrinsic content of its own. In that sense it is nothingness— it can freely roll over the entire universe. It is the light of Being reflected on the mental miror of man, capable of revealing the universe in various colours. In other words, consciousness is an emergent value resulting from the individual's receptivity to the all-pervasive luminosity of Being which is the light of all lights.'

Being itself is essentially indefinable. It cannot be defined even in terms of consciousness. 'Not only anthropomorphic notions but also metaphysical determinations are inadequate to the mystery of Being.' 'The ideas of personal god, cosmic consciousness, existence-knowledge-bliss etc. are only relatively valid descriptions of Being'— they are valid from the standpoint of the individual mind.

Consciousness, bliss, compassion and love, righteousness and godliness are all emergent values which appear at the human level resulting from man's awareness of the oneness of all existence in the identity of Being.

The foregoing discussion of consciousness might appear as a digression from the previous discussion of the Vīra-Śaīva notion of consciousness. Śakti or consciousness, according to the Vīra-Śaīva school is the central pivotal point round which the Vīra-Śaīva thought nay the entire Śaīva-Śākta literature, moves. The Vīra-Śaīva system starts from the concept of 'Sthala', the absolute spiritual principle, and ends in what is called 'Linga', the principle of self-consciousness, which apprehends as a whole what man only knows in part. Linga, in other words, is characterized as the concept of spiritual dynamic fullness. Hence the foregoing analysis of consciousness would help us to make a comparative study of this vital issue.

Now the question is why Vīra-Śaīvism is called Śakti-viśiṣṭa-advaītavāda as against the Parama-advaīta of the Kāśmīra Pratyabhijñā school and the pure Advaīta of the Siddhānta system of the Tāmil school of Saivism. According to the Trika of Kāśmīra Śaīva, the Śāstras flow out in five streams (srotas) from what may be regarded as the five faces of Śiva, such as, Iśāna, Tatpuruṣa, Sadyojāta, Aghora and Vāmā which again correspond to the five aspects of Its five-fold Powers and Glory: Cit, Ānanda, Icchā, Jñāna and Kriyā. Further, various systems of thought have been enunciated in that school, suited to the diverse needs of people, which have been classified into three categories, such as:

(*a*) Essential identity of all that appears as many (advaīta or abheda).

(*b*) Diversity as the essence of things (bheda).
(*c*) Unity from one point of view and diversity from another point of view (bhedābheda).

The earlier Āgamas, including Spanda-śāstras, generally propound the theory of bheda and bhedābheda, but the Pratyabhijñā system as enunciated by Abhinavagupta definitely speaks of advaīta.

The peculiarity of the Trika consists in the fact that as a system of philosophy it is a type of idealistic monism (advaīta) and as such differs in a fundamental manner from the other forms of Śaīva philosophy, mentioned, for example, in the Sarvadarśana-Saṁgraha of Mādhavācāryya. As an example of its thoroughgoing Advaītism we may refer to the opening stanza of the Śiva-dṛṣṭi which runs as—'*Asmādrupa Samāviṣṭa Svātmanātmā nivārane*'. Here the whole worship as well as the obstacles for the removal of which the worship is offered (*ātmanivāraṇe*) is regarded essentially the same as Śiva Itself.

Vīra-Śaīva

In Vīra-Śaīva thought Absolute Being (Śiva) and Absolute-Being as Consciousness (Śakti) are related in a state of dynamic spiritual fullness in terms of self-consciousness where there is no antinomy between Being and consciousness, of Being as knowing. The relation envisaged there is not an external relation between Śiva as Being and Śakti as consciousness of Being but an internal relation of non-separability (ananyatva). Unlike the Naīyāyika theory of relation of inherence (samavāya) existing between two padārthas, the theory of non-separability between Śiva as the formless ground of all existing things and beings and Śakti as Consciousness pervading the entire universe bears some resemblance to the theory of apṛthak-siddhi of Rāmānuja. Rāmānuja recognizes three Principles (tattva-traya), such as matter (acit), soul (cit) and god (īśvara) as ultimately real, just like Pāśa, Paśu and Pati of the Siddhāntins. The first two are absolutely dependent upon the last, the dependence being conceived as that of the body upon the self. Matter

and soul, thus, constitute the body of God; God is the soul not only of inorganic nature but also of individual selves or jīvas. According to Rāmānuja, inorganic matter is also ensouled. God is only mediately expressed through the jīva.[1] He is sometimes also spoken of as being so directly.[2] Further, Viśiṣṭādvaīta discards relation as superfluous and views inseparability itself (apṛthak-siddhi) as the nature of the two relata. Strictly speaking, it is therefore no relation.[3] But it is still spoken of as relation.[4] The conception of the Absolute, according to Rāmānuja, may be described as that of an organic unity in which one element of a living organism predominates over the rest. The subordinate elements are called viśeṣaṇas and the predominant one is called viśeṣya. Because the viśeṣaṇas cannot by hypothesis exist by themselves or separately, the complex whole (viśiṣṭa) in which they are included is described as a unity.[5] The Vīra-Śaīva system of thought also subscribed to the view of Viśiṣṭādvaīta with the predominance of Śakti as constitutive of the integral whole. Moreover, viśiṣṭatva lies in the dynamic fullness of Śakti in terms of self-consciousness, i.e., Consciousness identified with Being. Hence Vīra-Śaīvism is called Śakti-viśiṣṭa-advaītavāda.

The Siddhānta Theory of Experience

The Siddhānta theory of knowledge, involving different orders of experience, presupposes the distinction between two orders of evolution, one pure (śuddha) and the other impure (aśuddha). Accordingly, māyā is two-fold—śuddha-māyā and aśuddha-māyā. It is pure (śuddha) when it is not mixed with malas such as āṇava, mayīya and kārmika and it is impure (aśuddha) when it is mixed with these malas.

Śuddha-māyā which is also called Mahāmāyā or 'Kutilai' is operated on by Śiva Itself through Its Śakti in its three-

[1] *Vedārtha-Saṁgraha* with *Tātparya-dīpikā*, Chowkhamba, pp. 30 and 31.
[2] *Rahasyatraya-Sāra*, III, Bangalore, pp. 121 and 122.
[3] *Śrī-bhāṣya*, II, ii. 12.
[4] *Sarvārtha-siddhi* with *Tattva-mukta-kalāpa* of *Vedāntadeśika*.
[5] *Śrī-bhāṣya*, p. 132 (Com.).

fold aspect viz., Icchā (Desire), Jñāna (Knowledge) and Kriyā (Will). There are five evolutes of Śuddha-Māyā such as Nāda, Bindu, Sādākhya, Maheśvarī and Śuddha-vidyā. Nāda is Śiva-tattva, while Bindu is Śakti-tattva. The former is the result of Jñāna-śakti, the latter arises when Kṛyā-śakti operates on Nāda. When both Jñāna and Kriyā Śaktis operate on Bindu in an equal measure Sādākhya is produced. Maheśvarī is derived when more of Kriyā-śakti is acting along with Jñāna, and from Maheśvari Śuddha-vidyā is evolved when Jñāna-śakti is the dominant operative factor. These five evolutes of Śuddha-māyā are collectively known as the Śiva-tattva of Preraka-kāṇḍa. These five principles are more or less akin to five directive principles, already stated in connexion with the Pratyabhijñā school of Kāśmīra Saivism.

From Śuddha-māyā the system of sounds is also evolved. The forms of sound are four in number— the first is Parā which is absolutely supreme and subtle. It may be equated with Nāda which in terms of Jñāna-śakti is the said Śiva-tattva. The second is Paśyanti which is Divine and yet undifferentiated, like the colours of the peacock in the contents of peahen's egg. The third is Madhyamā (Mantra-vāk) which is grosser still and differentiated but not articulate. The fourth is Vaīkharī which is articulate sound. Meaning is made known by a capacity (śakti) which is manifested through letters and words. The Grammarians give the name of sphota to this capacity. It resides in the Nāda-tattva, the first evolute of Śuddha-māyā.

The rest of the principles in the Siddhānta scheme of evolution arise out of aśuddha-māyā which is also called adho-māyā (the downward māyā) or mohinī (that which deludes). Śiva does not act on aśuddha-māyā because of the latter's impurity. Over the remainder of the evolution, divinities like Sadāśiva and Rudra who proceed from Śuddha-māyā act. Sadāśiva by means of His Śakti produces from aśuddha-māyā three principles viz., Kāla (time), Niyati (destiny of necessity) and Kalā (lit. particle) and from Kalā evolve two more principles, viz, vidyā (knowledge)

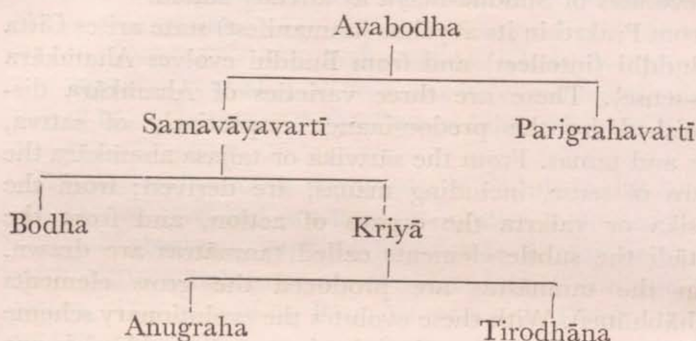
and rāga (attachment). These five tattvas constitute the sheaths or cloaks (kañcukas) of the soul. As conditioned by these sheaths the soul becomes what is called Puruṣa-tattva. Prakṛti which is the counterpart of Puruṣa arises out of Kāla by the activity of Rudra. The five sheaths along with Puruṣa and Prakṛti are known as Vidyā-tattvas and they constitute what is called Bhojyitṛ-kāṇḍa, the part of evolution which brings about enjoyment as distinguished from the Preraka-kāṇḍa which is the directive part consisting of the evolutes of Śuddha-māyā as already stated.

From Prakṛti in its avyakta (unmanifest) state arises Citta or Buddhi (intellect) and from Buddhi evolves Ahaṁkāra (ego-sense). There are three varieties of Ahaṁkāra distinguished by the predominance respectively of sattva, rajas and tamas. From the sāttvika or taījasa ahaṁkāra the organs of sense, including manas, are derived; from the rājasika or vaīkṛta the organs of action, and from the bhūtādi the subtle elements called tanmātras are drawn. From the tanmātras are produced the gross elements (mahābhūtas). With these evolutes the evolutionary scheme consisting of thirty-six principles is complete. Māyā is one of pāśas of the soul. It provides the soul with the means, location and objects of enjoyment called bhogya-kāṇḍa. The world of māyā is usually referred to as asat. This expression, however, does not mean that the world is non-existent; it only means that the world is other than God who is sat and therefore cit. Māyā is acit or non-intelligent, and therefore asat.

According to the Siddhāntins souls are by nature omniscient, pervasive and infinite. But because of their association with impurities (malas) they become finite and limited. They are called paśus because they have pāśas (bonds). The three malas that bind the soul to the course of transmigration are *āṇava*, *kārmika* and *māyīya*.

As regards experience, the Siddhāntins hold that there are three grades of consciousness—consciousness of pati, paśu and pāśa. It is only *pati-jñāna* which makes the individual selves free from bondage.

Now let us see how the evolution of jñāna prior to creation takes place according to the Siddhānta scheme of experience. The first order consists of *Avabodha* which is of two kinds—*Samavāyavartī* and *Parigrahavartī*. Samavāyavartī Avabodha is also of two different grades: *bodharūpa* (consciousness aspect) and *kriyārūpa* (active aspect). The kriyārūpa has also two distinct divisions—Anugraharūpa and Tirodhānarūpa. These different subdivisions of consciousness according to the Siddhāntins are given in the following table:



The supreme knowledge of the self (avabodha) is revealed through five faces of Sadāśiva situated in five different directions—viz., ūrdhva (upward), pūrva (forward), dakṣiṇa (right), uttara (left) and paścima (backward).

Sṛṣṭikāle Maheśānan Puruṣārthaprasiddhaye
Vidhatte vimalam jñānam Pañcasrotobhilakshtiam.

The Āgama Śāstras were with Śiva as Nāda (Cosmic Sound). They were revealed to the created beings through Its five faces and as such consist of six different grades including the Nāda state.

The Śastras are all pure in nature and sure to purify their followers by dispelling all fear, doubt, suspicion and want of restraint, both physical and mental. Accordingly, they lay down certain practices and injunctions, which

when followed with sincerity, earnestness and firm determination are sure to lead the devotee to his desired goal.

Śāktādvaīta view of Experience[1]

The Śāktādvaīta view of experience presupposes manifestation of Śakti in different phases in the following way. Initially three states of consciousness or Śakti may be conceived: they are (1) cit-śakti, (2) ānanda-śakti, and (3) icchā-śakti. First, there is only pure consciousness or citi-Śakti otherwise called samvit, free from anything outside as the 'other'. In the second stage, there is an element of 'other' within it, though without any external projection; in the third stage, the 'other' expresses itself in the form of the world as the said consciousness projecting itself outside.

This *caītanya* (consciousness) or citi-śakti is of the nature of self-luminous light *(sphurat)* which shines on itself *(svātman)* and is known as ahaṁtā or 'I-ness'. As resting on the non-ego (anātman), it expresses itself as 'idaṁtā' or 'this-ness'. The essence of caītanya consists in the fact that as light (prakāśa) it is always revealed to itself. The universal ego or 'I' stands behind all dualism. The supreme ego is universal in the sense that there is nothing to limit (pariccheda) or differentiate (vyāvṛtti) it and the entire visible universe exists in identity with it. But this characteristic by its very nature is absent from matter (jaḍa) which is not self-manifest. Just as light and heat co-exist in fire, so do the universal ahaṁtā and freedom or śakti co-exist in caītanya. This freedom is māyā which, though essentially identical with caītanya (cidaīkarūpa), brings out varieties of an infinite kind, but in bringing out these varieties it does not in the least swerve from the essence.

The appearance of the universe in pure caītanya has three distinct phases:

(1) The first is the germinal phase (bījāvasthā) when the material power is pure. Matter does not assert itself at this stage and consequently there is no differ-

[1] 'Sākta Philosophy' by M. M. Gopinath Kaviraja, published in *History of Philosophy, Eastern and Western,* (George Allen & Unwin).

entiation in this state in so far as the content of experience is concerned. This state is represented by five pure Tattvas, such as (1) Śiva-tattva, (2) Śakti-tattva, (3) Sadāśiva-tattva, (4) Īśvara-tattva, and (5) Śuddha-vidyā-tattva. This is the regulative part of the whole of experience-conspectus. (This we have already discussed in connexion with the Pratyabhijñā scheme of experience.)

(2) The second stage in the evolution of avidyā represents a further development of difference in materiality when the subtle products of matter make their appearance. This is the state of mixed Tattvas. They are: (1) Māyā, (2) Kāla, (3) Niyati, (4) Kalā, and from Kalā (5) Rāga and (6) Vidyā. This stage belongs to the formative part of the experience-concepts which may roughly be compared with the forms of intuition and some of the categories of understanding of Kant (already discussed).

(3) The third and the grossest stage in the evolution of avidyā is represented by the dense products of the miśra-tattvas, where matter is overwhelmingly strong. There are twenty-four tattvas in this stage—from the primary Prakṛti down to Pṛthvi. Prakṛti with which the lower creation begins is the assemblage (samaṣṭi) of the dispositions and tendencies (vāsanās) of all persons with various beginningless karmas. It may be fitly described as the body of the karma-dispositions of the jīvas inhering in citi-śakti.

These dispositions exist in a two-fold condition, viz., (*i*) as avyakta when they lie unmanifest as in dreamless sleep and (*ii*) as citta when they manifest themselves as in dreams and wakeful states. In the dreamless state, there can be no experience of pleasure and pain, for mature karmas only can be worked off through experience and others which are not sufficiently ripe are not ready for fructification. Citta is in fact the inner organ (antaḥkaraṇa) which is known under three names according to the triple character of its functions, viz., as ahaṁkāra when it feels

the ego-sense, as buddhi when it comes to a decision and manas when it thinks and cogitates within.

Like the Supreme Saṁvit manas has two aspects—prakāśa and vimarṣa prakāśa represents the resting of the manas on, and in contact with other objects; and vimarśa consists in mental agitation in regard to that very object caught as a reflection within and expressed in thought as 'it is thus' which involves association with past images stored in the mind. Vimarśa may be fresh as in the case of immediate experience (anubhava) or old as in the case of memory (smṛti) and mental co-ordination (anusandhāna). Both the later states are due to psychic dispositions caused by experience.

The states of consciousness may be classified in the following way. The sleep state (suṣupti), from this point of view, comes under prakāśa—prakāśa of nidrā. It is a form of nirvikalpaka-jñāna. It endures for some time and is regarded as a state of insentiency (mūḍhādaśā) due to the absence of vimarśa. It is pure prakāśa. The waking state (jāgrat) on the other hand is of the nature of vimarśa and is not a state of insentiency. Thus after a continuous state of his sentiency free from images (vikalpas) in dreamless sleep, there arises during the subsequent state of waking a series of images.

In sleep the prakāśa aspect of the manas remains, but vimarśa lapses. This is why manas is usually described as being dissolved in that state. Similarly manas is in a state of dissolution when an outer object is just seen.

Citta is really the self as directed towards the knowable objects. In sleep the manas, being free from images, remains quiet and motionless. Its momentary modifications being absent, it is said to be dissolved. Such a state is discernible in each of the following conditions:

(1) *Nirvikalpaka Samādhi*— when the pure self remains established in its self-luminous essence.

(2) *Sleep*—when the unmanifested or the great void is revealed.

(3) *Vision of an object*—when there is prakāśa or revelation

of the external object through the usual sense-object contact.

In all these different states there is an apparent similarity of concentrated prakāśa due to the non-manifestation of vimarśa in the form 'it is thus' (śabdānubhāva). Though the same prakāśa underlies all the states, the states themselves are not identical, inasmuch as the subsequent vimarśa expressed in the form of mental co-ordination (anusandhāna) is different in each case. Thus the vimarśa immediately after samādhi assumes the form 'I was silent during this time', after sleep it is expressed 'I knew nothing during this time', but in the vision of an external object it takes the form 'It was such an object'. The difference in the forms of vimarśa is not explicable except on the assumption of some sort of difference in the objects concerned. But it does not destroy the unity of the essence, viz., freedom from images or verbal associations in the three states in question. The difference on the object-side is as follows: the object in samādhi is pure self unmixed with the form of visible body, etc., the object in sleep is avyakta or the unmanifest which is an external formless thing, and the object in vision is an external substance with peculiar features as distinguishable from others. Hence though the objects (bhāṣya) are different, the bare consciousness or awareness (bhāṣā) which is common to all is one and the same and is undifferentiated. In other words, though the objects of samādhi, nidrā and vision are different from one another, the consciousness in which they are revealed is one. This shows that difference in objects cannot produce any corresponding difference in essence is possible only through reflection which is absent in all the three cases, as they are equally of the nature of mere awareness.

Samādhi and sleep being of longer duration are capable of being thought about (vimṛṣṭa) in subsequent moments, but the case of vision of an object is different because it is momentary. In the same manner momentary samādhi and sleep cannot be made an appropriate object of vimarśa.

*View Point of Earlier Āgamas**

According to the earlier Āgamas, the supreme Śakti, the instrument of the transcendent Śiva in all its activities, is the totality of all the tattvas. Within this supreme Śakti the entire universe lies hidden.

The supreme Śakti is sometimes described as 'amākalā' which we have already mentioned in the context of Brahmarandhra. We have shown in that connexion that every form of the universe, whether a subject or an object or an instrument of knowledge, is identical with amākalā, though it may be made to appear as different from it. The determinate prakāśa in each form implies the difference. Saṁvit is full and self-contained. Its supreme creative act is to be distinguished from the later creative processes, as it means 'the projection of the self out of itself and into itself'. As the source of creation is not anything extraneous to the self, the latter is the efficient as well as the material cause (upādāna) of the effect. Creation takes place within the self and not within space and time different from it. What is projected or created is also not anything other than the self. Thus every object in the universe, inner or outer, is of the form of the self. The projection is of the nature of multiple ābhāsas (appearances), manifested as both inner and outer things. Saṁvit thus gradually appears as the different letter-sounds in its process of materialization. These are the multiple forms assumed by visarga, the outermost being called 'ha'. The visarga which is only 'ha' without manifestation is described in some treatises (e.g. *Kulagahvara* as the principle of *Kāma* or Unrestricted Will. As there is no real difference between the visarga and the objective world, it is not possible to assume a causal relation between them— the visarga itself appears as the vācya and the vācaka. Infinite manifestation is in the essence of visarga, though it does not produce any real multiplicity. The Supreme Śakti, as being responsible for this manifold appearance such as delight (ānanda),

*'Śākta Philosophy' by M. M. Gopinath Kavitraj, published in *History of Philosophy, Eastern and Western,* (George Allen & Unwin).

will (icchā), knowledge (jñāna) and action (kriyā), is the hidden spring of the visarga.[1]

'The Transcendent or Anuttara ('A') by means of visarga (up to 'Ha' or prāṇa) reveals itself in Śakti and returns to itself and abides in the indivisible Prakāśa, which is its own eternal self, called Bindu (M)—*A H A M*. This is how in the Universal Consciousness** which is no better than bare awareness, there arises a sense of 'I'. Its relation to the non-self or body is an event in time, which is psychologically analysable. The ego-sense in pure Consciousness reveals it as one's own (svātman). This unity of Śiva-Śakti follows logically from integrity or oneness. This is the secret of fullness of ego or Pūrṇa-ahaṁtā.

It is a truism that Saṁvit is first changed into Prāṇa before the regular course of subsequent creation, represented by the emergence of the first principles or Tattvas, can possibly take place.

The universe of Experience consists of a number of Bhuvanas or planes of life and consciousness made up of Tattvas. In the Śaiva-Śākta Āgamas thirty-six Tattvas are recognized, out of which twenty-four, counted from below, are considered as impure, the next seven as mixed and the remaining five as pure. In this scheme Prakṛti (24) marks the end of the impure, Māyā (31), that of the mixed and Śiva (36) that of the pure Tattvas (discussed in previous chapters). Each Tattva has a series of Bhuvanas attributed to it.[2] The Bhuvanas in spite of their mutual differences in detail have the common characteristics of the Tattvas concerned, though it is recognized in the Pātañjala school that everything is found everywhere (Sarvaṁ Sarvātmakam). The Bhuvanas are the abodes of living beings endowed with bodies and organs made up of the substances the materiality of which corresponds to the nature of karma

[1]*Tantrāloka III*, 136-148.

[2]For Tattvas and Bhuvanas related to them, see *Mṛgendra-Āgama, Vidyāpāda*, pp. 344-456, ed. Kṛṣna Shastri and Subramanya Shastri; *Bhoga-Kārikā* by Sadjyoti, pp. 109-13; *Ratna-traya*, pp. 89-118; *Mātṛkācakra-viveka*, IV, pp. 86-93; *Elements of Hindu Iconography* (Pt. II), pp. 329-97 by T. A. Gopinath Rao.

and jñāna and the degree of their perfection. The Bhuvana of the Pṛthvi-tattva represents the sphere known as Brahmāṇḍa, the Bhuvanas of the tattvas up to Prakṛti form the Prakṛtyāṇḍa, those of Māyā represent the Māyāṇḍa and Śakti beyond Māyā is Śāktyāṇḍa.

The divine attributes of the self are all diminished in the atomic condition when cit appears as citta. Of the well-known impurities or malas, recognized by the Śaiva-Śākta systems of thought, this is the first, called 'āṇava'. This is the state of paśu in which the sense of limitation is first manifested. The limitation makes possible the rise of vāsanās, as a result of which the assumption of the physical body for a certain length of time becomes necessary to work off the vāsanās through experiences. These vāsanās constitute kārmika-mala. The māyīya-mala is the name given to the source of the triple body, namely— (*i*) the causal or the kalā-śarīra, (*ii*) the subtle, the puryaṣṭaka i.e. the tattva-śarīra, and (*iii*) the gross elemental, i.e., the bhuvanaja śarīra. In fact, everything which is revealed in our experience as knowlable as objective comes under the māyīya-mala. The function of this impurity is to show an object as different from the subject (svarūpa). All the principles from Kalā down to Pṛthvi represent the fetters of Māyā, i.e., Pāśas. These give shape to body, senses, bhuvanas and bhāvas, etc., for completing the experience of the soul.* The āṇava is two-fold according as it refers to the loss of pure ahaṁtā in the self or to the appearance of impure ahaṁtā in the same. The self loses svātantrya and retains bodha or it loses bodha and retains svātantrya. Māyīya-mala is sometimes expressed as bheda representing the appearance of multiplicity in unity. It consists of Māyā and thirty-one tattvas produced from it. Karma-mala is adṛṣṭa and may be regarded either as merit or as demerit (puṇya-pāpa). In different texts the meanings of malas are sometimes found to be slightly different. Hence what is popularly known as saṁsāra extends from Pṛthvi up to

*As regards three malas, see *Pratyabhijñā-hṛdaya*, pp. 21, 22; *Saubhāgya-bhāskara*, p. 95; *Śiva-Sūtra-Vārtika* (1-2-3); *Śiva-Sūtra-Vimarśinī* (1.2.3).

Kalā; and not beyond that. These three impurities always persist in the individual soul.

Śākta View of Experience—Analysed

Experience, in the Tantras, specially of the Śāktāic character, may be considered from the point of view of the principle of polarity which is now acceptable to physics, biology and psychology. This principle may be ascertained both in its original and derivative forms.

There is a technical term in the Tantras, viz., '*ṣaḍadhvān*' which means 'six-ways', and it is said that those who have understood this 'ṣaḍadhvān' have realized the secret of the Tantras. This we have already mentioned.

Further, Tantra is primarily a way of realization in which experience is viewed both as niṣkala i.e., beyond nāda-bindu-kalā (the primary triad or trika) and all their derivatives as represented in the six steps (ṣaḍadhvān), and as sakala which is its own divine nature to be and become all. This has already been mentioned before. The reference has been made there from the point of descending order only, but in the Tantras descent and ascent go side by side. Now let us see how this process works in the ascendent.

The aforesaid nāda-bindu complex is the alogical integral and kalā, being basically the nature aspect, is already implicit in the whole but as partial it develops later on. The third and last polarity is bhuvana and pāda and the cosmic descent apparently stops there and gathers momentum. As a result 'everything is infused with power; what was in that is in this also— the whole undiminished glory of cosmic life and consciousness, joy and harmony'.

Citi-Śakti that pervades the entire universe becomes intelligible here. She has involved Herself in this plane of Bhuvana and Pāda. By completing its evolution, it can work out the realization of its inherent perfectness and divinity. For this, 'it must be able to reverse the gear of the whole working apparatus, individuals as well as environmental. In other words, that must be made from the reactive plane of some experience and expression (Bhuvana

and Pāda) of the dynamic realm of inherent principles (Tattvas) and natural function-form Mantra, Yantra, and Tantra and from these to the highest levels of cosmic partials and Mātṛkās, (Kalā and Varṇa), which together weave a grand and seamless pattern of cosmic harmony'. This is the positive upward trend of Sadāśiva as distinguished from the negative downward trend involving the world of sense. 'From partials (Kalā) and Mātṛkās one must press forward toward the unspeakable mystery beyond—the mystery of Bindu and Nāda. It is the *setu* or link connecting the Supreme Experience in which magnitude (Pāda) and measure (Mātrā) are absorbed with another way of that experience where they recognise each other's close union. Tantras and Upaniṣads— in fact all types of mystic experience— therefore, speak in symbols and paradoxes.'

The Śaiva Āgamas trace the devolution of the ultimate reality (Śiva-Śakti—Śiva's own nature) through thirty-six Principles (Tattvas as they have been called), among which are the twenty-four Tattvas of Sāṁkhya reaching the peak in Prakṛti (the equilibrium plane of the three cosmic factors of presentation, movement and veiling). Below the plane are three factors such as sattva, rajas and tamas, yielding three inner instruments, viz., buddhi (understanding), ahaṁkāra (self-reference) and manas (apprehending and desiring). Beyond Prakṛti there is Puruṣa as the individual soul (jivātmā), also sometimes called citta, appreciating and reacting to the presentation of nature (Prakṛti). The individual is subject to the five restrictive factors, he is therefore apūrṇa (imperfect). These five factors are above him and he must work up so as to outgrow them.

Next in order comes Māyā which measures out all that is held by and within him, but Māyā is also primarily responsible for the non-realization of the fact that the creation (jagat) is in reality Śiva-Śakti. She makes the world appear as other than Brahman. All knowledge, all perception within the net of Māyā, is therefore impure (aśuddha) and in that sense unreal. Above and beyond

Māyā is Śuddha-vidyā (pure knowledge). In this and at the base of this is Īśvara, the Lord of creation, who appropriates and ordains all as this (idam). Here we reach the root of any act or process of objectification and of expression. 'The same Īśvara-tattva, regarded as 'All-I' (not to be confounded with the inner instrument called ahaṁkāra) is the root and pre-condition of any act or process of subjectification and of ingression. As such He is the Sadāśiva-tattva. Next comes Śakti-tattva which combines in itself the roots of aham and idam and contains in itself all that may shoot out and evolve. Śakti is Śiva's own desire (kāma) 'to be and become'. She is what projects, subjectively and objectively, everything as Nāda-Bindu and Kalā and again absorbs all in Her. She as identified with Parama Śiva is the finest and the first Principle which is otherwise called the Reality.

Transcendental Character of Reality

The Tantras emphasise the integralness of acting. Activity is no mere category or concept but refers to the transcendental creativity of the fontal power. 'It is not the conscious-will of the German Idealists nor the transcendent subjectivity of the super-conscious. The transcendent activity is not a category of 'thought-determination' and hence it is free and indeterminate in its expression.' Spirit is spontaneous activity, and reason plays its part when it is objectified in the realm of ideas. The world of ideas and concepts is true in a definite sphere but reality transcends that and operates in its own indeterminate way. According to Whitehead, the primordial reality acquires definiteness and rises into organism which represents a high degree of truth. To Whitehead actuality is higher than potentiality, for there it gets definitely concretized knowledge—to him it has always a definite meaning in a definite setting; when there is lack of definiteness nothing is left behind but only a potentiality. Naturally, actuality is a higher degree of reality. According to him, 'Nature is the locus of organism in the progress of development. The so-called

locus is a process in which art transcending to which we aspire is displayed in the cosmic scale.' This act is involved in original creativity. There is no end of the creative process. In the Tantras, on the other hand, there is the inverted movement towards the primordial creativity and the original equilibrium. 'There is the poise beyond the creative rhythm, there is an ascent along with a descent.'

The dynamic aspect of reality is called Śakti in the Tantras, and Māyā in Advaīta Vedānta. Śakti brings out its energizing character and Māyā its limiting character—the principle of individuation. This principle of individuation is the principle of self-limitation. The self-individuating principle, according to Kāśmīra Saivism, is inherent in the ultimate Reality (Śiva), to Advaīta Vedānta it is only seemingly inherent in the Absolute (Brahman). This marks the difference between them. It should be noted here that Śiva has the power to create only when associated with Śakti; without Śakti Śiva cannot even stir.[1]

Abhinavagupta, in his *Pratyabhijñā-hṛdaya*, accepts a non-differential state of being. This non-differential state is not the transcendent Brahman of Advaīta Vedānta, for the state of creativity is to him real. Ultimate reality is integral, not by denying the process of concretizing but by assimilating it. To distinguish his trans-conceptual system from Advaīta Vedānta, he calls it Parama Advaīta which, he points out, introduces the integral character of existence by completely assimilating the conscious act. It is an integral awareness which does not admit of any relation and naturally transcends the relation of a logical system. Abhinavagupta is clear on this point, though he characterizes the ultimate existence as *śunyatā* which is, in other words, pūrṇatā. The difference between the Advaīta-Vedāntic Monism and the Parama Advaīta of Tāntricism is a matter of emphasis on the principle of Identity. In both the systems there is the removal of root-ignorance which introduces differential concepts of actuality and reality, and recognition, too,

[1]cf. *Ānanda-lahari* of Śaṁkarācārya.

of the self as identical with the trans-conceptual reality—recognition, because there is temporary forgetfulness. The recognition is the recovery of the lost ground. The only difference is that, in the one it establishes the dynamic identity in which the recognition process is ceaselessly active, in the other, it gives way to the established fact beyond recognition, recognition being the intermediary step towards the final realization. In the Pratyabhijñā school recognition is assimilated as an element in the immediate dynamic awareness. This makes the distinction clear between the position of Advaītists and Tāntricists (Kāśmīra Saivism). Immediacy of awareness is presented in both. Naturally, no relational and conceptual sense can subsist anywhere, for the aspirant is to rise above the conceptual limitation of thought and to realize identity with the basic existence of reality.

It is hardly to mention here that the precise nature of the identity of Śiva and Śakti has occasioned a considerable metaphysical discussion. Bhāskara Rāi, Rāmeśvara, Lakṣmīdhara and other writers and commentators have stoutly defended the non-duality of Śiva and Śakti. In the Tantras in general Śakti is distinguishable from Śiva only in conventional and theoretical analysis, but in realization She is identical with Śiva. If Śiva is Brahman, Śakti is Brahmamayī. Now, should this relation be called non-duality or not ? Mahānirvāṇa-Tantra says—'Some say it is advaīta, others say it is dvaīta, some others say it is dvaītādvaītavivarjita but it is neither the one nor the other. It is beyond the reach of measure and nothing numerical pertains to it.'

As to the illusoriness of the world of appearance, the position is that the question does not arise at all. 'Even the world as appearance is She and none other, and it is only by a dispensable convention, a certain form of definition and notation, that one can maintain a dialectical hiatus, between the world as appearance and reality.' In reality, the world is Śiva as Śakti. 'The object of realization in Śākta Tantra is to prove that the relation is first an equation and the equation is ultimately an iden-

tity.' 'The method is not purging or emptying one of the other, but perfecting and realizing one into the integrated whole of the other.' Niṣkala or pure Consciousness is the changeless background and the changing world is its own show by itself and to itself, as Śakti. This prepares the ground for the pre-eminently practical and essentially realistic and synthetic approach of the Śākta Tantras.

KRIYĀ IN THE CONTEXT OF JÑĀNA OR KNOWLEDGE (EXPERIENCE)[1]

Note

Kriyā is the key concept in Tāntrika theory of knowledge as well as in Tāntrika Ontology. It is to be understood always in terms of Śakti (power) i.e. kriyāśakti. This concept (kriyā) distinguishes Tantra philosophy from the Advaīta Vedānta, though in spiritual matters both the systems bear common characteristics.

The term *kriyā* in Tāntrika tradition is sometimes used to denote the psychical traits as in the triad of Icchā-Jñāna-kriyā. But it is also used to signify the general dynamism of consciousness, technically called *spanda* in the sense of spontaniety. In the Tantras it is pointedly mentioned that consciousness is knowledge and spontaneous act, or in other words, reality or consciousness is said to be both knowledge and spontaneous act ("*caītanyam dṛk—kriyāvat*" —*I.P.V.* 1/8/11, p. 338), as we have already mentioned.

Further, it may be noticed that kriyā is different from voluntary action as well as from mechanical activity. In kriyā there is freedom in the sense of spontaniety. Activity flows there in tune with oneself. Freedom and effortlessness are the main characteristics of *kriyā*. It is, therefore, of the nature of spontaniety or in other words, it may be said to be a kind of natural activity free and spontaneous.

In our mundane life we may have a faint idea of kriyāśakti in our joyous mood accompanied by jubilant activity spontaneously flowing from our heart.

One distinguishing mark of kriyā is that it is different from karma. In karma there is a binding force which necessarily produces dispositions (*saṁskāras*) the ingredients of *Prārabdha*. The advaītins do not believe in spontaneous activity i.e. kriyā. They consider all kriyās are nothing

[1]While preparing this note, author has consulted *Significance of Tāntric Tradition* by Kamalākar Misra, Benaras Hindu University.

but karma which are ethical by nature. As against this the Tāntrika philosophers hold that in karma there is an element of volition (*prayatna*) which can never be spontaneous but kriyā as we have already said is determined by spontaniety and effortlessness.

The vital question may be raised in this context about the compatibility of *kriyā* with *jñāna*. As to this problem the advaītin would say that if Śiva or Self is taken to be perfect there can be no kriyā because kriyā presupposes imperfection in the sense of want or abhāva. In answer to this the Tāntrists would reply that this is a valid objection only with regard to the voluntary action (karma). But as to kriyā which is spontaneous and natural activity this question does not arise at all. For kriyā is not caused by any motive and there is no exertion of will also. While explaining creation Gauḍapāda accepts the position in the following way:

"This creation is the very nature of the Lord what shall a perfect being desire."[1] The advaītin may still ask, if in Śiva or self there is no need or motive for doing anything, what shall account for this doing ? In answer it might be said that this is exactly the freedom (*svātantrya*) of Śiva. It is true that Śiva is not compelled to do anything but it is equally true that Śiva is not compelled to not to do anything also. Consciousness is free and full, it is natural of consciousness to overflow in creative activity. We can get an idea of such natural flow of consciousness, though in a limited way, in all true, beautiful, artistic creativity that flows spontaneously from the fullness and freedom of artist's sympathetic heart. The artistic creativity is an example of kriyā in an imperfect way. The *upaniṣads* also accept this when they declare all these things spring forth from the bliss itself."[2]

The point is that the desireless perfect state of consciousness need not be devoid of disinterested service. It is quite

[1]"Devasyaiṣa svabhāvoyam āptakāmasya kā spṛhā."—*Māṇḍūkya-kārikā*. 1/9.

[2]'Ānandaddhyeva khalvimāni bhūtāni jāyante.'

possible that one is free from all compulsion, desire and motive, and yet the sparks of joyful activity spring forth from one's self. This is what is called '*līlā*' in the context of the Divine.

The objection that can be raised about the compatibility of kriyā with jñāna may be stated in the following way—knowledge or jñāna is a state of passivity and therefore, it can not go with kriyā or activity which is diametrically opposed to the state of passivity. Moreover, action is subjective (puruṣa tantra) while knowledge is objective (vastu-tantra): they are opposed to each other like light and darkness, as it were. How can these two incompatible terms go together ?

In answer to the above objection it may be pointed out that this objection applies to karma and not to kriyā. In kriyā one is not a doer in the voluntary sense for, kriyā or act flows automatically; one has not to exert one's will. The state of kriyā may be expressed in a paradoxical way, such as, actionless activity or relaxed activity is quite compatable with jñāna.

In India there is an old tradition of disinterested service (*niṣkāma karma*). In such work there is no volitional element in the ordinary sense of the term. Such disinterested service has been referred to in the *Gītā* in more than one place where it says,—while indulging in activities he does nothing[1] "I am the doer of it, yet take me not to be the doer".[2]

The Yogavāśiṣṭha too refers to the same when it says "Oh Rāghava, having artificial willing outside, but inside having no willing at all, move in this world, oh Rāghava being a nondoer within and a doer without."[3]

We have already said that kriyā is puruṣatantra (subjective) but that does not disqualify kriyā to go together with jñāna. In case of kriyā as puruṣatantra it means that one is free in doing. Even in choice one is free to do or not to do or do in a different manner (kartumakartum

[1]'Karmaṇyabhipravṛttopi naiva kiñcit karoti saḥ.'—*Gītā* 4/20.
[2]'Tasyakartāramapimaṁviddhyakartārmavyayam'—*Gītā* 4/13.
[3]Bahiḥ kṛtrima saṁrambha hṛdi, Saṁrambhavarjitaḥ kartā bahirkartantar loke vihār Rāghava'.

anyathā vā kartum). This shows that it is only in kriyā that one is free as there is no compulsion external or internal whatsoever.

Jñāna itself is Kriyā

The Tāntrist points out that knowledge (*jñāna*) is not only compatable with *kriyā* but also *kriyā* itself. Knowledge is an act and such an act is always effortless. In knowledge there is 'grasping' or 'catching' as it were of the object, and this means that there is a positive involvement on the part of the knower. Hence it is clear that knowing is not merely a passive state of mind but it involves activity on the part of the knower. The crucial point is that if the positive grasping of the mind is not there then it would not be a case of knowledge; it would only be just like the literal physical reflection. So the word knowing which is used in language as a verb suggesting some activity is not a linguistic misnomer; it actually means an activity though effortless. It should be noted in this context that in Indian grammarian tradition of *Pāṇini* no sharp distinction is drawn between the verbs 'knowing' and 'doing'. Not that they are unaware of the distinction, but because they are aware of the deeper truth that the two are not dichotomous. This is true in many other cases of verbs also. It is said, for example, the word 'to exist' or 'to be' is to be used in the sense of 'to become' (bhubha bhuvi bhū sattāyām).

Since consciousness (cit) or illumination is knowledge in a special sense, it is also an activity. In the āgamika tradition it is called citiśakti. In between light and illumination there is a state of spontaneous act.

Kriyā as the Logic of Self-Consciousness

The self-consciousness of Śiva or pure self is again a significant point in the Tāntrika tradition. It is the kriyā principle which explains the self-consciousness in the absolutely non-dual self. According to the advaītins self-consciousness presupposes encounter with non-self. The

state of Brahman which is a state of non-duality and which has no other to encounter against can have no self-consciousness. The advaītins' objection therefore would be like that if Śiva were considered as purely non-dual, there could be no self-consciousness in Śiva. In answer to the above objection the Tāntrists would reply that awareness of not-self is not the necessary condition for self-consciousness. There could be other explanations as well. 'Not-I' becomes a necessity only when I have to distinguish myself from others: but in case of self-consciousness I need not be aware of others. What then would be the occasion for being aware of myself ? The occasion or explanation is kriyā. Self-consciousness called ahaṁ-vimarśa or simply ahaṁ or ahantā is an expression of kriyā as consciousness, just like a rippling in the ocean of consciousness. And this is possible even the non-dual self alone exists without duality of the not-self. The natural effulgence or vibration (spanda) of consciousness makes it aware of itself as it were.

Ahaṁ-vimarśa (self-consciousness) is the first and the foremost *kriyā* or *spanda.* It is the very nature of consciousness (śiva) and, therefore, it is eternal (*nitya*); ahaṁ-vimarśa is the svarūpa of the self or śiva, whereas the triad of *icchā-jñāna-kriyā,* which pertains to the creation of the world, is the free manifestation of Śiva. To use the advaītin terminology, the triad of *icchā-jñāna-kriyā* is the *taṭastha lakṣaṇa* of Śiva, whereas ahaṁ-vimarśa is the *svarūpa lakṣaṇa* of self-consciousness just as illumination is the very nature of light.

The advaītins may again say that the very awareness of 'I' implies the awareness of the 'not-I', as 'I' is a relative term like 'son, father'. In answer to this question it may be pointed out that the term 'I' has actually two uses—the relative and the absolute. It is only in the relative use (that is, when I have to differentiate myself from others and say, 'I am not this or that), that the awareness of the not-self is implied. But in the absolute use of 'I' (that is, when I have merely to know my existence or

being and simply say 'I am') there is no such reference as other than myself. Ordinarily I find myself placed side by side with others, and whenever I think of myself with them this is the relative sense of the term 'I'. But it is quite possible to be aware of one's self (as in the case of Śiva) without the others. In other words, it is logically and psychologically possible to have the absolute use of the term 'I'. The point is that the awareness of the not-self is not the only logic of self-consciousness, there could well be alternative logic of the same. In the Tāntness tradition we find alternative logic of self-consciousrika namely the logic of kriyā. The advaītin cannot use the alternative logic of kriyā as their findings are tied to logic of contradiction. And hence he does not accept any duality in *Brahman* and reduces *Brahaman* to a state, absolutely devoid of self-consciousness. To a Tāntrist consciousness is always self-consciousness and hence consciousness as knowledge necessarily involves spontaneous act. Further to a tāntrist knowledge is an act and to act, is to refer to, and the very act of referring to, involves consciousness as power or in other words kriyā śakti. Hence kriyā or spontaneous act is an indispensible condition of consciousness as knowledge.

K. C. BHATTACHARYYA AND KĀŚMĪRA PRATYABHIJÑĀ[1]

Any enquiry, be it about the physical or the psychical, initially involves or presupposes a sense of the *other* in terms of an *Indefinite*, which, from the point of view of intellectual pursuit, calls for an explanation. Such Indefinite as the *other* always poses a genuine problem and as a result the seeker after truth feels an urge to dive into the very depth of it and try to unravel the mystery (if any) involved in it. He tries to make the indefinite definitized, or in other words, understand the same in an intelligible way.

A probing into the physical ultimately leads to a sense of thing-hood qualified by space, time and causal nexus. This is what we call the physical world of names and forms. Such a world is also characterised as objective, for, it does not in any way depend for its existence on consciousness. On the other hand, there is also the world of psychical states, otherwise called the world of sensibilities such as mind (*manas*), ego (*ahaṁkāra*), and understanding (*buddhi*).

Both these psychical and physical worlds belong to the world of things or objects and hence they may both be said to be objective. The physical counterpart of the understanding (buddhi) is the *Great Indefinite* otherwise called *mahat,* the ground of the aforesaid worlds of physicality and psychicality.

Over and above the aforesaid objective world, there is the world of the *subjective,* constitutive of consciousness and designated as 'I', that stands dissociated from the objective on the one hand, and is distinguished as

[1]For preparation of this note the following works have been consulted: (1) *The Subject as Freedom* by K. C. Bhattacharyya; "The Concept of Philosophy" by K. C. Bhattacharyya: *Studies in Philosophy*, edited by Gopinath Bhattacharya, published by Progressive Publishers, Calcutta; *The Fundamentals of K. C. Bhattacharyya's Philosophy*, by Prof. Kalidas Bhattacharyya published by Saraswat Library, Calcutta; *Śiva-Dṛṣṭi*; *Pratyabhijñā Vimarsini*; *Pratyabhijña Hṛdaya-Vivṛti*; *Tantra-Sāra*; and Works on Abhinavagupta by K. C. Pandey and others.

being fully conscious of its essential nature in a progressive way of realisation, on the other. All this shows that 'I' can never be an object, it is essentially subjective. When this 'I' is fully realized in consciousness as 'spirit' or 'self', it may be characterized as real in the sense that it does not depend on anything else save and except itself for its existence. This is what constitutes the essential nature of things and beings of the universe.

Beyond the subjective there is the world as Tanscendent which is neither subjective nor objective. It is beyond the objective in the sense that it transcends the world of thought, in other words, of *buddhi*, the physical counterpart of which is *mahat*, the ground of all physicality and psychicality as we have already mentioned. It is beyond the subjective in the sense that in this sphere the last vestige of individuality (*jīvatva* or even *jīva-sākṣitva*) is transcended. It is the world of the Absolute, identifiable with what we generally call Truth, i.e. that which exists or is *Being as such*.

'*The said as such-ness*' nature of thing is what may be characterised as brute content which is unqualified and hence indeterminate and logically such content is conceivable only in terms of meaning. To some philosophers in the West the said content is unknown and unknowable, for, they, by following the principles of dialectic, demonstrate the contradiction in thought as *antinomies* and show the inability of *reason* to go beyond the world of thinkability.

With this introduction in view let us state in brief the viewpoint of K. C. Bhattacharyya as expressed in his famous monograph— *The Subject as Freedom* together with a passing reference to his thought-provoking article, '*The Concept of Philosophy*' vis-a-vis the *Pratyabhijñā* system of thought of Kāśmīra Saivism.

To start with the world as given is a fact and this is the world in which we live and move. Similar is the case with the world of sensibilities. As per definition complete elimination of the said 'givenness', in terms of an *other* is an unavoidable situation. Hence we cannot get rid of

the state of indefinitude. To make the situation clear, K. C. Bhattacharyya in his aforesaid monograph has suggested the necessity of a systematic culture of negative attention, which emerges in the mind of the seeker after truth in the form of a *demand* felt from within. Such a demand in the form of will is directed towards probing into the very depth of said indefinite and makes it intelligible in terms of realization; or in other words, makes it definite. Dr. Kalidas Bhattacharyya in his work *Fundamentals of K. C. Bhattacharyya's Philosophy* has compared the said negative attention with what Mādhyamika Buddhists designate as *Apraṇidhāna Yoga* and what Gauḍapāda calls *Asparśa Yoga*. Patanjali's yoga is negative at the highest level, i.e. withdrawal from the world of objects. Yoga in the real sense of the term starts from the fifth *Pratyāhāra* of the eight stages of the said yoga system. It should be noted here that while Bhattacharyya's 'negative attention', like '*asparśa*' and '*nirodha Yoga*', ultimately posits the indefinite as the quintessence of definitude, Mādhyamika's *Apraṇidhāna Yoga* would rather revel in indefinitude.

Without entering into the details of the different systems of Yoga, the 'negative attention' as conceived by Bhattacharyya can be demonstrated in our common-sense analysis of a knowing situation. Knowledge necessarily involves recognition of the content originally cognised and such recognition implies introspection in a progressive retrospective way. In such a situation consciousness of the seeker moves backward and forward involving both dissociation and distinguishing,—dissociation from the world of objects (including psychical states) in terms of that which is meant or referred to, and distinguishing in the sense that consciousness so dissociated reveals itself in its own essential nature. In the aforesaid act of dissociating there is the sense of withdrawal which brings in itself the demand for negative attention as conceived by K. C. Bhattacharyya.

Further, the process which in the negative direction is transcendental knowledge (for such knowledge is more definite in revealing the nature of the self as pure spiritual

consciousness, is, in the positive direction, considered as transcendental will in terms of the aforesaid demand, necessitating more and more revelation in a progressive way. The indefinite completely definitized is what is called the Absolute as the unqualified content in terms of meaning. For K. C. Bhattacharyya it is as much concerned with the content of transcendental knowledge as alternatively with that of transcendental will.

Bhattacharyya and The Subject as Freedom

The thesis Bhattacharyya has posited in the above monograph demonstrates a systematic exposition of the concept of the subjective as consciousness, and the attitude he has shown in such exposition reveals the attitude of a seeker after self-realization. The main contention of the work is to enfranchise the 'subject' from its bondage to whatever is in the least measure objective, be it physical, or psychical— objectivity meaning here whatever is meant or referred to. The work comprises the five broad heads, viz. Introduction, Bodily Subjectivity, Psychic Subjectivity, Spiritual Subjectivity and Retrospect. Under Introduction there are two sub-heads viz. The Notion of Subjectivity and Psychic Fact: Under Bodily Subjectivity, the Body as Perceived and Felt and Knowledge of Absence as a Present Fact; under Psychic Subjectivity Image and Thought; under Spiritual Subjectivity, Feeling, Introspection and Beyond Introspection; and finally by way of retrospect, we have *The Subject as Freedom.*

Of these five broad stages and the sub-stages under them, subjectivity as unalloyed consciousness starts from the stage of feeling under spiritual subjectivity, in which the sense of 'other' as an objective vanishes altogether. This state belongs to the world of pure order, otherwise called *śuddha addhvān*. This is the state of bliss in which consciousness is being enjoyed as enjoying consciousness. The content experienced or experiencible in this stage is consciousness and nothing but consciousness, for the said content is fully freed of the sense of an 'other' in terms

of an objective. This state may be distinguished from the state of reflective awareness in which cognition is cognised as recognition. This belongs to the order of spiritual subjectivity, for, self as consciousness is enjoyed there as realization realizing itself.

Prior to the dawn or appearance of pure subjectivity as feeling-consciousness or the state of bliss, the seeker after truth has transcended the world of thoughts, the grand objective within the psychic subjectivity. Thought cannot bring proper sentiency, for, thought necessarily involves contradiction and initially it suffers from the defect of supposition viz. '*If P then Q*'. For the liquidation of the said conditional element '*if*', a demand is felt from within the depth of the self, the all-conscious Being, to transcend the objective. Further, prior to thought proper there is pictorial image, which though belonging to the realm of psychic subjectivity, bears reference to the objective as symbolic presentation. This is the starting point of the psychic subjectivity which culminates in the aforesaid 'thought'.

To pass from the bodily subjectivity to the psychic subjectivity there is a hiatus which is to be filled in by the principle which must bear the characteristics of both the body and the *psyche*. This is furnished by the '*knowledge of absence as a present fact*'. That which is directly present and immediately perceived by us and apprehended as known is considered as a present fact. But that which stands before our consciousness as something that was perceived in the past and is now perceivable and known, though the thing in question is not physically present, is a case of 'absence' appearing as a 'present fact'. Knowledge of something directly and immediately perceived as a fact involves that amount of psychical element which is demanded by the object, for, the said situation is object-oriented, and object is that which is not subject and that which is referred to. But in the case of '*knowledge of absence*' the object-oriented psychical element takes the upper hand and the sense of object as an 'other', or in other

words, '*the sense of otherness*' become thinner and as a result the psychical element becomes more perceptible. Hence the experience of the 'knowledge of absence as a present fact' helps the seeker after subjectivity to find out more of the psychical element involved in the aforesaid object-oriented situation, dissociated from its objective counterpart. According to K. C. Bhattacharyya, 'knowledge of absence as a present fact' belongs to the stage of bodily subjectivity where body is conceived both as perceived and felt. By 'body' is here meant human body which, according to Bhattacharyya, is not a physical thing among things, or in other words, body should not be considered at par with any other thing of the physical world. Further, unlike physical objects human body is conceived as '*my body*' or as 'the body is mine' in terms of a possessor no other than 'I', though as bracketed, and ever in extreme cases 'the body' is even identified with its possessor, the said 'I'. Bhattacharyya, of course, has not subscribed to the idea of such identification (body=I). It should be noted here that in Indian Spiritual practices (*sādhanā*) the body has a unique role to play. 'Body' is conceived there in three different grades such as 'gross' (sthūla), subtle (sūkṣma) and 'causal' (kāraṇa). The gross physical elements are constitutive of gross body, the subtle elements (tanmātras and their corresponding sensibilities) are constitutive of the subtle body and beyond the psychical is the 'causal' body constitutive of the pure spiritual elements. Bhattacharyya's categorization of subjectivity, such as, bodily subjectivity, psychic subjectivity and spiritual subjectivity may be compared with the aforesaid division of body as gross, psychical and causal. Further in Indian spiritual practices (*sādhanā*) the body is conceived of as constitutive of six centres viz., mūlādhāra, svādhiṣṭhāna, maṇipura, anāhata, viśuddha and ājñā and each centre is considered as a unit of consciousness. This demonstrates the subjective element, as Bhattacharyya conceived of, inhering in the body. A particular Indian school of the Tantra has gone further and shown that by piercing

through the aforesaid six centres of consciousness of the body an individual self can realize the pure spiritual content constitutive of the 'causal' body (*Kāraṇa Śarīra*). Beyond *ājñā cakra*, there is the seat called *Brahmarandhra*, of which there is no scope for discussion in this context.

Prior to discussing the concepts of 'body as preceived' and 'body as felt', Bhattacharyya has given a detailed analysis of the notion of subjectivity and the concept of 'psychic fact'. Bhattacharya's notion of subjectivity covers different stages from the 'body as perceived' to what is 'Beyond Introspection' and, in retrospect, the '*Subject as Freedom*'. The subject referred to there is '*I*' which, according to Bhattacharyya, becomes perceptible from the stage of the psychical and it gets more and more clearly apprehended at the higher stages of spiritual subjectivity. Further, Bhattacharyya's notion of subjectivity in terms of consciousness always bears an overtone of spiritual content and hence such consciousness can neither be understood in physical or physiological terms nor as special logical behaviour of language. It is not just a presupposition of our mental life as Kant and his followers would understand it, nor it is anything which could even remain dissociated from a body, including the empirical-mental life. There are still others who consider consciousness as the distinguishing feature of the mental but they would not go further to recognise any pure consciousness entitatively different from the mind i.e. the empirical-mental which is an object.

For Bhattacharyya, consciousness as such, is first, no object at all. Secondly, many of the objects, such as from the aforesaid body right up to thought, appear to be to whatever extent, conscious, though this is found only in reflection or in introspection; and thirdly, it is still a fact that to reflection this object, though relatively dissociated, stands, yet, after all, as an object. This shows that as consciousness gets progressively dissociated from the objective, the object at every lower level is understood as only symbolizing in the language of object, the consciousness

that would stand relatively freed at the next higher level. Every object from body up to thought, is only thus an objective symbolization of the relatively freer consciousness. As the thought stage is transcended, the so far freed consciousness is only felt in itself. Thus we find that pure spiritual consciousness is revealed in feeling which may be characterised as the 'unreflective noticing of pure subjectivity' in terms of 'I'. About feeling we have already discussed, where we have shown that subjectivity *par excellence* begins to be experienced from that state in the sense that there the objective in the sense of an other has completely disappeared. But this is a state of *unreflective noticing of pure subjectivity* in the sense that the self has not yet been posited as *itself*. The first stage of the ontological self positing itself in *introspection*—the very introspection which had so long been discovering every item at the lower stages as getting dissociated from the objective in terms of an other. Introspection did not have feeling as an object for itself. It was identical with feeling though relatively. It now comes to assert itself, which means that feeling now gets itself transformed into introspection. But feeling is only self-luminous, merely revealing itself, introspection reveals *itself to itself*. Again, feeling reveals itself through the denial of the last vastige of object called meaning (thought-meaning), introspection does not require any necessary prius; it reveals itself, to itself and by itself. While discovering consciousness in the spiritual, vis-a-vis 'I', as completely dissociated from the objective as an 'other', Bhattacharyya did not stop at the aforesaid 'Introspection' level. He has gone further to a stage which he has called 'Beyond Introspection' where 'I'-*in-its fullness*, technically called in the Tantras '*Pūrṇāhantā*' (I minus the final trace of individuality), reveals Itself as the Revealing Principle with resplendent glory. It should be noted here that 'I' as the introspecting subject cannot be equated with consciousness-as-such. What is pure Consciousness or ' 'I'-*in-its fullness*' is experienced in Recognition (*Pratyabhijñā*). It is absolutely free in the sense that it has trans-

cended the stage of the introspecting 'I' as the subject. It is the self in terms of Reality which may be equated with Freedom, though not Freedom Itself. The subjective as Reality finds here full-fledged expression in terms of Freedom, in short It is not Freedom itself but '*Subject as Freedom*'.

In *The Concept of Philosophy*, Bhattacharyya has envisaged four stages of thought, such as (*i*) empirical objective; (*ii*) pure objective; (*iii*) spiritual; and (*iv*) transcendental. In the transcendental he has discussed the problem of the Absolute which, according to him is neither subjective nor objective. The Absolute is conceived there as self-evidencing in three alternative forms which he calls *Truth*, *Freedom* and *Value*.

It should be noted here that in the '*Subject as Freedom*', Professor Bhattacharyya placed the stage of '*beyond Introspection*' in the grade of spiritual subjectivity otherwise called Reality, but in the *Concept of Philosophy*, he considered the *Absolute* as thought which is no longer spiritual. He designated the Absolute as Truth rather than Reality. He says,—'Truth is as much qualitatively distinct from reality as reality from self-subsistant object'.

Reality is all subjective, truth is neither subjective nor objective. To explain the aforesaid situation Dr. Kalidas Bhattacharyya in his *Fundamentals of K. C. Bhattacharyya's Philosophy* has said—"In *The Subject as Freedom*, he (Bhattacharyya) has taken the Absolute as the Absolute subject, in spite of the fact that the individual subject is negated at this last stage, meaning that what is intended to be left over is still subject, the essence of the truth of the subject though *minus* its individuality. In *The Concept of Philosophy*, on the other hand, he holds that not to be the individual subject is not to be a subject at all, and if at the level of spiritual thought there was complete denial of object—the content being wholly subjective, though symbolised, it may be, as object, with however the clear demand for getting over the symbol—at this fourth stage it is this subjectivity which comes to be negated, so that

the content at this state is no longer either subjective or objective. His whole idea is that subjectivity is but what is *enjoyed* and what is *enjoyed* is but the 'individual subjectivity'. The absolute subject as he understood it in the *The Subject as Freedom* was no longer to be enjoyed but contemplated, and he took pains to clarify what exactly could differentiate contemplation from enjoyment. In the present Essay, (Concept of Philosophy) he is fully conscious that contemplation is only an objective attitude. And he is conscious too that by transcending the pure subjective attitude we do not go over to the objective attitude again. This is why he understands it now as the *transcendental* attitude which is neither subjective nor objective. And that fits in also with the peculiar status of the Absolute which is all demand, no accomplished realization—an absolute that only demands to be known and is not actually known."

The foregoing dissertation made by Dr. Kalidas Bhattacharyya about K. C. Bhattacharyya's contention of the Introspecting Subject and Subject beyond Introspection as Freedom, depicted in *The Subject as Freedom*, and the concept of the 'Absolute' in "*The Concept of Philosophy*" reveals two attitudes of K. C. Bhattacharyya's philosophic thinking and realization. In *The Subject as Freedom*, K. C. Bhattacharyya appears as a seeker (sādhaka), bent on realizing self through heart-searching analysis of the *psyche* and its associated states in terms of tattvas (categories). The method he has followed there is no doubt subjective but in no way dissociated from the self in terms of the spirit. In the stage 'Beyond Introspection' the *individuality* of the self has been transcended and the indeterminate (*nirvikalpaka*) stage has been suggested in terms of Freedom. But the difficulty the author has felt in characterizing the said state in so many specific terms lies in the fact that Bhattacharyya has posed his thesis in '*The Subject as Freedom*' from the point of view of an individual self as embodied, with an introduction of the concept of subjectivity and psychic facts. He has reduced everything

there to the subjective, and the objective he has mentioned in that context is not objective in the real sense of the term but something just other than the pure subjective that is spiritual. The prime motive of the seeker there is to distinguish the subjective and dissociating it from its necessary accompaniments. The supreme subjective as revealed in the stage 'Beyond Introspection' is the pure self as the Subject realizable in terms of Freedom. Subjectivity is not necessarily individual. By analysing the psychic states (*citta-vṛtti*) both as embodied and psychical, Bhattacharyya has shown the way to the spiritual, i.e. to the domain of the spirit. The analysis is psychological and Bhattacharyya has anticipated there the feasibility of spiritual psychology which is not to be understood either in the Cartesian or in the Kantian sense. It has great affinity with the Tantras in general and especially with the *pratyabhijñā* system of Kāśmīra Saivism to which we shall make a passing reference in conclusion.

A mind used to think things in an objective way finds difficulties in defining and explaining the term '*demand*' used by Bhattacharyya in his work '*The Subject as Freedom*'. The term '*demand*' is very much meaningful in assessing Bhattacharyya's mind properly. To a self-introspecting mind completely inwardised in the domain of pure consciousness as subjective the sense of the aforesaid '*demand*' is felt as something necessitating from within and expressing itself spontaneously.

In *The Concept of Philosophy*, Bhattacharyya has envisaged the concept of the 'Absolute' as the supreme in the transcendent. It is neither subjective nor objective but an indeterminate truth content of the final stage of thought. It is characterised as '*truth*' distinct from reality which is, according to him, the supreme in the subjective. The method Bhattacharyya has followed in *The Concept of Philosophy* is logical as against the psychological followed in *The Subject as Freedom*. From the common-sense point of view, the aforesaid situation seems to be anomalous in so far as the status and the mutual relation of the Self

as reality and the Absolute as truth is concerned. But a little probing into the situation reveals that the situation is not so anomalous as it appears to be. First, if we start with a distinction between the epistemic reality as self and ontological Being as Truth, the distinction appears to be insoluble. But in experience no such distinction is found, i.e. a thing as given never appears before us in a compartmentalised way, with some portions as epistemic and some other portion as ontological. Secondly, a realised self can see things with proper equanimity i.e. unprejudiced by what is called subjective or objective. Subjective and objective are distinctions only in the field of thought. But difficulties arise as to how a realised self, who is free at the same time, should behave in such a situation. Does such a self find any urge to come back to this world to see things with proper equanimity and disinterested service ? This depends upon the free choice of such selves, but there is no bar for a realised self to come back to the world.

In *The Subject as Freedom*, Āchārya Krishna Chandra Bhattacharyya appears as a seeker bent on analysing the different grades of subjectivity with the clear intention of envisaging the paths of self-realization in terms of liberation. It is a seeking for what is genuinely spiritual, and what is sought for is Freedom.

In *The Concept of Philosophy*, Āchārya Bhattacharyya appears as an astute thinker nay a metaphysician. There he is more concerned with presenting the concept of the Absolute as a category or principle (tattva). There is no bar for a metaphysician to be a realized self with unstinted freedom and *vice versa*. Āchārya Bhattacharyya combines in him an astute thinker with a *demand* for self-realization leading to unstinted freedom.

Let us conclude our findings by citing in brief the viewpoint of the *Pratyabhijñā* System of the Kāśmīra School of Saivism and compare it with K. C. Bhattacharyya's thinking.

Experience in the Tantras is viewed mainly in the three different orders— empirical, psychical and spiritual. The

psychical lies in between the empirical and the spiritual. Being an intermediary, the psychical negotiates between the empirical on the one hand and the spiritual on the other. It is not fully empirical, because though sense-content is not absolutely denied there, the experience gained is more of the mind as constitutive of the sense-content. It is not fully spiritual because the experiential content at this stage is not completely free from limitation. The two orders— the empirical and the psychical— fall within the objective as natural and natural-spiritual in the sense that the awareness side of the said orders, though is some way dissociated from the world of objects, is not fully distinguished from them. Further, in the psychical the object-oriented sense-content is felt as distinguished from the object in the sense of being constitutive of the subjective in terms of 'I'. The subject, there, though bound is made distinct and to some extent explicit. The spiritual order consists of awareness pure and simple, free from all sorts of limitations. This is the regulative part of the whole of the experiential situation, made explicit in terms of consciousness acting as free reference in the different strata of experience-conspectus. In the Tantras the world of objects, considered from the empirical point of view, is real, in the sense that it does not in any way depend on any individual subject. But spiritually speaking, i.e. from the point of consciousness in the supreme, such a world of objects is a projection of the supreme experiencing principle as Parama Śiva, being inextricably associated with Its unstinted power as Freedom called *Citi Śakti*, otherwise called *Svātantrya Śakti*. It is in essence the spiritual power of the Parama Śiva. Here projection is no illusory superimposition by the self as experiencing principle, it is a spontaneous act of the supreme. Such experiencing principle, when directed towards knowing as free reference is called the aforesaid *Citi Śakti*. According to the *Pratyabhijñā*, consciousness as Experiencing Self (*Caitanyam Ātmā*) inheres in It, the power of knowing and acting. In the Tantras in general there is no distinction between Śakti

as consciousness and the possessor of Śakti (Śaktimāna) as Self which is free at the same time.

According to the *Pratyabhijñā*, Śakti is called, 'Svātantrya' (Freedom), i.e. consciousness as conscious of Itself. It is some sort of reflection where the self is posited as itself. It is also called vimarśa which means various things at the same time. First, vimarśa is vibration. It is Śiva's awareness of Itself as the integral and all comprehensive Ego. When there is a reflection of Śiva in Śakti, there emerges in the heart of Reality a sense of 'I' which is described as *Ahaṁ-vāsanā*. This is the original *vimba* or reflection of which everything in the universe is *prativimba* or *ābhāsa*, a secondary reflection or shadow. It is at this stage that we can speak of the universe, for according to the *Pratyabhijñā*, the universe is a system of *grāhakas* and *grāhya*, i.e. of those who receive and those which are received. That is why *vimarśa* is also described as the throb of 'I' holding within itself and visioning within itself the world of objects. Thus the supreme *Ahaṁ* as 'I' is the whole universe in its ideal state, as a vision in *Parama Śiva*. Like the supreme and full-fledged 'I' (*Pūrṇāhantā*), the individual soul is also like *Prakāśa-vimarśamaya* i.e. consciousness as conscious of itself. A short note on *aham* as given in the Tantras is given below:

"The self-awareness of the Absolute expresses itself as 'I' or *aham*, which is described as full (*pūrṇa*), for there is nothing outside it to act as a counter entity in the form of '*this*'. In the technical language of the *Āgama*, the state of the Absolute from this point of view is called the aforesaid '*Pūrṇāhantā*'. The fullness of *ahaṁ* implies the presence of the entire universe reflected within it as within a mirror. The universe is then one with aham."

Samvit is prakāśa as well as *vimarśa*— it is beyond the universe (transcendent) and yet permeates it (immanent). The two aspects together constitute one integral whole. This is *a-ha-m*, the first letter '*a*' standing for *prakāśa*, the last letter '*ha*' representing *vimarśa*, the unity of the two is indicated by bindu '*ma*'. Thus '*Ahaṁ*' is symbolized by bindu.

The so-called externalization referred to above is the manifestation of non-ego within the pure ego, appearing as external to the limited ego, due to the basic ignorance; this non-ego is the so-called *avyakta*. The freedom or the spiritual power of samvit, known as *citiśakti* is beyond this ignorance.

Further, from amongst the thirty-six tattvas, recognised in the Tantras, there are five pure tattvas, pure in the sense that they are essentially spiritual, constitutive of consciousness, and those to which the souls are attached. The last of the pure tattvas is that of *śuddha-vidyā* which corresponds to *mantra*. The higher stages are those of *mantreśvaras* corresponding to Īśvara-Tattva, of *mantra-maheśvara* corresponding to Sadā-śiva etc. The state of Śiva is really transcendent being that of pure and absolute consciousness. The Absolute is Parama Śiva, where identity with all the Tattvas, as well as their transcendence are present simultaneously.

The summary notes given above about the Pratyabhijñā system of Kāśmīra Saivism reveals some salient features of the said system. Notwithstanding some differences in details, from attitudinal point of view, K. C. Bhattacharyya's search for the self and his way of thinking leading to the Absolute fit in with the Pratyabhijñā system of thought. In the *Subject as Freedom* the states envisaged by K. C. Bhattacharyya within the domain of spiritual subjectivity are more or less similar to some of the tattvas in the pure order of the Pratyabhijñā system. Further, the concept of 'I' as subject revealing itself as self in pure consciousness within the spiritual is comparable to the idea of *citi-śakti*, *aham-pratyaya* of the Kāśmīra *Pratyabhijñā*. The 'Absolute' as presented by K. C. Bhattacharyya in *The Concept of Philosophy* finds affinity with the concept of Śiva in the transcendent, for, both of them are beyond tattvas and tattvas are considered in terms of the universe or universes. It should be noted here that in the *Tantras* Śiva is considered both as *sakala* (immanent) and *niṣkala* (transcendent). Niṣkala Śiva is neither subjective nor objective but transcendent. This is the Absolute.

To conclude, it should be noted, that Kāśmīra Saivism developed in the hands of the *Yogins* and their findings are the outcome of their yogika experience, and hence they had no intention of presenting a system set in rigid logical mould. K. C. Bhattacharyya, on the other hand, started thinking re-thinking and contemplating the basic concepts of philosophy and has presented them in his own characteristic way. But while going through his works, we immediately realize a sense of transcendence which bespeaks the presence of a great thinker full of originality.

PART TWO

CHAPTER 1

TANTRAS AS SĀDHANA ŚĀSTRAS

Tantras are essentially *Sādhana Śāstras*— this we have already stated. In this section we shall try to elaborate that statement.

Sādhanā be it spiritual or otherwise, is that which produces *Siddhi* or result sought for. In other words, it is the means or practices by which the desired end is attained. It consists of the training and exercises of the latent bodily and psychical faculties to awaken the graded layers of consciousness out of which *siddhi* follows. The nature and degree of spiritual success depends upon the progress in terms of awakening of consciousness made towards the realization of the self where "veiling vesture the body is". The Śāstras which embody injunctions of such practices are called *Sādhana Śāstras*.

Further the term Sādhanā comes from the root '*Sādha*' i.e. to exert, to strive and Sādhanā is therefore, striving, practice, discipline, worship in order to obtain fruits thereof. In the religious side of the Scriptures it means spiritual advancement with its results of happiness either in this world or in heaven and finally it aims at gaining liberation or *mokṣa* i.e. free from cyclic order of *karma* and rebirth. All these are matters of common ways of spiritual practices within the natural.

The moot question arises there why of other religious Scriptures (śāstras) Tantras are called Sādhana Śāstras in a special sense ? What is the nature and distinguishing mark of that Sādhanā or spiritual practices which Tantra Śāstras prescribe for and in which respect does such Sādhanā differ from practices of other religious sects ? Or in other words where does its speciality lie ?

Generally speaking, Tantras directly aim at realizing Śiva or self, the innermost essence of jīva, such realization is either in the form of spiritual ascendency or gaining

supra-normal power due to awakening of the vital energy by piercing through six bodily centres (Ṣaṭ-cakras) technically called *Kuṇḍalinī yoga* in the Tantras. Such practices are prescribed for Veera-fold (Veerācārī) of Tāntrika Sādhakas. Awakening of Kuṇḍalinī is a special prerogative for Tantra Sādhakas. Besides this the mystery of the *tāntrika Vīja mantra* together with the science of the alphabets (*varṇa mātṛkā*) is its special attraction. This is something unique in the history of spiritual practices. For all other religious sects there are provisions for worship, prayer, rites and rituals for propitiating gods and goddesses but the art of initiating and practising *Vīja mantra* is one of the special characteristics of the Tantras. Prior to awakening the power of vīja mantra, Gayatri mantra appropriate to a particular vīja śakti is to be pronounced with due accents for, until Gayatri mantra becomes truly awakened Vīja mantra does not properly work. At the initial stage of practising Vīja mantra all the psychical apparatus and inner instruments of the Sādhaka get inwardised and as a result cent percent concentration of the mind of the Sādhaka is achieved. As the spirit of the Vījas becomes more and more dynamic with the power of japa, the Sādhaka passes experiences of higher and higher lokas (regions) with the unfolding of different bodily centres and finally the gross body sense of the Sādhaka lapses altogether. Further, as soon as the purification of the body of the Sādhaka is complete the power of Vīja works like lightening speed and helps Sādhaka reach *Sahasrāra*, the exalted seat of Parama Śiva.

The specimen of the aforesaid *vīja mantra* is as follows:—AUṀ (ॐ), Hrim (ह्रीं), Kriṁ (क्रीं), Klim (क्लीं) etc. These are the special signs or symbols of the vījas. It should be noted here that the application of the Vīja mantras vary, because, different religious sects such as, śaīva, śākta, vaīṣṇava......etc. have each of their own distinctive technique of spiritual practices and they vary sectwise. The potency of each of the Vīja mantra as sound potential is infinite, far-stretching and immensely meaningful. Each

Vīja has a direct relevance to a particular universe of discourse in which the psychical disposition and life potential of a spiritual adept works. Apparently these symbolic, seemingly unmeaning marks otherwise called Vījas when properly practised reveal power as consciousness having unchartered dimension. As a result each vīja bears such potentiality as it goes beyond any possible predication in the form of logical judgment and metaphysical speculation.

Further the Vījas are the primal sources out of which all meanings come into consciousness due to reflection, or in other words the vījas as symbolic meaningless marks or spiritual signs and forms make things manifest both as meaning and that which is meant for. Prior to concrete manifestations of the universe such sound vibrations in the form of *vījākṣaras* work as the precondition of such universe to evolve and finally human beings as atoms of embodied consciousness to emerge. Hence the Tantra Sādhakas hold that the so-called outer universe as macrocosm is the extension of the human body which may be characterised as microcosm. Further the Tantra Sādhakas hold that this is due to the spiritual element lying embedded in man. The fundamental question may be raised here how from the formless brute staff called lifeless matter this world of names and forms comes into evolution ? What part does consciousness play in such an evolution ?

According to the Tantras nothing in this world that has got a name and form is absolutely free from consciousness. The Tantra sādhakas consider consciousness as universal and autonomous and makes matter revealing for, consciousness itself is of revealing nature and such revealing character is lacking in matter.

As for the material objects transformed into *vṛttis*, it may be said that "a *vṛtti* is a mode of consciousness, a modality that has been occasioned by an objective stimulation or by dispositional promptings. It signifies the act of consciousness that 'flows out' as it were and assumes the form of the presented object. It is likened to a canal that draws water out in a line from the reservoir. Usually the

modes are phenomenal, they assume forms of material objects and mental images. The purpose is to cope with the world as successfully as one can by interpreting the objects for us."[1]

In the context of Sādhanā another important characteristic of the Tantras is that the Tantras prescribe spiritual practices for all men/women alike, irrespective of caste, creed and colour. It is true that all men and women are not equal so far as their inner dispositions are concerned. They differ because they are differently conditioned and because of each of their respective predispositions accrued in past lives. Every man has got a unique characteristic of his own. This unique characteristic called individuality varies from man to man. Man having primarily of *tāmasika* and *rājasika* dispositions and character are not same as man having *sāttvika* nature. Hence prescription of the aforesaid vījākṣara varies from man to man disposition-wise. And a Tantra Sādhaka has the insight of assessing such inner dispositions inherent in individual human being. All this shows that he who is not a Tāntrika in the true sense of the term cannot be a spiritual preceptor. It should be noted here that Tantra Sādhanā is basically of realistic nature.

Further Tantras believe in inner disposition *(saṁskāras)* and competency *(yogyatā)* of individual human beings. Men vary in capacity, temperament and knowledge. This is an empirical fact and therefore, the means practising which each is to be led to *siddhi* must necessarily be of varying spiritual practices. That which is suitable for men of highly advanced dispositions are not so in case of underdeveloped persons for they are not competent to follow higher instructions. As for example, the highly developed Sādhakas who are proficient to be initiated in the vedāntic line and to follow Yoga path, are very few in number. All men, indeed all beings as to their physical and psychical bodies are made up of the three basic constitutive elements of the primordial

[1]Professor S. K. Ramchandra Rao, *Jivanmukti in Advaita*, pp. 52-53.

substance called *prakṛti* which is in other words characterised as sattva, rajas and tamas in a state of equilibrium. From this, it follows that human beings generally belong to three main categories, sāttvika, rājasika and tāmasika— the sāttvika having predominance of sattva guṇa and similiarly in the case of rājasika there is predominance of rajas and tāmasika having an excess of tamas. Further there are differences of degree amongst individuals belonging to the same class. As for illustration, an individual having predominance of sattva guṇa in him may vary from another individual having sattva guṇa in him in a lesser degree. Similar is the case with other two classes of Sādhakas. The aforesaid three classes of individual human beings from each of their constitutive inner dispositions are classified in the Śākta Tantras as the *divyabhāva* having predominantly of sāttvika disposition, *veerabhāva* having predominantly of rājasika or heroic disposition and *paśubhāva* having an excess of tāmasika disposition. Bhāva is defined as property or quality (dharma) of the mind.[1]

Apart from contributions made by the Tantras to the different fields of study such as, astronomy, astrology, art, architecture, literature, Tantras are essentially Sādhana Śāstras (already stated) which aim at spiritual practices leading to the realization of the innermost self (śiva) of the individual self (jīva). The ritualistic aspect of spiritual practices will be considered later on. First let us state here some of the general characteristics of Tāntrika form of Spiritualism and its nature.

The science of the alphabets (varṇa=mātṛkā) belongs to Tāntrika Meta-science which is otherwise called *Sūrya Vijñāna*. Historical study reveals that the science of the alphabets is very ancient and the Finisians and the Maggis had been conversant with this science. In India the principles of *Sphoṭa*, *Nāda* belong to the science of sound-vibration. The mystery of creation (Sṛṣṭi Rahasya) has to bear upon the secrets of mātṛkās (alphabets)—word (śabda), meaning and that which is meant (artha)—all these are very inti-

[1]*Prāṇatoṣiṇī Tantra*, p. 570.

mately related. Word is the basic constituent of the entire infrastructure of a knowing situation. Hence we shall limit our discussion to the region of words and their implications and such discussion will not be bound within the logically-oriented object or that which is meant. It goes further within the world of meaning which evolves from speech *(vāka)*[1] otherwise called logos in Greek and other systems of ancient thought.

In India the power of speech and its mystery are very much known. In *Uttararāmacarita* it is found that the effect uttered by Ādyā Ṛṣi is different from the effect of a word uttered by an ordinary man. The object-oriented utterances of ordinary man refer to objects already in existence or existing but Ṛṣis utterances have the potency of creating objects.

Traditionally the word *Brahman* has been used in the neuter. But in some places of the *Vaīdika Samhitā* and of the Upaniṣads the word is used both in the masculine and feminine. As for feminine the usages is '*Sā devatā*'. . . .etc. So in subsequent days it is not unnatural that the root power of the universe was designated as Mother or Parāśakti. Some ancient Ācāryyas and Bhāskara Rāi in recent times, have discussed this issue. The mystical side of the spiritual practices is very ancient and it had been in vogue throughout the ancient civilizations of the world such as, Asia Minor, Ancient Greece, Egypt, the country of Maggi already mentioned, the borderland of the Summarians and the like. Whatever is found by the name of the Vedas, Tantras or Āgmas, in recent time, they are not original scriptures but the remnants of what was preserved by the name of the originals. As for the thousand branches of the Sāma Veda only some portions of the Kaūtumi branch is now available, the Nārāyaṇīya branch has already been extinct. The portion of the Vaīdika scripture now available cannot stand for the original which is the source of the esoteric knowledge or spiritualism proper. Similar is the case with the original scriptures of the Tantras.

[1]A note on vāka is appended at the end of this chapter.

Prima facie, there might have some distinction between Āgama and Nigama from socio-religious points of view but essentially and spiritually they are same for both the streams are based on Śabda Pramāṇa. The *Ṛṣis* of the yore realised the Āgamika truth directly and after such realization they used substitute for such knowledge in the empirical. These substitutes are called '*Bilma*'. Now-a-days what we call by the name of the Vedas belong to *Bilma*. Bilma mantra is noticeable in the *Vākya padiyam* of Bhartṛhari. In the *Vākya Padiyam*— Pada, artha and relation between them....etc. have been thoroughly discussed.

Ordinarily we are familiar with four kinds of vākas—parā, paśyanti, madhyamā and vaīkhari. In the Vedas also such classification of vākas is found. Parāvāka is the essence of *śabda brahman*, the embodied form of *mahāśakti*. The svātantrya śakti of parameśvara is parāvāka which is in essence pūrṇāhantā (I-in-fullness). Parāvāka is also the supreme in the sense of the Absolute as Transcendental and in this sense, It goes beyond speech. Paśyanti vāka comes next, this is the state of undifferentiated unity. Here śabda, artha and jñāna exist as indivisible whole. The subsequent stage is *madhyamā* the stage of differentiated unity, and lastly *vaīkhari vāka* where śabda and artha stand sharply differentiated. From the cognitive point of view the question may be posed where from knowledge comes? Or what is the source of knowledge and how such knowledge is developed and what is its limit?

It should be noted here that knowledge differs nature-wise and source-wise. The origin of knowledge cannot be determined from historical point of view. In the *Pātañjala Yoga Sūtra* it is mentioned that knowledge originates from viveka. It is of divine nature, it is all knowledge and of everything. *Pratibhā jñāna* is a part of the *prajñā* or *viveka-jñāna* which is not sense-oriented; it is not empirical knowledge nor does it come from spiritual preceptor. But we know that except preceptor no knowledge, be it empirical or otherwise, is possible. Hence *viveka-jñāna* and part of it "Pratibhā Jñāna" come direct from the preceptor of the world and such

knowledge moves in line with tradition from time immemorial. That is why it is not a subject for history in terms of chronology of events. This is what is called tradition.

A short note on the Theory of Pratibhā[1] is given below:

"The word pratibhā which literally means a flash of light, a revelation, is usually found in literature in the sense of wisdom characterised by immediacy and freshness. It might be called the super-sensuous and supra-rational apperception grasping truth directly, and would, therefore, seem to have the same value, both as a faculty and as an act in Indian philosophy, as intuition has in some of the Western systems." From a general survey of the literature concerned and a careful analysis of its contents, it would appear that the word is used in two distinct but allied senses.

(*i*) To indicate any kind of knowledge which is not sense-born nor of the nature of an inference. But as such knowledge may range over a wide variety of subjects, it is possible to distinguish it again as lower and the higher. The phenomena of ordinary clairvoyance and telepathy are instances of former, while the latter kind is represented in the supreme wisdom of the saint.

(*ii*) In the latter sense, however, the use of the term is restricted to the Āgamika literature, where it stands for the highest divinity, understood as principle of intelligence and conceived as female. In other words, *pratibhā*, otherwise known as *parā saṁvit* or *citi śakti*, means in the Āgama especially in the tripurā āgama and Trika sections of it, the power of self-revelation or self-illumination of the supreme spirit, with which it is essentially and eternally identical. The employment of the word in the sense of 'guru'[2] comes under this second head.

The prime characteristic of this super sensuous knowledge is its immediacy and intense clarity. According to all the systems such knowledge is considered as transcendental, being held to be free from time and space limitations, which

[1]This is taken from the writings of Mahāmahopādhyaya Gopinath Kaviraja in his work entitled *Aspects of Indian Thought*, published by the University of Burdwan.

[2]Abhinavagupta, *Tantra Sāra*, p. 120.

are imposed as a matter of necessity on all inferior knowledge and from the indispensable conditions which govern the origin or manifestation of the latter. Consequently we find in every respect a strongly marked contact between the two. "The higher knowledge dispenses, in its rise, with the need of sense-organs and unlike reflective judgment, with that of the rational faculty. It reveals the past and the future as in a single flash, and also the absent and the remote. Nothing escapes its searching light. It is aptly described as simultaneously illuminating everything in every aspect and as eternal".[1]

In Nyāya-vaiśeṣika and occasionally in Vedānta the term pratibhā and sometimes *Ārṣa Jñāna* is employed to express this supreme knowledge, a term which has the sanction of usage in yoga literature. The word *prajñā* too is sometimes used in yoga works as a synonym of pratibhā. In vyākaraṇa both *prajñā* and *pratibhā* are to be found and these are declared identical in sense with the *Paśyanti stage* of the fourfold vāka. The Āgamas retain all these terms and add SāmaVeda to the list of synonyms. The Buddhists are familiar with the name *prajñā* even in their oldest canonical literature but do not seem to know anything of pratibhā or the other terms but the Jainas have, curiously enough, used not a single one of these words in their philosophical vocabulary, though they have fully treated of the subject in their works. "They have discussed the question in their own way and under their own technical appelations e.g. avadhijñāna, kevalajñāna and so forth. From a survey of the entire field it will be evident that the problem has recurred everywhere and has everywhere, to all appearances, been similarly dealt with."

In the beginning of kalpa nay mahākalpa mahā-jñāna, which is contemporaneous with the dawn of creation, descends. Īśvara is, therefore, said to be the great spiritual preceptor (parama guru), the original source of all knowledge (*sa pūrveṣhamāpi guruḥ kālenanaïva chaïdāt*). Tantra also holds the same view. In the beginning of the kalpa

[1] *Yoga sūtra* III, p. 84.

different kinds of cognitions and different kinds of objects of such cognitions remain indivisible in the aforesaid paśyanti Vāka. Subsequently such indivisible whole becomes divisible objectwise in different gradations and expressed in the region of mind through the medium of imagination. Paśyanti vāka is above mental and the moment knowledge comes down to the mental level the function of madhyamā vāka starts. Madhyamā vāka stands at the transit of indivisibility leading to multiplicity. At the madhyamā stage knowledge imparted by the preceptor moves through the disciple and hence there is knowledge and its corresponding object on the one hand and Ācārya, the revealer of knowledge and his disciple on the other.

It should be mentioned here that in the distant days of antiquity Śākta idea was communicated according to different Prasthānas; of the Prasthānas Kaūla mata or Kālikā mata is the main. Ṛṣi Durvāṣā had been one of the upholders of Kaūla-tradition. It is said that he taught Lord Kṛṣṇa Āgama vidyā. Mīnanātha/Matsyendranāth preached this idea from Kāmarūpamaṭha. He was the original preceptor of Nātha sect and he was a devotee of śakti. Gorakṣanāth one of the stalwarts of this sect was a great śaīva. Virūpākṣa in his illustrious work *Pañca-Śikhā* has spoken of Advaīta Śaīva in the context of Śiva-śakti identity. The Jainas also in their Tāntrika Prasthāna have shown their allegiance to śakti. In the latter period of Indian religious history in the Mahāyāna sect of Buddhism elaborate discussion has been made of the essence of Śakti in Kālacakrayāna, Sahaja-yāna and other allied Buddhist texts. The love-oriented philosophy of Vaīṣṇava-sahajiya cult is also favourably disposed of sakti idea. The Vaīṣṇava concept of 'Līlā' is more of śākta-tāntrika nature of creation. In the progressive sādhanā literature of Vaīṣṇavism the tāntrika outlook is very much conspicuous. In Tibet also Śāktādvaīta ideology was predominantly prevalent.

Gaūḍapāda, the Grand spiritual preceptor of Śamkarācāryya wrote an illustrious sūtra treatise entitled '*Śrīvidyā-Ratna Sūtra*'. In the Mahātantra called *Śrīkṛṣṇa Yāmāl* it is

mentioned that how from the point of Yoga and similar other spiritual practices Vaīṣṇavism gradually merged into Tāntricism. The Vaīṣṇava 'lalitā' is equated to Śrī Vidyā of the sākta tantra.

The concept of '*Līlā*' presupposes sportive communion between Puruṣa and Prakṛti and yogis realize how and where *nitya līlā* is effected. Further yogis practise the art of piercing through ṣaṭcakras for the attainment of *bhūta śuddhi* and *citta śuddhi* which when achieved, they are capable of removing predispositions (saṁskāras) both in the physical and in the mental. It should be noted here that piercing through ājñā cakra, placed within the mid-centre of eyebrows does not mean coming into contact with the paramātmā for paramātmā is placed in sahasrār which is beyond ājñā cakra. In between ājnā cakra and sahasrār stands infinite cidākāśa. It is only through the practice of khechari śakti that the yogis can transcend cidākāśa and reach the state of paramātmā.

Purification of pañchabhūtas leading to citta śuddhi is not enough to reach the state of fullness (*Pūrṇatā*). For, such purification helps spiritual adepts to be free from the bindings of the world (prapañca). But the question is, how to reach that state which goes beyond prapañca? What is that power which can help in this stage? Samādhi cannot do this. The Tāntrika yogis realized that until one could bring under control the power located in the naval centre one could not reach cidākāśa. To move around cidākāśa, and transcend it, the aforesaid khechari śakti is indispensable. The moment the naval centre is pierced through there appears a strand (nāla), just like a Brahmanāla. It is beyond *ṣaṭcakras* for *ṣaṭcakra* belongs to the physical universe. Sumaṅgala śakti resides just above the said brahmanāla. This śakti may be equated with the said Lalitā of the Vaiṣṇavism.

Now we shall try to see the principle of śakti from the point of the aforesaid vāka which is of four kinds as we have mentioned. Parāvāka as the essence of *Akṣara Brahman* stands beyond the universe. The intimate relation of śabda

(logos), artha (object) and jñāna (cognition) when considered critically reveals that artha is related to śabda on the one hand and jñāna on the other. The former is called vācya-vācaka relationship and the later is said to be as viṣaya-viṣayī relationship. The relation between śabda and jñāna is very subtle and yogis alone can feel it. In the vaīkhari stage of empirical life śabda and artha seem to be mutually distinct from each other. In the madhyamā stage the relation between śabda and artha may be said to be the relation of identity-in-difference and in the Paśyanti stage it is of undifferenced unity. In this stage of unity śabda has the power of creating objects and when an accomplished yogi wills and speaks out the corresponding object appears. All this we have already hinted at.

The first letter of the word Mātṛkā is mā i.e. the mother of the universe. The one ultimate being becomes many at the instance of it—'*Indro māyābhiḥ pururūpa jāyate*'; it is said in the Vedas. Māyā is one with the mātṛkā as the mother of the univrse. Essentially mātṛkā is one and undifferentiated. It is the essence of the Brahman as akṣara. In the ancient Āgamas it is called parāvāka, in the Vaīdika literature it is said to be as śabda brahman.

Spiritual practices at the initial stage demand solution of the mysteries of the universe. How this universe having names and forms comes into being? What are the possible stages through which the universe assumes a concrete shape— all these problems we have already discussed in the first part. A brief account of the different stages of evolution/manifestation is given below:

Prior to creation there was a state of perfect calmness and quietude, the state which was completely free from any sorts of stir. This is the state of 'Divinity'. The processes of creation, preservation and destruction or any other activities on the part of the Divine are absent there. This is the state of pure *Sat* revealing itself in its own intrinsic glory.

In the second stage there is parā brahman standing identical to śabda brahman. This śabda brahman is other-

wise called parāvāka. This is the non-differenced state of equanimity. In the tantras this stage is called yāmāla.

In the third stage the world and subsequently living creatures appear. Here the question is, how from non-differenced *one* many appear? From one to many two is essential. This two has got double functions to perform. First it is in identical relation with one, for the essence of two is in one. It is also different from one in terms of function/dimension. The yāmāla bhāva or state, is in essence, two in one. For, other than two no creation is conceivable. Here the two is the inner dimension of the one which is śakti as such. The sense of oneness as unity becoming many through the two (the inner dimension of one) is a mystery realizable through consciousness. It is some sort of extraordinary perception otherwise called *yogika pratyakṣa*. The state of fullness or totality may be reached through the idea of the two related to one as the aforesaid yāmāla bhāva and the outward appearance of māyīya world of names and forms. In the Āgamas this is conceivable through lines constitutive of points. Both are to be understood as functional dimension of śakti as power of consciousness. The one helps sādhaka reach the region of śiva and the other brings him down to the world. One is a triangle tending upwards and the other is also a triangle going downwards. To realize the process of creation, the mystery of both the triangles, their conjunction and mutual relation are to be understood. This is called *ṣaṭkoṇa* (six angles) and the central point of both the triangles remains same.

It should be noted here that at the root of creation there is a point (bindu). The moment this bindu is touched through the vibration of the self-determining power of the Supreme the point tends to be a line. The shortest line is composed of two points taken together. The subsequent creation follows through lines. Three lines are necessary for anything to construct and a triangle having three angles is formed by the help of three lines. The triangle is the source from which the māyīya world of names and

forms originate. The Naīyāyikas also believe in three stages of creation—(1) atom (*paramāṇu*) which is the source content, (2) *dvaṇuka* (dyad) it is the conjunction of two atoms; at the stage of three dvaṇukas (tasa reṇu) perceptible things appear. The Buddhists also hold almost similar view.

We have already mentioned vācya-vācaka and viṣaya-viṣayī relations in the context of śabdārtha. The relation is of three kinds such as (*i*) *abheda*, (*ii*) *bhedābheda* and (*iii*) *bheda*. In the paśyanti stage, for parā goes beyond all conceivable relations, the relation is *abheda* i.e. śabda= artha and vice versa. In the madhyamā stage the relation is bhedābheda i.e. identity-in-difference. In the vaīkhari stage the relation is conventional i.e. *bheda*.

There are yogis who without entering into the mystery of the Tantras speak of experiences due to *samādhi* in such a way, as if, they are not fully intelligible to the common man. The first stage of *samprajñāt samādhi* starts from gross object and such samādhi has got two forms— (*i*) savitarka and (*ii*) nirvitarka. To understand cognition presupposes analysis of the mutual relation existing between śabda-artha on the one hand and jñāna on the other. So long memory is not purified (smṛti pariśuddha) vikalpas stand and that is why knowledge caused by samādhi jñāna initially remains inextricably associated with śabda. This is not knowledge proper. In this stage object (artha) is on the one hand related to denoting word (vācaka) and on the other to cognition corresponding to that object. As a result knowledge in this stage cannot be free from language. It is, therefore, stated *Na sohasthe pratyayo loke yaḥ Śabdānāgama-vṛtti*. All empirical cognitions are couched with language. The aforesaid purification of memory is a matter for transcendental psychology. The nature of purification of memory is that as soon as a word is uttered, the object (vācyārtha) referred to by the word is felt in the heart. With the purification of memory the aforesaid savitarka samādhi is raised to the nirvitarka stage. This nirvikalpa perception is called parā pratyakṣa. A yogi placed in the

nirvitarka stage of samprajñata samādhi immediately apprehends the nature of the object disinterestedly. A Tāntrika yogi also passes through same experience at a point where paśyanti and madhyamā vākas meet. Madhyamā stage is the stage of ideation or imagination whereas paśyanti stage is an indeterminate one. In the paśyanti stage vācya is identical with vācaka or in other words sense and the object sensed stand undifferentiated. Vācyārtha expressed in terms of cognition through words forms the meeting point of paśyanti and madhyamā. The supreme knowledge thus expresses itself as the Āgama or Nigama through speech (vāka). The sixty-four tantras, the eighteen āgamas, ten śaīvāgamas, pāśupata śāstras are all illustrations of such knowledge. In a sense knowledge is an eternal continuum of śabda and artha otherwise called vāka. Knowledge also implies tradition communicable to the disciple through the preceptor.

Mātṛkā/mahāmātṛkā or varṇamālā (Garland of letters) by whatever name they may be designated, each is an expression of the nature of non-differenced mahāśakti. The question is what do we exactly mean by mātrikā or in other words the garland of letters? In reply it may be said that it is the essence of that eternal indivisible truth which reveals the mystery of the universe. Without mātṛkā śakti the self-revealing consciousness does not reveal itself as consciousness which is again conscious of itself. Mātṛkā is the self-determining power as freedom or in terms of cognition it is recognition of what is already cognised.

God, the world, living beings and material objects as predicables both individually and collectively i.e. the entire universe evolve from mātṛkā. The 'fullness of I' or 'I-in-fullness' (Purṇa-ahantā) is constitutive of mātṛkā. They from 'A' to 'Ha' form the grand cakra. 'A'=parā prakāśa and 'Ha'=vimarṣa and 'Ma'=bindu=(AHAṀ). The 'I-in-Fullness' is an eternally accomplished being called parameśvara being of the nature of '*sat-cit-ānanda*'. There is nothing beyond It, there are infinite number of modes within It. The self-realized great yogis out of his own will-

power is capable of creating the universe. At the initial state of such mysterious creation the outward motion of the existing universe is to be checked or controlled by '*kṣa*', the innermost core of the varṇa mātṛkās.

The aforesaid 'I-in-fullness' is one and indivisible. All the varṇas from 'A' to 'Ha' find each of their fullest expression in It. It is free from all objective references and essentially of the nature of consciousness-as-such. This is pure 'I'. The objects in their totality as 'Thisness' other than 'I' evolves due to the power of freedom (svātantrya śakti) at a moment when creation initially starts. This is the grand creation. In such creation there is no time in the sense of past, present and future i.e. before and after. Time is considered there as pariṇāma. The Tantra Sādhakas call it mahākāla. The grand creation becomes apprehensible when 'Thisness' is revealed through 'I-ness'. Dissolution also takes place in the same in a reversible way, i.e. when 'I-in-fullness' alienates Itself from the so-called 'Thisness'. In short, where there is no trace of 'Thisness', that state is characterised as pure 'I-in-fullness'. This 'I-in-fullness' is the principle of totality or perfection, or in other words 'Pūrṇatā'. 'Pūrṇatā' is represented as 'parameśvaratva' or paramaśiva-bhāva. This concept of *pūrṇatā* as 'I' is different from the Vedāntic concept of Brahman, for in the case of Vedantic Brahman there is no trace of 'I' in any sense. But the Tantrika concept of 'I-in-fullness' is śiva-śakti in a state of non-separateness. The power as freedom lies embedded in the śiva-śakti identity and that power is the aforesaid parāvāka or mahāmātṛkā.

The above concept of change (pariṇāma) resembles to a major extent to the śāṁkhya theory of pariṇāma. According to śāṁkhya system, pariṇāma is of two kinds—(*i*) svarūpa or sādṛśa pariṇāma and (*ii*) virūpa or visadṛśa pariṇāma. In the case of the former there is no change, creation takes place because of the very nature of the thing. The later visadṛśa pariṇāma is of three types—(*i*) *dharma*, (*ii*) *avasthā* and (*iii*) *lakṣaṇa*. The first transformation of prakṛti is *dharma* which is again transformed into

lakṣaṇa and subsequently into avasthā. lakṣaṇa pariṇāma involves time in the sense of past, present and future. Śāṁkhya philosophers hold that what is absent in dharma pariṇāma has no existence i.e. the entire process of creation is to be seen from the point of dharma pariṇāma. A yogi can foresee it, but ordinarily existing facts are perceptible from lakṣana pariṇāma. In the context of pariṇāma the Tāntrika philosophers go further. They hold that Īśvara who is all freedom can stir nature and moreover He can transform sadṛśa pariṇāma into visadṛśa pariṇāma and vice versa. He can also transform prakrti into māyā which can do and undo anything and everything. The locus of this māyā is Īśvara and unlike the Vedāntins, the Tāntrikas consider māyā as not unreal and whatever appears is nothing but part of grand creation. This is not found in the vedānta, śāmkhya and the pātañjala systems.

Further the 'I-in-fullness' is an accomplished entity and must not be confused with the sense of ego or I-ness. There is no scope for ahaṁkāra in the state of fullness. Be it in the divine or mundane, ahaṁkāra works as grāhaka. Pūrṇāham is beyond the reach of grāhaka, grahaṇa and grāhya— the state of triplication called *tripuṭi*. The state of pūrṇāham is one and full, there is nothing to reveal It. Aham as grāhaka is relative to grāhya for if there be nothing to receive the question of receiver does not arise. From the point of alphabets the aforesaid '*ha*' is the uniting link between grāhaka and grāhya. The grāhaka aham is, therefore, conditioned by something as created and such creation comprises two parts and both the parts are natural. In one of them there is life which is not so in the other. The former belongs to the animal world and the latter may be characterised as inert matter. The one is called aham alias grāhaka and the other is called grāhya i.e. object to be enjoyed. There is a saying in the Scripture 'prāk-samvid prāṇe pariṇata', i.e. when caitanya or samvid descends within the world of created things and beings, it assumes the form of life force or vital energy. Prior to creation there was absolute darkness or emptiness in the

form of negation and until the alphabet 'ha' appears the body sense does not grow. To explain the situation it may be said that '*a*' as prakāśa when covered by māyā is called māyā pramātā. The power as freedom of the parameśvara in its condensed form is called *āṇava mala* (mūlamala). In such pure āṇava stage what does the atomic self perceive? He finds nothing but mahāśūnya around him. In the next stage through the inscrutable power of māyā-śakti he finds numberless images before him and he gets enchanted by one of such images. This attraction is due to the influence of vital force or prāṇa śakti and the image is something other than ahām (sense of I); this is what may be characterized as Idam (this). This is what is called the sense of the body or in other words the original seed of the causal body. The next stage is to enter into the womb of the mother bound by the cycle of karma and *adṛṣṭa*.

Now, aham may be viewed from two different points of view. First, from the spiritual point of view there is pūrṇāham or 'I-in-fullness', it is transparent, bright, unadulterated; there is no sense of atomicity in it and hence body sense has not yet been grown. It is all consciousness as self. Secondly, from the jīva or empirical point of view, aham has got body sense, it is grāhaka and led by the moving sights of the universe. Further, the moment such empirical sense is rooted out an attitude towards the world is thoroughly changed. The "grāhaka-I or pramātā-I" is elevated then to the transnatural region. Without being properly equipped both physically and psychically, one should not run after such practices, for there is a great risk of 'I' as receiving centre getting elevated to 'I-in-fullness'. For, there is every possibility of the empirical 'I' merged into the great ocean of consciousness, this is a very hard task and not meant for the weak. The sages say—'*nāyamātmā balahīnena labhya*'. As soon as an efficient Sādhaka enters into the state of nirvāṇa, he realizes unaccountable bliss,—'*nirvāṇa parama sukham tataḥ kim jāyate bhayam*'. One cannot enter into the very depth of *Mahāprakāśa* (great illumination) without the grace of mahāśakti or in

other words, it is only through the grace of mahāśakti the final state of 'I-in-fullness' or perfection is achieved. If parama śiva as father be called great illumination (mahāprakāśa) the parā śakti as mother is to be designated as consciousness in full (Pūrṇa svātantrya). Through consciousness/reflection one might reach the state of illumination. In ancient days there was a provision for worshipping *mātṛkā* in terms of practising consciousness. Moreover in the Tantras, with the exception of anūpāya, three means of spiritual practices such as, āṇava, śākta and śāmbhava (see *Śiva Dṛṣṭi*) have been prescribed for the spiritual adept to reach the accomplished end. The means though varying in each of its individual approach have common objective i.e. spiritual freedom in view. For āṇava means personal strivings of atomic selves are necessary. This is the state prior to the awakening of kuṇḍalinī which is a must in the case of śākta means. It should be noted here that one may go for spiritual practices without following the path of kuṇḍalinī, but that is a very hard task and one may not reach the supreme state of perfection. At the initial stage the spiritual adept should make efforts to awaken the self-embodying consciousness otherwise called kuṇḍalinī. This selfsame power when awakened moves towards the upper part of the brain called *sahasrāra,* the thousand petalled region, the great ocean of consciousness. As soon as this stage is reached, the sādhaka attains to the state of freedom— the state of śivahood. The means (upāyas) applied there is the means of śakti (śāktopāya). But this is not the supreme state, for the final aim of the aspirant is not only to achieve sivahood but also to recognize himself as śiva. The same thing is practised in the Vedānta[1] by following the seven-fold planes of cognition (sapta jñāna bhūmikās).[2] Of these the fourth plane (turiya) comprises the immediate apprehension of the reality as brahman. But this is not the state of *jīvanmukti* i.e. free while living in this world. It

[1]A short note on advaita vedānta and the tantras is appended at the end of this chapter.

[2]Jāgrata, svapna, susupti, turīya, brahmavid, variyan, variṣṭha.

should be noted here that from the point of the phenomenal *jīvanmukti* is meant to transform the sādhaka's entire orientation of life, his attitude and involvement in the world, and to enable him to experience joy and liberation and the joy of 'being'. Liberation or *mukti* cannot alter facts, it does not bring about a change in the world; nor does it even free us of our commitment to others around us. But our approach to ourselves and to the world undergoes a total change. Jīvanmukti starts from the fifth plane. Fifth, sixth and the seventh are the stage of *brahmavid varīyān* and *variṣṭha*. Those who have perfected themselves and attained bhūta-śuddhi (purging of the physical elements) and citta-śūddhi (purification of psychical elements), they enter into the fifth plane through *upāsanā* (worship). In the fourth stage, i.e. *turīya* there is apprehension of reality and that apprehension is possible only through pure intellect (sāttvika buddhi). Though buddhi is the final evolute of prakṛti, it is not absolutely free for, it is covered by māyā. But as soon as the cover is removed through spiritual practices the result is the reflection of the Brahman on the buddhi. This is the state of apprehension of Brahman and the state of jīvanmukti follows.

It should be mentioned that the inner essence of a thing is unique and there is no substitute for it. The essence of parameśvara or 'I-in-fullness' is what It is. The realization of the inner nature of jīva otherwise called 'paśu' depends upon the removal of the cover which restrict the freedom of Buddhi. All selves are essentially one self, though every individual self has got distinct characteristic of its own. Such distinctive characteristic of the individual is called individuality which is unique by nature. In the Vaiśeṣika system of philosophy it is held that even a liberated self is distinct from another liberated self. Here distinction is something unique. It may be mentioned here that in the commentary of Patañjali's *Yoga Sūtra* by Vyāsa, there is a saying '*sarvam sarvātmakam* i.e. "all is in one and one is in all". Though things in general as a class belong to thinghood and there is an identical relation between them yet

a particular thing belonging to that class has distinctive characteristic of its own. This distinctive characteristic of a thing is something of a class (jāti) which can never be destroyed. That is why the commentator has further said '*jātyānuccheden sarvam sarvātmakam*'. As for illustration, 'ka' is the first letter of the consonants and hence the rest of the consonants, as 'kha', 'ga', 'gha' lie hidden in the said 'ka'. Similar is the case with 'kha'. By the aforesaid sūtra '*jatyānuccheden sarvam sarvātmākam*' is meant that in the said illustration of 'ka' though all other letters are found, that does not mean that in that case 'ka' loses its own individual identity i.e. 'ka' though retaining its own individual identity, gets involved in all other consonants as support.

Now, let us try to state in brief the stages the spiritual aspirants shall have to pass from the region of māyā to yogamāyā. The region of māyā belongs to the jurisdiction of time, the inner form of perception. It moves in a circular and cyclic order. But above māyā there is no such movement. But even the region above māyā is not free from the influence of time. It is only through practising powerful and efficacious vīja-mantra initiated by the preceptor, the spiritual adept can transcend the region of māyā i.e. *vīja-mantra* initiated by competent precepter can help the spiritual adept reach above māyā. In '*Durga Saptaśatī*' ardha-mātrā is mentioned. Without the help of *ardha-mātrā* the yogis cannot go above māyā. *Ardha mātrā* is associated with bindu, the dynamic aspect of reality. Those who are conversant with the science of the tantras they understand that there are several stages from bindu to the supreme stage of parameśvara, but in every stage ardha-mātrā (half-dimension) is needed. Within the orbit of the *bindu* there are many subtle points represented by various dimensions (mātrās). The most subtle point may be extended to infinite. The spiritual aspirant step by step proceeds from subtle to subtler regions and finally to the subtlest. It is noticed from the analysis of the *anubhava* of the ancient yogis that mind can go up to the stage from $\frac{1}{256}$ to $\frac{1}{512}$ of a point. The entire field of experience is the field of

ascent from subtle to subtler regions. Considered from the supreme bindu there are different planes of the universe and universes. The spiritual preceptor by his own conscious power as freedom helps his adept enter into the spiritual world. By the practice of *japa* and *dhāyana* the adept then becomes capable of achieving higher and higher planes of the region of spirituality. The planes are called *bindu*, *ardha-candra*, *nirodhikā*, *nāda*, *nādānta*, *śakti*, *vyāpinī*, *samanā*. These planes of the universes belong to the mind as consciousness. The yogi makes a halt to the *samanā* stage. All the pāśas/bindings are up to this stage. The yogi cannot pierce through this stage at their own sweet will. Viśva-Kuṇḍalinī is also located there. The world of Bliss lies beyond it. Three kinds of *kaīvalyas* are realized there, the grossest of which is prakṛti i.e. gūṇas such as sattva, raja and tama in a state of equilibrium. The next higher stage is māyā and the highest stage is mahāmāyā which is equivalent to the aforesaid bindu. When the spiritual adept becomes completely free from the bindings of māyā he realizes the highest stage of *kaīvalya*. This is not the state of perfection or fullness though in this state there is not the minutest particle of materiality. In the state of fullness there is blossoming of consciousness, in the state of *kaīvalya* no such blossoming takes place. There is no prescribed way to reach the state of perfection. The moment the yogins receive the grace of the supreme power, the *unmani* śakti descends on the aspirant and helps Sādhaka reach the state of parama śiva. This is the state of perfection on the part of the spiritual adept. The state above mind/transcendence (unmanā pāda) is the supreme eternal region of the self. Of the thirty-six tattvas recognised in the tantras this is the final stage where both śiva and śakti rest in a state of non-separateness. This is the state called by various names such as, para śiva/parā śakti/para samvid.. etc. The relation between śiva-śakti is of the same nature of consciousness but without this union the state of fullness (pūrṇatva) is not realized. This state is free from malas. The pure śiva stands at the

highest point of the universe, but it is not full. It has Its own limitation for want of freedom as power. It is pure awareness as light (prakāśa) but It lacks freedom (svātantrya). On the other hand, the power which exists at the top of the universe is the supreme power but that is not fullness for it lacks awareness as pure light.

When mind is elevated and assumes the form of *citiśakti*, it becomes mantra. Like sunrise and sunset mind as consciousness has its ascending and descending ways. The waking state that we call world of perception belongs to time, the movement of which, in a sense is also endless. Time moves in a circular way. The tantra-sādhakas have discovered the science of the aforesaid half-dimension by practising which one can change the zig-zag course of time and make it straight and thereby the sādhaka can go up towards his spiritual journey step by step.

There are different regions within the sphere of time. Hence the yogins first try to enter into the core-point of time which helps spiritual aspirant move straight in its different higher regions. For spiritual Sādhaka, the natural dimension of the bindu is half, from this point the direct path towards the supreme starts, and this is a matter of yoga. By entering into this mysterious path one can dive into the depth of subtler i.e. atomic point of time. This is the source point of the most subtle atom. It should be noted here that as in the case of bindu there is half-dimension, in a similar way there is one-fourth dimension in the case of half moon, one-eighth in the case of nirodhikā. In this way the tantra-sādhaka reaches the subtlest point of time called '*lava*'. The world in and around which we move belongs to prakṛti. The next higher order is the region of māyā. Within this region there are *lokas* such as heaven, earth, hell, karmas and their consequent sufferings. Time works amongst these regions in a circular way, sometime in the left (vāmāvarta) and sometime in the right (dakṣiṇāvarta) and vice versa. This is the stage of ne-science. Until the spiritual adept enters into the stage of *suṣumnā*, there is no end to it.

Events like birth, death, sufferings due to karma fall within this circle of time. One may enjoy heaven or one may suffer damnation; in both the cases there is a play of time which moves in the said circular way. It is only the descent of power which can root out the vehement influence of ne-science. The descent of power is pure intuition which is not equivalent to divine knowledge recorded in the scriptures. The pure intuition awakens the individual self as 'I' and such awakening in its fullness is the aforesaid 'I-in-fullness'. There are different grades of spiritual order and the spiritual adept (sādhaka) has to pass through those grades to reach the supreme state.

The individual selves who have achieved kaivalya generally have to pass through three stages—(1) acit/jaḍa, it is of gross matter, (2) prakṛti when that jaḍa is of subtle nature, (3) māyā, it is purer than prakṛti but not that purity beyond malas. It should be noted here that the jurisdiction of saṁhāra belongs to the limit of māyā. Beyond saṁhāra there is śuddha māyā/mahāmāyā which is qualitatively different from gross matter. The śuddha māyā is otherwise called bindu. The embodied bindu is called vaīndava. This state is pure and may be said to be of the essential nature of śiva-hood. The essence of parama śiva is the state of perfection, 'I-in-fullness'. Such state is beyond brahmāṇḍa i.e. beyond the world of tattvas. It is beyond prakṛtyāṇḍa, māyāṇḍa and śāktyāṇḍa. The highest kevalins of the siddhāntins who reside in the world of śuddha māyā are not absolutely free from malas for the power as freedom is not present there. Similarly, śiva is not absolutely free from kalās for śāntyatīta kalā is present in that state. In śakti also there is a function of śānta kalā. When śakti as freedom and śiva as pure awareness remain in perfect unison or in identical relation of non-separateness, there is no scope for any kalā to function. That is the state of perfection or fullness. This is the state of parama śiva, the supreme objective the sādhaka aspires after. To reach this state and to achieve *śivatva* is the same.

Those who proceed through yoga mārga (the path of

yoga) they go up to the state of asmitā, the border line of yoga proper prescribed by Patañjali. This state takes place when the stages of *grāhya-samāpatti* (gross and subtle), *grahaṇa samāpatti* and *grahītṛ samāpatti*, are over. This is the supreme state of concentration. The self-hood as I-ness then appears as the entire universe revealing. It is called concentrated-samādhi, when citta gets merged within the core of the fourth dimension. The sense of awareness or wisdom due to concentration is called asmitā prajñā. To reduce time at the level of half-dimension is due to the mystery of yoga in practice. There are two basic impediments which stand in the way of yogis achieving the highest state even when he has achieved the asmitā stage; they are as follows:—(*i*) sense of egohood and (*ii*) hankering after power. The question is how to get rid of them? If the yogins can transcend the stage of *madhumatī* he attains to the supreme stage of concentration. The victory over physical elements and inner instruments by the yogin enables him to achieve will-power equivalent to his resolve. This is not *bibhūti* (magical power) usually considered in Patañjali's *yoga sūtra*. *Bibhūti* or magical power originates from self control but the aforesaid will-power comes as a natural course to a sādhaka as soon as his victory over physical elements and inner instruments due to his self control become complete. With the advent of will-power the particles of *cit* (*cit-kalā*) become manifest. With the gradual manifestation of cit-kalā it attains to perfection and fullness. As the part (kalā) of the moon gradually increases till it reaches its fullness called full moon or *pūrṇimā* similarly a sādhaka goes up to fifteenth stage of his practices before he reaches fullness. After fullness the reverse order starts i.e. darkness sets in and finally complete darkness (*amāvasyā*) takes place. In such a state there is no scope for any cit-kalā either to appear or to disappear. The yogins characterise this state as '*atikrāntā bhāvanīya*' beyond which stands the supreme. The will-power has got two opposite directions just as the fullness of moon and the aforesaid complete darkness. The state of

atikrāntā bhāvanīya emerges out of *asmitā samādhi*. It is stated in the *kāśikā* that for want of viveka khyāti and because of the influence of fullness of *asmitā siddhi* godhood is achieved. This is what sāṁkhya system call god/īśvara,—*Īsvara siddhi siddha*.

Those who proceed towards the path of *viveka khyāti* they do not confront to the above situation. While moving through the path of *viveka khyāti* attention of the yogin is directed towards complete renunciation (*parāvairāgya*) and as a result there appears an aversion to guṇas (*puruṣa khyāti guṇa vitṛṣnām*). In this state there is immediate apprehension of puruṣa and by the light emanating from puruṣa, prakrti becomes visible and aversion to prakṛti starts. In this way *viveka khyāti* develops in fullness and puruṣa as *kevali* becomes established in the yogin's essential nature.

The Tāntrika yogins move in their own ways. They have in their possession the sense of half dimension (*ardha-mātrā*) due to *asmitā*. The objective of their pursuits is not to achieve *kaivalya* or to gain Īsvarhood. They aspire after transcending the limits of time. Ordinarily time works within the states of waking, dream and dreamless sleep. The Tāntrika yogins having been established in the aforesaid *ardha-mātrā* and transcending the circular movement of time follow the direct path of suṣumnā. At the initial stage he achieves *bindupāda*, the locus of which is *Īsvara* and then *nādapāda*, the ground of which is *Sadāśiva*. Such yogins achieve omniscience when he reaches *siddhatva*. In this state the yogins achieve synoptic view of the universe and the difference between the aforesaid vācya-vācaka relation becomes distinct. One immediately gets aware of the vācya side of the universe and the vācaka side appears simultaneously. To transcend bindu and to go to the next higher stage is a hard hurdle to negotiate. The bindu within the half-moon and the impassable barrier called nirodhikā śakti stand in the way of further progress. Most of the yogins of a very high order fail to transcend the state of bindu and reach the state of nāda. The difference between

bindu and nāda stage lies in the fact that in bindu there is subtle sense of duality but nāda is a state of non-differenced identity. In Bindu one can have a vision of everything in an indirect way i.e. as distinct from one's own self; in nāda one may have a vision of everything as one with one's own self. It should be noted here that the sense of overmind and awareness of supermind of Sri Aurobindo's 'Life Divine' may be compared to the stages of the said nāda, bindu.

With the awakening of the sense of nāda, the vibration of the entire universe is felt as 'I'. This is called *nadana*. *Nadana* is a mystery in tāntrika literature. To realize this mystery implies understanding of the implication of the sound vibration otherwise called nāda. Vyāśa Deva, the commentator of Patañjali's *Yoga Sūtra* says that like a river citta flows in two different directions, one in the outer and the other in the inner. The inner flow is called *kalyāṇa-srota* and the outer is *viṣaya-srota*. The viṣaya srota starts flowing from manomaya koṣa and piercing through the vital plane reaches the physical with the aid of the senses. The millions of gross universes are located under the cover of heaven. This outward stream is led by the senses aided by the function of the vital force (prāṇa-śakti). This vital force/prāṇa śakti has an important role to play in the preliminary stage of spiritual practices. The inhaling and exhaling of breathing of the spiritual aspirant must have to move in a straight way. The inner stream of the mind shall have to move very deeply i.e. it must move always in upper direction. Once the sādhaka realises this, his body-sense goes away, he feels the vibration of joys and as a result the same inner stream moves towards the light of self-consciousness. This is the function of *brahma nāḍi* located at the upper regions of vajra-nāḍi and citrīṇi-nāḍi which again lies in the upper portion of suṣumnā. The yogins call it as '*lap of the mother*'.

The function of the aforesaid '*nadana*' is felt by the Sādhaka when he passes from bindu to nāda. The *khechari* movement starts when the upper limit of the *brahma randhra*

is pierced through and the Sādhaka moves upward. The body-sense of the Sādhaka has already lapsed at this stage and different kinds of the aforesaid śaktis such as bindu, ardhacandra, nirodhikā, nāda, nādānta......function. Nādānta is the centre where jyoti (celestial light) reveals itself. Sādhaka then resides within cidākāśa and move upwards. A short note on *khechari* mudrā is given below.

Śakti/ātma-śakti is situated in two-fold states, when individual self lives within the domain of animal disposition, śakti functions in a circuitic way; the same individual self when enhanced to śiva disposition śakti works straight and direct. The self-same power is one and act in different ways and assume different forms such as (1) *Pramātā*, (2) *Prameya* and (3) *Pramāṇa*, Pramāṇa-śakti has also got different gradations in the empirical, it moves in the aforesaid circuitous way and is called by the name of *khechari cakra*. As soon as the animal disposition of the individual self ceases and he is raised to the state of freedom of śiva, the function of *khechari śakti* starts.

The awakening of the power of the self in its fullness is *śivatva*. There are different grades in between awakening of kuṇḍalinī and the supreme state of fullness. There are different grades of śaktis also such as, *gochari*, *dikchari*, *bhūchari* respectively. It may be said that when *khechari* śakti gets awakened the individual self does not feel himself limited by pāśas (bindings). He apprehends the sense of 'śivoham' direct and considers himself as seer. Similarly when bhūchari-śakti is awakened he feels the entire universe as his body. Many other mysteries also get revealed as a result of such awakening. That individual selves are covered by avidyā and that they are subject to the control of māyā is admitted by almost every philosophic thought in India.

While discussing the problem of liberation the Nyāya Vaiśeṣika philosophers have mentioned two things. (*i*) individual life within the empirical and (*ii*) attainment of apavarga/mokṣa. They hold that by observing religious rites and practices and living within religious atmosphere

they attain the state of *svarga* and enjoy celestial joys. But such joy is not abiding and attainment of *svarga* is not liberation proper. Self-knowledge is the just way to get liberated from the cyclic order of karma and rebirth and hence sufferings. Once a Sādhaka is liberated he has got nothing to aspire after. The vaīśeṣikas also to a major extent share this view of mokṣa enunciated by the naīyāyikas. The śaivas, pāśupatas, veera śaivas and different prasthānas of the Vedānta hold each of their respective views of liberation. In some of the views there is an overtone of enjoying happiness and in some of them stress is laid on the complete cessation of the sufferings. Like other philosophers the Jainas and the Baūddhas also speak of mokṣa/nirvāṇa as something eternal and abiding, though the definition of nirvāṇa is different from the attainment of liberation or mokṣa.

Those who resort to yoga path they are of opinion that human beings are subject to the limitations of time due to *prārabdha*. Such influence of time is to be transcended and transcendence is a matter of freedom and spiritual by nature. A little reflection on the problem reveals that yogis of any order have tried to transcend time as soon as they reach the stage of concentration (aekāgrabhūmi). Most of them accept the universe in totality and as a result they gain omniscience but such transnatural power does not last long. At the stage of concentration time becomes reduced to half dimension (ardhamātrā) instead of fourth dimension. Again, within this half dimension the different states of experience such as, waking, dream, dreamless sleep move in a circular way and all these belong to the world of māyā. With the appearance of wisdom (prajñā) such reduction of time disappears for citta then ceases functioning.

The Tāntrika yogins while accepting the residual part of ardha-mātrā of time try to transcend it. It should be mentioned here that the '*all-this*' is not '*all in reality*'. This is what they apprehend. 'All this' is displays of māyā. But the region of reality/mahāmāyā is something different and

it is more or less like this. From the point of ardha-mātrā placed in the bindu up to *lava* within the domain of time there are ascending stages. By following the ardha-mātrā of time such stages are to be crossed and finally cessation takes place with the acquisition of the minutest atom of time. From the common sense standpoint the inwardisation of time takes place from two ways called (*i*) *vāmāvarta* and (*ii*) *dakṣiṇāvarta* and this works with the help of ardha-mātrā. In this stage time loses its 'zigzag course' and moves straight. Gradually the said ardha-mātrā also disappears and as a result the *pūrvārdha* and *parārdha* of the cycle stand eliminated. Time then no longer exists and the universe vanishes together with extension and mental dispositions. Now the question is, is there any sense of aham in such a stage? It is true that with the lapse of dakṣiṇāvarta and vāmābarta (the ways of the movement of time) time ceases to function and hence the sense of ahaṁtā in the natural disappears. It should be noted here that so long yogins cover the entire course of time in the natural and the final point of atomic state is realised, the sense of void does not appear. The sense of void/nothingness is characterised by absence of everything— form and colour, space and time, revelation and that which is revealed. In a word void may be characterised as absolute nothingness. This may be stated here that the supreme end of human life is to realise one's own self or in other words Brahman. This is the state of transcendence and such state is beyond space, time and causality. It is freedom as such, and with the touch of Brahman both the illusory sense of 'I' and 'this' go. Hence from the Vedantic point of view Brahman alone is and nothing can tarnish its self-shining glory, everything else is false. But the basic sense of śaīva-śākta Sādhakas is different from the Vedantic point of view. They realize that nothing is lost and everything is in the form of 'I'-in-fullness; otherwise characterised as 'śīva-śakti' in a state of non-separateness. Śiva symbolizes light, revelation and śakti represents consciousness/power as freedom which makes such revelation possible as It's inner essence— both these

as one constitute integrated whole called the said 'I-in-fullness'.

The pertinent question may be raised here,—Is there any distinction in essence between śiva-śakti concept or 'I-in-fullness' of the tantras and the Brahman of the Advaīta Vedāntins? From the point of Existence as such vis-a-vis all pervasiveness there is no essential difference between the two schools. But the difference lies in the basic attitude of the two schools. The Vedāntins follow the logic of negation and ultimately posit that which stands beyond all possible negations. On the contrary the śaiva-śākta philosophers follow the logic of acceptance in terms of integration and finally arrive at the śiva-śakti or in other words I-in-fullness. In short, in the Advaita Vedānta from the point of existence Brahman alone is, and all else are not; whereas in 'I-in-fullness' nothing is negated but everything is accepted as part of śiva within an integral whole.

Kāma-Kalā:

To realize this state of fullness (pūrṇatva) one should know the mystery of kāma-kalā otherwise called *kāma-kalā-vilās*. The śaiva-śākta preceptors of yoga have said that śiva-śakti in a state of non-separateness forms parama bindu which is called *kāma-bindu*. In the technical language it may be compared with *Sūrya* and the other two bindus *Agni* (fire) and *Candra* (moon) are associated with it. At the base of these three bindus lies the secret and essential nature of *kāma-kalā*. *Śrī-cakra* and other relevant *cakras* belong to this mystery. The mystery of kāma-kalā tattva is not understandable so long the relation of one and many is fully realized. There is a marked difference between dvaīta (dualism) and advaīta (non-dualism) in this respect. So long advaīta remains the mystery lying between the created universe and the essential nature of creation stands. The moment reality is apprehended as felt immediacy the sense of duality disappears. The realization of the advaīta is the last word of all spiritual practices (sādhanā) and as soon as the advaīta is established the

root ignorance vanishes just like with the advent of light darkness disappears. Even this advaītic state of consciousness cannot explain the mystery lying between śiva-śakti in perfect unison. From time immemorial the kāma-kalā-vādins have shown that until the mystery of the bindu is solved, the śiva-śakti identity cannot be solved. This can be solved only when consciousness is realized as enjoying consciousness. Whatever efforts Sādhakas might have exerted so long but until motion and rest are fully equilibrated, the mystery of kāma-kalā remains. Of the aforesaid bindus fire (agni) is the symbol of dissolution, *soma* (moon) is the sign of creation. But it should be noted here that a particular bindu cannot function alone i.e. dissolution is not possible by fire alone. Similarly the moon rather the particles of the moon (candra kalā) having been melted become materials for creation but at the root of such meltings fire works. Similarly dissolution takes place mainly due to the influence of fire (agni) but to nourish that fire the particles of moon are needed. But when there is a state of equilibrium between the fire and the moon such state is called preservation. Sun is the fixed point symbolic of preservation round which the functions of creation and destruction are going on eternally. In every region of astral plane there is a sun together with moon and fire, and centring round sun, the pivotal point of kāma proper, the function of creation and destruction move on. Thus we find that the central point of kāma-kalā is sun which is ceaselessly functioning within the universe but the universe is not aware of it. The idea of attributeless Brahman is simple, similar are the cases of god with attributes and individual selves; but to know their essential nature and relation amongst them is a very difficult task. Sun being the synonym for kāma together with fire and moon form an identical whole called kāma-kalā-vilās. Likewise the point of equilibrium between śiva-śakti cannot be realized without the experience of parama śiva as revelation and the parā śakti which makes such revelation possible as revealing. The grand revelation

as the union of śiva-śakti becomes manifest to a sādhaka through his self-consciousness, conscious of itself. Further, the state of revelation is śiva itself, but that which makes such revelation revealing is power as freedom (vimarśa). The ānanda aspect of the *sat-cit-ānanda* is felt as enjoying consciousness modulated and vibrated throughout the world. It should be noted here, that in the tantras svātantrya śakti and vimarśa śakti are almost same— one is the innermost essence of śiva and the other is to be understood in terms of manifestation or ābhāsas. The ancient tāntrika preceptors after realizing this have characterised this state as parā-vāka otherwise called śabda-brahman. But śabda-brahman is not parā-brahman. All this show that on the one side there is śiva as revelation and on the other there is śakti as its inner essence. Existentially stated Existence precedes essence but phenomenologically speaking essence makes existence meaningful. This relation of non-separateness between śiva-śakti is the root of all possible creation and this is the central point of the aforesaid kāma-kalā. But so long we are not aware of this secret, we move within the world of māyā otherwise called vaīndava creation. The creation of the universe takes place in three different grades: (1) The world that we human beings live in, is its gross form, (2) the next higher and subtle form of the universe which is made up of tattvas, (3) The subtlest form of the universe is constituted by kalā otherwise called cit-kalā which is more explicit than cit. In other words śiva is of the nature of pure consciousness and śakti is of the nature of kalā and the point where both śiva and śakti are in a state of equilibrium is bindu otherwise called kāma.

Mantra

Those who discuss the science of the mantra know that the life-force of śakti-mantra is the mysterious hārdha-kalā associated with *yoni-mudrā*. This is the conscious side of the mantra. The essential nature of pure consciousness is *pūrṇāhantā*. Conscious side of the mantra forms part of it. In the Tantras are found various kinds

of cakras and cakras are of the nature of the divine universe. There are innumerable mantras constitutive of the cakras.

In the āgama śāstras (śaīva, śākta and vaīṣṇava), some of the works of kāma-kalā and also in many other Scriptures the science of the aforesaid mantra has been discussed. The important mantras of śāivāgama and śāktāgama are not of similar nature. According to śaīva siddhāntins of the advaīta-fold and to the other dualists mantra is another name for śuddha-vidyā. The presiding and the supreme deities of the mantras are *mantreśvaras* and *mantra-maheśvaras* respectively. There is a touch of māyā in every mantra. But it should be noted that some of the mantras work in the region of māyā and some within the domain of mahāmāyā. The vaīndava region is of the nature of kuṇḍalinī belonging to mahāmāyā and mantras and their corresponding śaktis are rooted in the equilibrium state of śiva-śakti.

The triple gems (triratna) of which the śaīva siddhāntins speak are śiva, śakti and bindu. Siva is of the nature of pure consciousness, śakti is of the nature of consciousness as power and bindu is of the nature of pure materiality or in other words śuddha māyā. Although śiva and śakti both are of the nature of consciousness, śiva is absolutely quiet and puissant but śakti is ever dynamic. When there is subtle stir of consciousness in śiva the will generates. The self-generated will of śiva and śiva-willing are same. Śakti is sometimes called inherent power (samavāyinī śakti) of śiva; bindu is not so. Bindu is also the power of śiva but not inhering in its essential nature. It is the adventitious power. From the equilibrium of bindu by self-willing śiva within the region of mahāmāyā emanates the pure universe or the tattvas. Such universe is called vaīndava universe within the region of mahāmāyā and māyīya world lies at the bottom of it. The māyīya world never moves until mahāmāyā moves and mahāmāyā vibrates because of citi-śakti and citi-śakti stirs because paramaśiva wills. All these reveal as soon as the inhering power of Śiva is realized in

terms of transcendental will. The nature of this power is not all-cit but to a great extent it is all pure. It should be noted here that there lies the distinction between the principle of mantra operative within the world of mahāmāyā and mantra tattva of śāktāgama.

The mantra-tattva of śāktāgama is essentially of the nature of citi-śakti at the root of which there is śiva-śakti identity. In the region of mahāmāyā, the latent power of the Sādhaka is awakened by mantra as a result of which the nature of mahāmāyā is realized. But śiva-śakti identity goes beyond the region of mahāmāyā and until such identity is reached the mystery of the aforesaid kāma-kalā is not realised.

Now let us state in brief some of the salient features of the science of mantra which had been in vogue from ancient days throughout the world. Mantras are constitutive of the vedas, possibly the most ancient Scriptures of the world. Tantra is sometime identified with the mantra. Besides, there are scientific treatises in which mantra is noticed. All mantras are not of equal status. There are different grades of mantra having difference in quality in every grade. Patañjali was a spiritual preceptor, he was an illustrious yogi, he had spoken very highly of mantra. In the very first sūtra of '*kaīvalya pāda*' he has discussed the efficacy of mantra. In the context of nirmāṇakāya and nirmala citta he has mentioned the power of mantra. Lower graded mantra works within the region of māyā and those who practise them they earn lower siddhis which have got nothing to do with spiritualism proper. Kṣapaṇaka, Digambara, Tāl, Vetāl and some Kāpālika sects practise such mantras and earn lower siddhis. Miraculous power of the mantra, practised by different Tāntrika sects has been mentioned in the *Saūndarya Laharī* of Śamkarācāryya and in the commentary by Lakṣmīdhara and other Tāntrika texts. The sacred mantra with all its purity is associated with mahāmāyā otherwise called parā bindu. The principle of śuddha-vidyā is the ground of awakening the spirit of the mantra and the self-unfoldment of the Sādhaka. But

such unfoldment of the Sādhaka must not be confused with the fundamental principle of pūrṇāhantā or (I-in-fullness).

It should be remembered that individual selves belonging to the world of māyā are necessarily embodied. His body is constitutive of senses, prāṇas, manas, and designated as 'I'. This is due to avidyā (nescience); i.e. absence of the sense of discrimination between cit and acit or in other words mistaking cit as acit and vice-versa. It is stated in the Sāṁkhya and Pātañjala systems of yoga that with the awakening of viveka jñāna one can distinguish between cit element as 'I' and acit element as 'this'. This discriminative knowledge (viveka jñāna) does not help individual selves realize god but this help them transcend the cycles of birth and death and as a result they are liberated. But one thing to be noted here is this that they cannot go higher than *kevali* state. Those who have reached the state of śuddha-vidyā they are eligible to have vaīndava body. Vaīndava body is beyond kalā and this is called jñāna deha, sense of 'pure I' arises in such a body. This is the beginning of gradual unfoldment of mantra. The state of *mantramaheśvara* follows the higher state of mantra. Having placed in this state a sādhaka can move from one tattva to next higher tattva that is, from śuddha-vidyā to Īśvara tattva, from Īśvara tattva to Sadāśiva tattva and side by side the pure sense of Pūrṇāhantā i.e. 'I-in-fullness' gets more and more illumined and awakened with the elimination of 'This'. The final state of this series of pure tattvas is śiva and śakti. One who gets either of them realizes both śiva and śakti, but this does not mean that he achieves fullness/perfection. Śiva tattva and śakti tattva are the highest tattvas in the kingdom of mahāmāyā but śiva as tattva is not perfection nor śakti as tattva is fullness. Āṇava mala still remains within the kingdom of mahāmāyā, hence individual soul because of its atomicity lacks all pervasiveness and hence fullness. Śiva as perfection is pure sense of awareness no doubt but devoid of śakti it does not claim fullness. Similarly śakti is of the nature of absolute freedom but that does not mean perfection, for,

it lacks pure sense of awareness. When both śiva as pure revelation and *śakti* as freedom get united and become identical there is fullness which is called parama śiva or parā samvid. This we have already stated. Further, in this state either of them loses its individual identity and become one and indivisible whole. This is the state of non-separateness, one to one relationship. Śiva and śakti both stand as hyphenated. Further, this is the *niṣkala* state (devoid of kalās). Within the domain of mahāmāyā both śiva and śakti are endowed with kalās such as śāntyātīta and śānta kalā respectively. But the self as 'I-in-fullness' otherwise called Parama Siva is devoid of kalās. Kāma-kalā is realizable in the context of the principle of non-separateness between śiva-śakti relationship. Hence, kāma-kalā-vijñāna is not meant for yogins belonging to the region of mahāmāyā. It is meant for śākta yogins. Mantra as śakti gets fully awakened within the region of parāśakti, the resting ground of which is parama śiva. Such mantra goes beyond the region of mahāmāyā not to speak of māyā.

We have already mentioned in brief the different grades of the universe belonging to māyā, mahāmāyā and śakti in relation to the discussion of mantra. We have seen that the union of śiva-śakti is not realizable in the mahāmāyā stage. The state which lies above mahāmāyā is the indivisibility of śiva-śakti in the form of non-differenced identity. It should be noted here that śaivas call this state as the state of parama śiva with śakti as Its essence. The śākta philosophers call this relation *sāmarasyā*. Those who are in the know of the mystery of *Kaūla-mārga*, to them this state is advaīta where śakti or in other words paramā śakti stands supreme. Parama śiva as grand revelation (mahāprakāśa) remain identical with 'I-in-fullness' in the context of perfection. *Tripurā Rahasya*, an authoritative treatise on śāktism subscribes to the above view of Śāktādvaīta vāda. *Śiva Dṛṣṭi* by Somānanda is an authoritative text of the śaīvas. In it the influence of śiva is expressed through the unity of śiva-śakti with śiva predominating. The same Somānanda again in his critical notes on *Parā-*

Triṁśikā called '*Vivaraṇa*' has sided with śāktādvaīta view i.e. śakti predominating. All this show that in the spiritual a śaīva is necessarily a śākta and a śākta is necessarily a śaīva for, there is a common belief that without śakti śiva is, as if, dead (śava) and śakti without śiva is dynamism in full without sentience.

Ritualism:

There are different types of ritualistic practices in the Tantras and the means applied to such practices are numerous and elaborate. Generally speaking these practices are as follows· Pūjā (worship)— both outward (vāhya) and inner (āntara), reading śāstras (śāstra-pāṭha), practising austerities (tapasyā), ratiocination of the vīja-mantra (japa), recitation of the hymns (stotra-pāṭha), purification of both body and mind (*bhūtaṣuddhi* and *cittaṣuddhi*), installation of vital energy to the deity (*prāṇa-pratiṣṭhā*),. . . .etc. It should be noted here that the ritualistic practices or ritualism are the means and not the end-in-themselves. It is necessary for preparing the mind to get into spiritual practices. Practices vary because of the differences of the individual sādhakas in respect of each of their inner dispositions (*saṁskāras*). Thus, in the tantra, sādhakas are classified into four grades— *mṛdu, madhya, adhimātṛka,* and the highest *adhimātṛka*. The highest adhimātṛka alone is qualified (adhikārī) for all forms of yoga practices. In a similar way śākta kaūlas are divided into three grades, (*i*) prākṛta kaūla, those who are of the nature of heroic disposition and practise pañca-tattvas. (*ii*) The middle or the madhyamā kaūla are those who beside pañca tattvas follow other necessary means such as, japa, dhyāna. . . .etc. The madhyamā group is of higher order than the prākṛta kaūla group. The highest kaūlas (kaūlikottam) are those who having abandoned all ritualistic practices meditate upon the universal self (paramātmā).

Until a sādhaka is a fully realised self (siddha), he will have to remain under the tutelage of his spiritual preceptor. In reality there is one spiritual preceptor and He is the

Lord (Īśvara). Spiritual preceptors in human forms are the representatives of the Lord. Further, the ordinary spiritual preceptor in human form is but the manifestation on earth of the ādināth mahākāla and mahākālī. The supreme preceptor resides at Kailāśa.[1] It is only from the preceptor that yoga and other spiritual practices are to be learnt and not from thousands of the śāstras[2] in a theoretical way. Śāstras can give us only the theories of such practices. Like *Manusaṁhitā* tantras are also replete with the religious practices and the glory and greatness of the spiritual preceptor.

We have already mentioned that all human beings are śūdras by birth (*janmanā jayate śūdra*) and by the sacrament of holding the sacred thread (upanayaṇa), they become twice-born (dvija). By the study of the Vedas and other dharma-śāstras one may be elevated to the status of vipra and he who has realized Brahman is truly a Brāhman (*Brahman jānāti Brāhmaṇ*).

Ordinarily speaking, the initiation through mantra (mantradīkṣā) is a religious ceremony in which the spiritual preceptor (guru) initiates his disciple by imparting the vīja-mantra, practising which the disciple becomes spiritually advanced. To be a spiritual sādhaka is a very hard task. First of all he should be well-versed in the śāstras, disciplined and modest in his behavior. The energy or śakti of the supreme guru (Īśvara) he would imbibe in him and instal such energy in his body, in the seat of the thousand petalled lotus (Sahasrāra) located above the ājñā cakra within the region of *Brahma-randhra*.

The body of the spiritual preceptor is to be considered as of divine nature just as the consecrated body of any god or goddess (deva-devī) is to be taken as divine. Such gods and goddesses are worshipped in religious ceremonies. Just as one lamp is lit by the flame of another so the divine śakti which is constitutive of vīja-mantra is communicated to the disciple by the spiritual preceptor. There is presence of mahā-

[1]Gurusthānam hi Kailāśam—*Yoginī Tantra*, Chapter I.
[2]*Ṣaṭ Krama Dīpikā*.

kāla in human form at the time when mantra is transmitted to the disciple. There is no doubt that embodied human being is not the spiritual preceptor (guru). Guru is the root of the initiation affairs (dīkṣā). Dīkṣā is the root of the mantra, mantra is the root of the devatā and devatā is the root of the siddhi.[1]

Besides the initiation cremony, there are other religious rites such as abhiṣeka, yajña, offerings to the fire (homa) . . . . etc. for a spiritual adept to perform. Abhiṣekas are of various kinds for different grades of sādhakas having different dispositions. They are as follows—Śāktābhiṣeka, Pūrṇābhiṣeka, Mahāpūrṇābhiṣeka which is otherwise called *vīrajāgrahaṇābhiṣeka*. On the attainment of perfection the sādhaka performs his own funeral rites (*śrāddha*), he offers everything belonging to him including his matted lock, sacred thread to the flaming fire of the yajña. Immediately this ritualistic ceremony is over, the relation between the disciple and the spiritual preceptor ceases. The disciple then can proceed on with his spititual practices independently. Finally he realizes the great saying—"He am I" (*Soham*) and as a result he reaches the state of jīvanmukta (free while leaving) and he is called a paramahaṁsa.

Paśu:

In the tantras especially in the śaīva śastras the term paśu is used for individual self (jīva). Paśu is that which is bound by pāśas, otherwise called kañcukas (limitations) and because of such bindings they have limited knowledge and as a result, they lack the power of discrimination between the real and the unreal. Moreover three basic impurities (malas) lie embedded in individual selves. These impurities are called, (*i*) āṇava mala, (*ii*) māyīya mala and (*iii*) kārmika mala. And because individual selves are covered by the above malas more or less they are classified in the following order. First, the sakala jīvas are bound by all the three malas; second, the pralaya kala or kevalin selves are bound by the first and the last one,—māyīya

[1]Guru=Mantra=devatā—*Yoginī Tantra*. Chapter I; *Muṇḍamālā Tantra*.

mala being exempted and the third vijñāna kalā is bound by the āṇava mala only. He who is free from the said malas attains śivahood. All this we have already discussed in the context of individual selves.

We have already mentioned that from the point of bhāva (disposition) the sādhaka, who stands between divya and paśu order, is vīra. In vīra prevails strong heroic disposition and he is ever active. Activity is necessary for both the classes of sādhakas having predominantly sāttvika and tāmasika dispositions respectively to incite in them the spirit of progress. It should be pointed out in this context that Dr. Garbe[1] and before him Beauf made a similar classification of man as material, psychical and spiritual analogous to three guṇas such as, tamas, rajas and sattva of the sāmkhya system of philosophy.

It has been stated in the *Nitya Tantra* that amongst bhāvas divya bhāva is the best, vīra bhāva is the next best and paśu bhāva is the lowest. The difference between the vīra bhāva and the divya bhāva is to be ascertained from the point of awakening of consciousness. The vīra bhāva is analogous to rajas, it is ever active and alert and because of the great effort of rajas towards sāttvika inclination that a sādhaka achieves sāttvika bhāva or in other words divya bhāva. Amongst sādhakas of divya dispositions there are tattvajñanis and yogis. They are free from all ritual practices. The general distinction amongst paśu, vīra and divya lies in the fact that the divyācārī-sādhaka does not follow pañca tattva rituals, whereas the paśvācarī and vīrācārī sādhakas have to practise them in some form or the other. There is a wrong belief amongst people that vāmācāra is a 'must' for śākta sādhakas only, but as a matter of fact those practices are also followed by sādhakas of other sects also including the Baūddha and the Jaina as both the Sects are included amongst the kaūlas.

Notwithstanding general community of ritualistic forms in the tantras there are differert schools of tantra sādhakas and the difference is due to two main causes— (*i*) differences

[1]*Philosophy of Ancient India,* p. 481.

in the deity— different grades of sādhakas are bent upon worshipping, (*ii*) the philosophical basis differs system-wise— there are advaīta, viśiṣṭādvaīta and dvaīta. . . . etc. Moreover, the fundamental ideas have been presented in different ways according to each of their philosophical base. Thus in the *vaīṣṇava pañcarātra-āgama* the theory of manifestation is discussed as the creative process in terms of the *vyuhas* and śaīva-śākta āgamas explain it from the point of ābhāṣa-vāda.

We shall state here some of the salient features of śākta-sādhanā vis-a-vis some of the forms of the rituals:

There are four different forms of worship corresponding to four different states and dispositions (bhāvas) of the sādhakas. These bhāvas are: (*i*) brahma bhāva, (2) dhyāna bhāva, (3) japa bhāva, and (4) bāhya pūjā bhāva. The realization of the individual spirit (jīvātmā), as one with the supreme spirit (paramātmā); that everything is Brahman and nothing but the Brahman, Brahman alone is the permanent being or existence— all these belong to the highest state of brahma bhāva. Constant meditation with yoga process and full concentration upon the devatā is the next lower form of bhāva called dhyānabhāva. Lower still is the bhāva in which japa (ratiocination of mantra) and recitation of hymns in praise of gods and goddesses are made and the lowest of all bhāvas is external worship (bāhya pūjā).

Further, pūjā bhāva is that which arises out of the dualistic notions of worshiper and the worshipped like the servant and the Lord— a dualism which necessarily exists until sense of unity is attained. He who realises the advaīta tattva knows that 'All is Brahman'. For him there is neither worshiper nor worshipped: Dhāraṇā, dhyāna, yoga, stava, japa, vrata or any other ritual or processes of sādhanā are of no use for such a sādhaka. He has attained siddhi which is the aim of sādhanā. He is a siddha in the fullest sense of the term. *Mahānirvāṇa Tantra* says, "Who has faith in and knowledge of the root, of what use for him are the branches and the leaves?" Further, it is a general principle of Tāntrika worship that it is not social distinction but

capacity which determines competency of a sādhaka for any particular form of worship. This is not so as regards vaīdika ritual proper. All are competent for tāntrika worship, for, in the words of *Goutamīya Tantra* (Chapter I) which is a Vaīṣṇava tantra, the tantra śāstra is for all castes and for all sex i.e. men and women alike.

Yantra:

A marked feature of the tantra-śāstras is the use of the yantra in worship or yantra-worship. Yantra takes the place of the emblem or image of the deity to be worshipped. A sādhaka can use it when he has arrived at certain stage of spiritual practices (sādhanā) through symbol. Yantra in its most general sense means simply instrument or that by which some specific object is achieved. In worship it is that which helps mind fix on the specific object sought for. Unlike the image or emblem yantra makes double functions—(1) it holds the attention of the spiritual adept (sādhaka), (2) the means by which the spiritual practices are made. Further it subdues or controls (niyantraṇa) lust, hunger and common sensuous failings inherent in individual self (jīva) and sufferings caused thereof.[1] The yantras vary in design and model according to gods and goddesses and each of their modes of worship. The difference between a yantra and a maṇḍala (which is also a figure marked generally on the ground) is that whilst maṇḍala may be used in the case of any form of worship, a yantra is meant for and appropriate to a specific deity only. All yantras have a common edging called *bhūpura*, a quadrangular figure with four doors which encloses and separates the yantra from the outside world. It is stated in kaūlavalīya tantra that the distinction between yantra and a particular deity is that between the body and the self. Mantra is deity and yantra is mantra, in the sense that it is the constitutive of the body of the deity. The yantra worship or worship by the help of the yantra must have to pass through some necessary conditions. The

[1] *Tantra Tattva*—p. 519.
Sādhāraṇa Upāsanā Tattva.

worshiper first meditates upon a particular deity and arouses in his own body the spirit of that deity. He then communicates the divine presence that helps awaken the yantra along with the deity, and by the appropriate mantra. The spirit of the deity is to be invoked and installed within the yantra, through Prāṇa-pratiṣṭhā ceremony.

For the attainment of competency (yogyatā) to worship, the elements of which the body of a sādhaka is composed of should be purified. The human body as material is composed of the five elements (pañca mahābhūtas)—earth, water, fire, air and ether. Each of these elements has a centre of operation in the five cakras or padmas (lotuses) which exist in the spinal column of the human body. In the lowest of these cakras called *mūlādhāra*, the great devi kuṇḍalinī, a form of the saguṇa Brahman, resides. She is ordinarily sleeping like a coiled serpent. In kuṇḍalinī yoga the said coiled serpent is to be aroused and brought up and passed through the aforesaid five centres. As she (kuṇḍalinī śakti) passes through centre after centre, she absorbs power within herself and finally reaches the sixth, mind or ājñā-cakra placed between the eye-brows where the last bhūta or ether (ākāśa) resides. Ultimately everything in the subtle form goes to mahāprakṛti. After performing all this kuṇḍalinī śakti gets united with Śiva in the upper brain called the thousand petalled lotus (Sahasrāra). In yoga this actually takes place with the result that samādhi is attained.

Bhūta-Śuddhi:

It is an important tāntrika rite, which means purification of five elements of which the body is composed, and not removal of 'evil demons' as Professor Monier William's dictionary has meant it. The sacred body is thus brought into being which is strengthened by the mantra constituted by divine insight. The sādhaka then by *jīvanyāsa* infuses his body with the life of the devi, the mother of all.

Nyāsa:

It is a very important and powerful tānmātṛka rite. The word comes from the root 'to place' and means

the placing of the palm of the right hand on various parts of the body, accompanied by mantra. Generally there are two divisions of nyāsa viz. inner (āntara), outer (bāhya). According to the processes of creation (sṛṣṭi), dissolution (saṁhāra), and order (krama), nyāsa is of many kinds such as jīvanyāsa, mātṛkā or lipinyāsa, ṛṣinyāsa, ṣaḍanganyāsa on the body (urdayādi ṣaḍanganyāsa), piṭhanyāsa and so on. It is mentioned in the Kulārṇava Tantra that there are six kinds of nyāsa. Each of these kinds might come under one or the other of the aforesaid four general heads. The effect of nyāsa is to stimulate the nerve centre and consequently equitable distribution of powers (śaktis) so that the spiritual adepts (sādhakas), by shaking off the discordant notes and distracting tendencies of the mind, can keep the bodily centres steady.

It has already been mentioned that mantra is devatā and by the practice of mantra the deity sought for is perceived, or in other words the deity appears before the consciousness of sādhaka in visible form. At the initial stage of spiritual practices i.e. the power of sādhanā (sādhana-śakti) operates in a general way but when that power works in conjunction with mantra śakti which has the power of revelation, it assumes a special character. The special mantra which is received at the time of initiation, is the *vīja mantra* sown in the core of sādhaka's heart and the tāntrika sandhyā, nyāsa, pūjā and the like are said to be as the stem and branches upon which hymns of praise (stuti), prayer and homage (vandanā) develop like leaves and flowers.

The utterance of mantra without knowing its proper significance is useless. This is not mantra-sādhanā proper. Mouth of the sādhaka is to be purified (mukha-śodhana) through which mantra is uttered[1] purification of tongue (jihvā śodhana) and finally the processes or ways through which mantra practices are made,—the processes are called kulluka, nirvāṇa, setu[2]....etc. The processes vary specific deitywise and as a result there are different types of worships

[1]*Sāradā Tilaka*—chapter 10.
[2]*Sāradā Tilaka*; *Tantra Sāra*; *Puraścharaṇa Bodhinī*, p. 48.

prescribed in the Tantras. Awakening of mantra (nidrā-bhaṅga), its process of vitalising through consciousness (mantra caītanya), pondering on the meaning of the mantra and of the mātṛkās constituting the body of the devatā (mantrārtha bhāvanā) are the necessary instruments of mantra practices.

In ascertaining to which type of mantra is appropriate for a particular type of individual sādhaka, assessment of cakra is needed and accordingly mantra suitable for a particular sādhaka is to be determined. Generally mantras are classified into three groups—*sādhya* (object to be realized), *siddha* (accomplished) and *susiddha* (fully accomplished). The success due to practice of mantra needs a good deal of purification of the body of the practitioner and proper recitation and ratiocination of mantra. At length the *mantrin* through awakening of citi-śakti inherent in the core of the self and enlivening the spirit of the mantra which in fact is one with his own consciousness, he pierces all the aforesaid centres of his body and contemplates of the spotless one.[1] The energy (śakti) of the mantra is called the vācikā śakti or the means by which the vācya śakti or the ultimate object is attained. The mantra lives by the energy of the former i.e. vācikā śakti. The sagūṇa śakti in the form of the mantra is awakened by *sādhanā* and it is worshipped by the *sādhaka* and it is that śakti which opens the portals whereby the vācya śakti is reached. Thus the mother in the saguṇa form is the presiding deity (adhiṣṭhātṛ devatā) of the *gāyatrī mantra*. As the nirguṇa (formless) one, she is vācya śakti. Both are in fact one and the same. But the *sādhaka* according to his nature and inner disposition must first meditate on the gross (sihūla) form before he can realize the subtle (sūkṣma) form which helps sādhaka gain freedom. Mantra-sādhanā is in principle based on profound notions of the nature of consciousness and its workings. The sādhaka's mind and dispositions are to be purified, the devatā is to be placed before him in mantra form, and the sādhaka must express himself by the help of his own power of devo-

[1] *Kubjikā Tantra.*

tion (sādhanā-śakti) that which lies latent in the mantra itself (mantra-śakti). On realization, such mind of the sādhaka, is first identified with the gross, and then with the subtle from which his consciousness get transformed.

Japa:

Japa is defined as *vidhānena mantrochchāraṇam* i.e. the utterance or recitation of mantra, according to certain rules. Japa may however be of a nature which may be defined as what is called inner utterance (ucchāraṇa). It is of three kinds namely vācika japa, upāṁsu japa, mānasa japa[1]. Vācika japa is verbal japa in which mantra is distinctly and audibly recited (spaṣṭa vāca). Upāṁsu japa is less gross and therefore superior to this. Here mantra is not uttered (avyakta) but there is a movement of the lips and tongue (sphuradvakra) but no articulate sound is heard. In the highest form of japa (mānasa japa) there is neither articulate sound nor movements of lips and tongue. Japa takes place in the mind only by meditation on the letters (chintanākṣara rūpavau). Finally, Japa culminates in *ajapa* where Japa goes on spontaneously without any physical and psychical efforts.

A note on Japa

Japa is the most ancient and universal means (sādhanā) for the spiritual adepts. It owes its origin in the Vedas. *Veda-Saṁhitā* also is full of mantras. Japa practices are tantamount to mantra-sādhanā. From the Vedas as well as to the tantras this sādhanā goes on without any break.

Yāska says 'mantra mananātha'—i.e. mantra comes out of manana or mental ratiocination. The mind mentioned in this context is not sense-mind through which sense-experience is acquired or in other words which is the receiver of data gained through sense-experience. In the language of the *Ṛgveda* this is the mind called *Bodhanmanaḥ*. Mind is the basis through which sense-experience is gained. The light of intuition falls on such a mind and, therefore, general ideas become possible. In the general ideas or concepts we

[1]*Jñānārṇava Tantra*—XX.

experience the totality behind the natural presentation of things. Senses are nature partial, they work within the domain of the particulars but generalisation of the particulars is possible because of the extraordinary mode of mind. That which awakens such extraordinary mode of the mind is *bodhi*. In the empirical there is no *bodhi*, for *bodhi* goes beyond the world of sensibilities. The world of sensibilities and the world of ideas do not work on the same level. The moment mind moves towards ideas by the direction of the bodhi, mind gets inwardised.

The function of the bodhi is to transform the outward things into the inner ideas, to make earthly things living due to the inner faculty of the mind. As the senses are the means of external perception, so bodhi is the means of inner intuition. In this way when the faculties of *citta* get awakened by the drawing attention of the inner self (antar-yāmin) with the conviction of a world beyond the natural then that mind becomes the mind of the bodhi. The Upaniṣads have characterised this bodhi-mind as yajmāna or sādhaka. That mind is infinite, all-pervasive Brahman, the divine vision. This is the mind of the yogins.

The ratiocination of this mind is mantra. Those who practise mantra in accordance with the regulation of the Vedas, they are called ṛṣi, wiseman or poet. The inner chamber of his mind is opened. Through this avenue he reaches the innermost essence of the great ineffable and un-speakable. He perceives there the great vāka. This vāka is the essence of the mantra. The vedas and the āgamas are replete with the glory of vāka.

The mantra that we receive tradition-wise is of the form of vaīkhari. The vaīkhari is the fourth part of vāka. It is said in the *Ṛgveda* that the other three parts of the vāka lie hidden in the cave. These are not expressed outside. The great minds or the knowers of the Brahman alone know their secrets. While explaining and expanding the creative expression of such secrets, the tāntrika yogi holds that such vāka is exquisitely beautiful in the form of Haīma-vati umā modulated and expressed in Imkāra. It is

realised in the secret depth of mahāśūnya through the velocity of embodied consciousness or in other words she is *tripurā suṅdarī*, the abiding kalā of soḍaśī on the cidākāśa, ever modulated by the secret vibrations of parā paśyanti-madhyamā through ascending-descending processes. To unfold that essential secret which lies hidden within the innermost nature of Tripurā Sundarī is the supreme objective of the śakti-sādhakas. Such unfolding of the secret is possible only through the grace of the great Devī. That grace is not baseless not merely accidental; that grace is ever-flowing in the reverse order of suṣumnā. This is the articulate form of our inarticulate prayer. The great expansion and the unchartered potentiality are the glory of *hārdha kalā*. This is Brahman. Brahman is grand silence like sky and everflowing like ocean. One is its prajñā form and the other is its śakti or consciousness. The śakti-consciousness is vāka. So long Brahman is, vāka is, as Śakti-Consciousness. Brahman and vāka is one and identical *(Ṛgveda)*.

The divine union between the Brahman and the vāka has been expressed in the Upaniṣads as the Divine unity between sky and prāṇa śakti. In the Upaniṣads the sky is characterised as Brahma Liṅga.

Rites—A general discussion:

We have already mentioned some of the rites in the context of ritualism. Now we shall state in brief some more of them for elaboration of the discussion:

Puraścharaṇam[1]*:* It is a form of sadhanā in which japa and other rituals are practised. The ritual deals with perpetuation of sādhanā as regards chastity, food, worship, measurement of maṇḍap....etc.

The word yajña comes from the root yaj (to worship) and commonly translated as sacrifice. It includes other rituals also. Thus Manu speaks of the four kinds of yajña as deva-yajña, bhūta-yajña (where ingredients are used),

[1]A short account of this rite is given in the *Puraścharaṇa Bodhinī* by Hema Kumar Tagore (1895). See also *Tantrasāra*, p. 71; and *Puraschryānava*, King of Nepal.

nïr-yajña and pitṛ-yajña. Sometimes the term is used in connection with any ceremonial rites such as japa-yajña, dhyāna-yajña. . . . etc. The pañca-tattva ritual with wine and the rest belong to yajña. A common form of the yajña is the deva-yajña. Homa-rite is that in which offerings of ghee are made in the *kuṇḍa* (fire-pit) to the god of fire who is the career of oblations to the deva. *Homa* is an ancient vaīdika-rite which in incorporation with other rites is used in the tāntrika ritual in general, Aśva-medha-yajña, Rājasūya-yajña— all belong to sacrificial rites.

The ādyā-śakti or the supreme power is, in the words of *Triśati* concisely describe ekānanda cidākṛtiḥ: ekā=mukhya (principal), ānanda=sukham (contentment); cit=caitanyam or prakāśam or jñānam (consciousness) and ākṛtiḥ= svarūpa (inner nature). She is then *sacchidānanda*—Brahmarūpa. Therefore, the worship of the supreme Śakti is direct worship of the Highest. The Śākta-tantra is thus a sādhana-śāstra belonging to advaītavāda. It is claimed to be one and only stepping stone which leads directly to kaīvalya or nirvāṇa or mukti; other forms of worship prescribed for other sects lead to gauṇa mukti. It is stated in the *Nigama Kalpa Taru* that as amongst castes the brāhmaṇs are the foremost, so amongst sādhakas śāktas are the topmost. Niruttara tantra holds that there is no *nirvāṇa* without knowledge of śakti (*śakti jñānam vinā devī nirvāṇa naiva jāyate*). Amongst the śāktas, the foremost are said to be the worshipers of Kālīmātā. The ādimahāvidyā is kālikā; kālikūla is followed by jñānins of divya and vīra bhāvas, and śrīkūla by karmin sādhakas. Tārā is an embodiment of sattva guṇa, she is the giver of tattva vidyā (tattva vidyādāyinī), for, by the help of sattva guṇa one attains to kaīvalya.

The most essential point to be noted in this context is that '*Śākta dharma*' is Monism (advaīta-vāda). It is stated in the *Gāndharva Tantra:* "Having saluted the Guru, and through *Soham* the wise sādhaka, the performer of the rite should meditate upon the unity of jīva and Brahman."[1] Similar expressions are found in the Kālī Tantra, Kubjikā

[1]Sir John Woodroffe, *Shakti and Shākta,* p. 568.

Tantra, Nitya Tantra, Gāndharva Tantra and Kālī Kūleśvara and so forth.

Advaīta vāda is naturally expressed in the ritual. The saṁhitā and brāhmaṇas of the four Vedas are said to be as '*Traīguṇya Viṣayā*'. There is, therefore, much in the vaīdika karma kāṇḍa which does not directly lead to brahma-jñana for all secular purposes the tantras recognise castes, but in spiritual matters there is no question of casteism, it is only spiritual content in the adept that counts. From fair and unprejudiced consideration it may be said that there are many such sound and high principles in the tantra śāstras. We have already mentioned about spiritual practices (sādhanā) and their fulfilment (siddhi). It should be noted here that yoga is the high form of sādhanā. 'Yoga' means union and not the result but the means whereby siddhi in the form of self-realization is to be achieved. Ordinarily sādhanā is used to express all types of spiritual discipline based on the notion of worshipper and the worshipped. Yoga is not of course such a discipline in the sense of offerings and prayer (upāsanā). The latter passes beyond all possible dualisms, it aims at monistic experience. The first (upāsanā) leads up to the second i.e. yoga by purifying the mental dispositions (cittaśuddhi) character and attitude (bhāva) so as to render it capable of jñāna or laya yoga or becomes itself parā-bhakti which, as the *Devī Bhāgavat says,* is not different from jñāna.

The great siddhi is mokṣa and mokṣa is Paramātmā i.e. the svarūpa of ātmā. Sādhaka is jīvātmā i.e. ātmā associated with avidyā while mokṣa or paramātmā is freedom-as-such. Avidyā manifests as mind and body, the subtle and gross vehicles of spirit.

Man is essentially spirit (ātma-svarūpa) which is *sat-cit-ānanda*. Mind (antaḥkaraṇa) and body (sthūla śarīra)—these are the forms of śakti and projection of consciousness in the form of māyā. The essential operation of māyā and of the six contracting factors (saṭ-kañcukas) are consciousness as limited. It is stated in the *Yoginī Hṛdaya Tantra* that the going forth or expansion (prasāra) of conscionsness (samvit)

is in fact some form of contraction (Samkocha as mātṛ, māna and meya—knower, knowledge and object of knowledge). Consciousness is thus finitised into a limited self and he considers himself different from other selves. Like the different forms of the universe the individual self is to be considered as one of the forms having distinctive character of its own. As separate and being oblivious of its essential nature it regards all other persons and things as different from itself. All this is due to avidyā. The most general and ultimate object of sādhanā is to root out from the self, the veil of avidyā and to attain perfect state otherwise called ātma svarūpa (the essential nature of the self or mokṣa). To know Brahman is to be brahman, (*brahmavid Brahmaiva Bhavaḥ*) as śruti says. Spiritual practices (sādhanā) turn the mind of the Sādhaka away from separatist tendencies and worldly enjoyments and to seek its own true self as the pure spiritual experience. Such experience also is not the direct outcome of sādhanā. It requires the descent of power (śaktinipāt), otherwise called grace of the almighty. Such grace is not logically determined or causally related. It is something inexorable and contingent. Brahman is devoid of mind (amanaḥ) for mind is a fetter of true consciousness. This mindlessness (nirālamba state) is sought through the means of yoga. Citta śuddhi (Purification of mind-stuff) is essential for sādhanā and purification is the basis on which yoga works. *Citta* is again applicable only in the case of man. For this reason the sādhana śāstra prescribes that he is a self-killer who after many births has been born as man but neglects the opportunity for future progress of self culture, (*Kulārṇava Tantra*-I). There are many misconceptions about tāntrika methods of sādhanā but one thing is definite that like all other proper sādhanās tantra sādhanā finally seeks for brahmārtha and nothing else.

Let us now conclude this section 'Tantras as Sādhana Śāstras' by stating the necessary qualifications required for a Tantra Sādhaka and some of the means by which spiritual siddhi is attained. Competency for tantra śāstras (tantra-

śāstrādhikāra) is described in the second chapter of the '*Gāndharva Tantra*'. This is what follows. The aspirant must be intelligent (dakṣa), with senses controlled (jitendriya), abstaining from injury to all beings (sarvahimsā vinirmukta), pure (śuchi) a believer in the veda (āstika), a non-dualist (dvaītahīna), whose faith and refuge is in brahman (brahmaniṣṭha, brahma vādi, brahma parāyaṇa). Such a one, it adds, 'is competent for the Scripture, otherwise he is no Sādhaka' (*sasmin śāstrādhikārī tu anyatra na Sādhaka*).

As regards means and spiritual siddhi, it may be said that some of the means are possibly common to all religions, some are certainly common to more than one religion; such as objective ritual worship (bāhya pūjā), inner and mental worship (mānasa pūjā/āntarapūjā) of the iṣṭa devatā, prayer (prārthanā), sacraments (saṁskāra), self-discipline for the control of the will and natural austerities (tapas), meditation (dhyāna) and so forth. There is a remarkable similarity between the tāntrika ritual of the āgamas and Christian ritual in its catholic form. It has been suggested that 'Catholism' is really a legacy of the ancient civilization, an adaptation of the old religions (allied in many respects with śākta worship) of the mediterranian races, deriving much of its strength from its non-Christian elements.[1]

Some of the important rituals have already been discussed. We shall try to indicate here some of the general psychological principles on which they are based and understood. This will give us the key to an understanding of the extra-ordinary complexity and variety of the rituals under consideration.

In the first place it is recognised that mind and body mutually react upon each other. There must, therefore, be physical sādhana as the ground work of mental sādhana to follow. Indian has for ages recognized what is now becoming generally admitted, namely, that not only health but clarity of mind, character, disposition and morals are affected by the nourishment, exercise and general treatment

[1]Sir John Woodroffe, *Shakti and Shākta*.

of the body. Tāntrika haṭha yoga deals in full with the question of bodily cleanliness, prescribed food, physical exercise etc.

Let us now pass to the mind. For the understanding of Hindu ritual it is necessary to understand both Indian philosophy and psychology. It is necessary to remember that mind in its normal state is never for one moment unoccupied. At every moment of time worldly objects are seeking to influence mind. In one of the tāntrika texts (Ṣaṭcakra Nirūpaṇa) the mind is aptly spoken of as door-keeper which lets some one enter and keeps others outside. For this reason it is called '*Saṁkalpa-Vikalpātmikā*' i.e. it resolves (saṁkalpa) something which the senses present to it and dissolves (vikalpa) others i.e. to let others go out. If the manas attends to the sensation demanding entrance it is admitted and passed on to the buddhi. So the *Bṛhadāraṇyaka Upaniṣad* says, 'my manas was elsewhere and therefore, I did not hear'. When the sensation is passed on to buddhi, as also when the latter acts upon the material of the remembered percepts, there is formed in the buddhi a vṛtti. The latter is a modification of the mind into the form of a perceived object. Unless a man is a siddha yogi, it is not possible to avoid the formation of mental vṛttis. The object, therefore, of sādhanā is firstly to take the attention away from undesirable objects and then to place desirable object in their stead. For the mind must be fixed on something. The object is Iṣṭadevatā i.e. the object sought for. When a Sādhaka deeply contemplates on and worships his Iṣṭadevatā, his mind assumes the form of a *vṛtti* of the same. As the latter is all purity, the mind which contemplates it becomes pure and as a result tends to reject all impure thought. To the pure, as the Hellenes said, all things are pure. It should be noted here that things by themselves are not impure. It is the impure mind which makes them so. He who realises what is consciousness and what is its nature no longer he longs for it. In this way a good disposition or śuddha-bhāva is attained which when matured grows into what is divine or in otherwords devabhāva. This is the principle on which all spiritual practices as well

as what is called mantra-yoga is based. It is said in the *Kulārṇava Tantra* that a man must win over things which are the cause of his fall. The mind is thus controlled by means of its own object; the world of name and form. The unregulated mind is distracted by nāma-rūpa. But the same nāma-rūpa may be used as the means of escape therefrom. A particular form, therefore, of nāma-rūpa producing of pure bhāva is, therefore given as the object of meditation. This is called sthūla or saguṇa dhyāna of the five devatās. Material media are used as the first step whereby the formless one is attained through yoga. The material forms are such as images (pratimā), emblems (lings, śālagram), pictures (citra), jāra (ghaṭa), maṇḍalas (circles) and yantras (instruments). Worship is done with other rites as japa, nyāsa, mudrā (gesture) and so forth. Siddhi is samādhi which is called *mahābhāva*.

The second principle to be noted here is that the object or mind's content as also the service (sevā) of it, may be either gross (sthūla) or subtle (sūkṣma). This distinction pervades all the rituals. All men do not have the same degree of intelligence and spiritual efficiency. For the simple-minded men there are simple things— such as, material things and mental images. Progressively considered, the objects to be fixed in the mind by the name of the devatā are images in the human, semi-human or non-human forms or emblems and lastly yantras. The image is not merely used for instruction or to incite in the mind a mental picture, but after the prāṇa pratiṣṭhā rite the image is itself worshipped. The āvāhana and visarjana ceremony are mostly of mind. Śaṁkara says that spirit (ātmā) never comes and never goes. That which moves is in fact the mind of the sādhaka, in which pure spirit manifests itself. That spirit is in all places, when the sādhaka's mind fully realises its presence in the image; the latter as the manifestation of that spirit is a fitting object of worship. Some knowledge of the Vedānta is needful for the understanding and performance of image worship. Yantra worship is prescribed for higher and advanced stage of sādhanā. The term literally

means an instrument; that by which anything is accomplished. In upāsanā the instrument by which the mind is fixed upon the devatā is to be worshipped. It is, as drawn, a diagram consisting of lines, angles, and cubes, and as a diagram it varies in shape and size because devatās are of different grades and they are to be ideated and worshipped in varying degrees. The entire performance of yantra and devatā falls within a common *bhūpura*. A yantra is three dimensional, though it is very generally represented by a drawing on the flat. The yantra and each part of it as representing certain śaktis, has a significance which is known to the sādhaka. The great *Śri yantra* with its Vaīndava and other cakras there is an entire literature. Those who have fully understood it are masters of Tantra śastras.[1] Worship implies an object of worship and every object has some form; but that form and the ritual vary because different individual sādhakas vary in their capacities and temperaments. The object of worship might commence from more or less anthropomorphic image with its material service reproducing the ways of daily life. The worship might pass through pictures, emblems, yantras and mental worship to adoration of the point of light (jyotirbindu) in which at length consciousness being merged, all worship ceases.

The *Śakti Rahasya* summarises the stages of progress in a short verse the purport of which is as follows : A mortal attains liberation or *kaīvalya* by observing ceremonies identifying mind with itself and finally through knowing the self. In the same way, meditation is either gross (sthūla) or subtle (sūkṣma). The forms of the mother of the universe are threefold. There is first the supreme (parā) form of which the *Viṣṇu Yāmālā* says—'No body knows what it is'. The next is her subtle form which consists of mantra. But as the mind cannot settle itself upon that which is formless she appears also in physical form as spoken of in the *Devīstotras* of the *Purāṇas* and some of the tantras.

The third principle to be noticed here is the part which the body is made to take in the ritual. Necessarily there

[1]*Tantraja*, Vol. VIII, p. XII. *Tāntrika Texts* ;Edited by Arthur Avalon.

is action in any case to carry out the ritual but this is so prescribed as to emphasise the mental operation, and in addition certain symbolic gestures (mudrā) are necessary for this task.

Nyāsa like yantra is peculiar to tantra. In this practice object of the sādhaka is to identify himself with the devatā he contemplates upon and thus to attain devatā bhāva which is of many forms. This is a very powerful means to attain the objective sought for. Regarding the body of the devatā as composed of vīja mantra he not only imagines that his own body is so composed of but also he actually places (nyāsa=placing) these vījas with the tip of his fingers on the various parts of his own body. The desired (aviṣṭa) deity (devatā) is thus in imagination placed in each of the parts of the sādhaka's body and then by the motion of his own arms he, by the influence of vyāpaka nyāsa, spreads the presence of the devatā all over his body and he feels himself divine.

A further important point to be considered in this context is that a mental vṛtti is not only strengthened by accompanying physical action but by prolonged repetition of either or both. There may be literal repetition of the same of which a prominent example is *japa* of mantra. It should be noted here that the object of contemplation may be taken in a peace-meal way or into parts as for example in the case of a deity, composed of parts mind is to be concentrated on each part of its body and then on its whole body. Similarly in the case of bhūta-śuddhi, a particular bhūta, as for earth, which forms part of the human body is to be purified and in the same way purification all other bhūtas is to be performed to make the *bhūta-śuddhi* complete. As a result the tattvas will be dissolved. In this state what in fact affects is the mind of the sādhaka which being thus purified insistent efforts, become a fit medium for the manifestation of a Divine consciousness (devabhāva). In short Indian rituals cannot be understood unless the vedāntic principles of which they are a particular practical application, are understood.

A word now about symbolism which exists in every religious system in varying degrees. The Tantra śāstra is full of it in all its kinds— form, colour, language, number and action.

A possible objection may be raised here that some of the rituals mentioned above are not merely the characteristics of the Tantra śāstras alone and therefore tantras are not entitled to have any special credit for them.

It is a fact that some of the rituals such as, *saṁskāra*, *sandhyā*, *homa*......etc are essentially Vaīdika and they have been adopted by the Āgamas. Besides these, the other rituals are also found in the Purāṇas. In any case the rituals are not exclusively āgamika/tāntrika. The credit of the tantras lies in the fact that the rituals, Āgamas have derived from other sources have been so shaped as to be suitable for all, irrespective of caste, creed and colour. Further, many of the rituals such as, the rules and regulation to be followed while awakening kuṇḍalinī, initiation through vīja mantra, *mahāpurṇadīkṣābhiṣeka*, *virayāgrahaṇābhiṣeka*....etc. have been initiated by the tantras and in a sense peculiar to them.

The whole subject of Indian rituals and its origin is still awaiting enquiry. It is not improbable that Āgamas contribution in the field is significant and original. Ritual is only a practical expression of a religions doctrine, and Āgamas according to some did not come into practice earlier than a date of what is generally called the *aupaniṣadika* age. It may be presumed that the early vedic ritual either antedates or was contemporaneous with the promulgations of the vedāntika doctrine, to be found in the upaniṣads, for the general acceptance of which considerable time was necessary. It could not, therefore, embody that doctrine in the same way or to the same degree as a ritual developed at a time when that doctrine had been widely diseminated, generally accepted and at least to a greater degree systematised. According to the view, all śāstras are various parts of one whole and that part which as a present fact contains the bulk of the ritual now or recently in practice, consists of the tantras or the various schools of Āgama as for example the

temple ritual throughout India is governed by the āgama. And this must be so that temple worship, images and other matters were unknown to the original vaīdika Aryans. If the Āgamas have adopted some of the rituals of the latter, these in their turn, in course of time took to themselves the practices of those outside the body of men for whom the Vaīdika Karmakāṇḍa was originally designated. Vedānta in its various forms has now for centuries considered the religious notions of India and the Āgamas in their differing schools are its practical expression in worship and ritual affording the means where by Vaīdika doctrine is realized.

THE ADVAĪTA VEDĀNTA AND THE TANTRAS*

NOTE I

According to the Advaīta Vedānta as propounded by Ādi Śaṁkarācārya there are three grades of existence such as, phenomenal (vyavahārika), ephemeral (prātibhāṣika) and spiritual (ādhyātmika). The *ādhyātmika* is constitutive of pure un-adulterated consciousness which is the unconditioned foundational reality accessible to supra-sensuous experience. In the Tantras Śiva-consciousness is just similar to the above. Of the other two grades i.e. the ephemeral and the phenomenal, the difference lies in the fact that within the ephemeral (illusory) the content of an error loses its reality on the correction of it, but in the context of our knowledge of different empirical realities the correction is not immediate for it happens only with the emergence of tattva-jñāna coming in the wake of tattva-vicāra. The ultimate objective of the tattvavicāra is the ascertaining of the principle of discrimination and hence of truth. It should be noted here that in the field of sādhanā both the above *tattva-vicāra* and *upāsanā* have been admitted. We have already mentioned that *tattva-vicāra* gives us the discriminative knowledge vis-a-vis truth, while upāsanā aims at self-realization through the processes of the purification of mind (*cittaśsuddhi*) and purging of physical elements (*bhūtaśuddhi*).

Further, in the tantras there is no such clear-cut gradation between the empirical and the spiritual. The empirical is real as the reflection of the Supreme. There is no doubt that the empirical cannot stand by itself i.e. independently, it is real in terms of the supreme consciousness, for, in the tantras everything is considered from the point of consci-

*For preparation of this note author has consulted an article captioned 'Tantras and the Advaita Vedānta' by Dr. Gourinath Shastri, Published in the seminar issue on M. M. Gopinath Kavirāja, Paśyanti Publishers, Calcutta.

ousness as reflection (yannaprakāṣyaṁ tat avaṣtu), the materiality is only apparent and not real. To judge properly Śaṁkar could not afford to discard the empirical so summarily as he discarded the ephemeral i.e. illusory. As a philosopher, Śaṁkar explained the phenomenal world and its various aspects and it is therefore, intelligible why Śaṁkar prescribed two courses of Sādhanā, *tattva-jñāna* coming out of *tattva-vicāra* and *upāsanā*. By the former the nothingness of the phenomenal world is realised and *upāsānā* aims at the purging of the said physical elements (*bhūtaśuddhi*), purification of the mind (*cittaśuddhi*) through a disciplined course of physical and intellectual activities and ultimately leads to self-realization. Portion of the physical elements remain embedded in us in the form of impressions (*saṁskāras*), in the same way as portions of the mind find its resting place in the different physical elements. Further each of the physical elements contains elements of the rest as for example the earth contains the other four elements such as, water, fire, air, and ether. What is described as the functions of six centres (*ṣaṭ-cakras*) as embodied consciousness, mentioned in Yoga and Tantra literature, aim at the purification of the aforesaid physical elements and of the mind.

The Tantras hold that the prāṇa-Kuṇḍalinī (*elanvital*) assuming the form of the embodied consciousness as power has its seat in the mūlādhār cakra, the base of six centres (ṣaṭ-cakras). It encircles the *Svayambhūliṅga* in three and a half coils. Though identical with consciousness as power *kuṇḍalinī* in the average human body appears to be unconscious for the reason that it remains asleep, the result being that the sense organs continue to function and the entire sensible world seems to be endowed with an externality. The six cakras however are indicative of the progressive upward movement of the power of consciousness, the movement being spiral and clockwise i.e. (dakṣiṇāvarta) and anti-clockwise (vāmāvarta). As soon as *kuṇḍalinī* gets awakened from its long slumber the spiral or āvarta movement becomes straight in the upward direction. The moment

the mind becomes concentrated, it is to be understood that the physical elements as well as the mind have been purified. It is then that the straight movement reaches the *ājñācakra* near the forehead. *It is at this stage that the true upāsanā starts.* And when upāsanā reaches its culmination the aforesaid straight movement comes to an end in sahasrāra where Śiva and Śakti live in unison and manifest in the fullest glory. *Kuṇḍalinī* being fully awakened and passed through different cakras or intermediate centres (psychic) one after another reaches *sahasrāra* near the forehead. The union of Śiva-Śakti (*sāmrasyā*) becomes complete with a flow of ecstatic nectar which bathes in succession, the intellectual and physical elements; thus, the whole being of the *sādhaka* becomes blissfully conscious. Further when the Śiva-Śakti is fully awakened, there is yet another upward movement towards the crown of the head (*brahma-randhra*) which being reached, the identity of Śiva-Śakti becomes manifest and the doorway tō the transcendental reality opens out to the aspirant. The supramental is then pierced through and with the help of the nectarine rays, the spiritual pilgrim reaches the ever blissful abode. In the language of the *sat-cit-ānanda*, this is the ānanda aspect of the reality and the sādhaka enjoys such a state of bliss.

We have already mentioned that upāsanā mārga starts from the centre of ājñācakra after purifying the physical and the mental dispositions, hence, such a path leads the sādhaka to the state of freedom while living (*jīvan-mukta*). It is interesting to note in this context that even on the attainment of direct personal knowledge of the *Brahman* one cannot be *jīvan-mukta* unless such knowledge is ideated in his own intellect (*buddhi*) and turns out to be a personal immediate cognition. It is not possible for him to ascend the fifth bhūmi from the fourth. The fifth, sixth and the seventh bhūmis are respectively called *brahma-vid*, *brahma-vid-varīyān*, *brahma-vid-variṣṭha*, the other bhūmis being *jāgrata*, *svapna*, *suṣupti* and *turīya*. It is theoretically possible for a Sādhaka to reach the fifth bhūmi after he attains the fourth bhūmi and becomes a *jīvan-mukta*.

In so far as the two paths of *upāsanā* and *tattva-jñāna* are concerned Ācārya Śaṁkar used to prescribe both the paths— the first being for ordinary disciples and *tattva-vicāra* for sannyāsin-disciples. It was presumably his intention that as a result of upāsanā one might be blessed with direct perceptual knowledge of *Brahman*.

In Indian spiritual tradition both tattva-vicāra and upāsanā had been going on side by side, if not together. Otherwise, how could it have been possible for Ādi Śaṁkarācārya himself to arrange for tāntrika-śakti worship in all the four institutions founded by him. *Candra-moulīśvara* and *Śrīvidyā* are worshipped everyday even uptil now in all the said institutions by the different Śaṁkarācāryas.

From a critical study of the line of teachers and disciples (*Guruśiṣya-paramparā*) of the great master (Ādi-śaṁkar) as recorded in the authoritative works, it may reasonably be said that Ādi-śaṁkar was the author of some of the important works in Tantra literature in which upāsanā-mārga was discussed in details. During that period Tāntrika-upāsanā-mārga was popular and quite a galaxy of intellectuals were interested in it. It should not however be improbable to infer that Śaṁkar felt the urge for writing tantras because he discovered that *jñāna-mārga* based on *Tattva-vicāra* failed to evoke enthusiasm among the various sections of the people of the time.

A study of the history of the religious thought current amongst the Buddhists and the Jaīnas of the mediaeval times unmistakably reveals that both the streams of *tattva-vicāra* and *upāsanā* were in vogue and it became imperative on Śaṁkar that he should write on both the streams.

From the above discussion what transpires is that in Indian spiritual practices both tattva-jñāna and upāsanā-mārga went on side by side, if not together as we have already mentioned. Upāsanā-mārga is acceptable to every sect belonging to different religious classes. In the tantras upāsanā-mārga is followed though tattva-vicāra is not overlooked.

From the point of puruṣārtha or values of life vis-a-vis

āśramas recognised in religious history of India *dharma*, *artha*, *kāma*, *mokṣa* are considered. Of the four puruṣārthas *artha* and *kāma* are subordinate to religious practices (dharma), and dharma is the main-stay in Indian ways of life. It is not improbable that *mokṣa-dharma* came at a later period of history. Religion belongs to the boundary line of the socio-empirical life within this world and also trans-empirical life thereafter and mokṣa dharma is meant for a special class of sādhakas called ascetics (sannyāsins). Upāsanā falls within the socio-empirical and tattva-vicāra goes beyond and shows the path of transcendence. In the cultural history of India both tattva-vicāra and upāsanā-mārga are held in high esteem.

OṀ
A DISCUSSION ON ŚABDĀRTHA*

Note II

An attempt will be made in the following pages to interpret the basic mantra *oṁ* in the context of the *śabda* and *artha* i.e. the theory of *Śabdārtha*. The discussion will follow the tradition given in the *Māṇḍukyopaniṣad*, commented on by Gauḍapādācārya and explained by Śaṁkarācārya.

The question is what does the oṁ-kāra, the original sound-vibration mean ? As śabda what is its nature and character ? What reference such sound-vibration has got with spiritual practices of mantra ? What is the philosophy behind ?—etc.

Of all the major Upaniṣads *Māṇḍukyopaniṣad* is the briefest. In this Upaniṣad there is no narrative, no dialogue,

*For preparation of this note author has consulted a monograph entitled *Māṇḍukya Upaniṣader Kathā* (a series of Vivekananda memorial lectures) by Dr. Kalidas Bhattacharya, Published by the University of Calcutta, for which author expresses his sense of indebtedness to his teacher.

no sacrificial rites, no literature, nothing of the kind save and except the tenets of the said original sound-vibration *oṁ* in the context of the self and its different pādas.

The gist of the said Upaniṣad is given below:

> "All this i.e. that which is worldly and other-worldly belong to *oṁ*. It is pointedly stated there that past, present and future and that which goes beyond time—everything is Oṁ-kāra."

Everything is Brahman or the self which is identical to oṁ-kāra. The self is constitutive of four component pādas or stages and finally it is wholeness; partless and aspectless. In the fourth stage the essential nature (svarūpa) of the self is realised or experienced.

Vaīśvānar is the first stage (pāda) of the self as Brahman; (collectively it is called Vaīśvānar and individually it is the universe). From the point of experience this is the state of waking consciousness, the external world is the object of perception there. The universe consists of sun as its eyes, air as its life, sky as its body, water as its excretary system, earth as its feet and fire as its mouth— together with ten sense-organs, five prāṇas, mind, intellect, ego and citta.

Sūtrātmā or *Hiraṇyagarbha* is the second stage of the self. This is the state of dream and the world of dreams is the object of enjoyment there.

The third stage is the state of *suṣupti* i.e. the state of dreamless sleep. In this stage there is no desire nor any desired end, no disposition hence no dream. Those who are placed in the state of *suṣupti*, nothing can affect them, they are only receptive and enjoyer of bliss. Those who have reached this state they are called wise men. This state is the state of *Prajñā* and collectively it is *Īśvara*. It is the supreme God i.e. the God of all gods, *Sarveśvara*. It is the material cause of everything, it is the inner conscience, it is the ground wherefrom the basic elements come and merge unto it.

Finally that which is not the universe, nor *taījasa* nor intermediary between waking and dreaming, nor *prajñā*, nor the knower but simultaneously everything and beyond,

the wisemen consider it as the fourth stage i.e. the state of *turīya*. This is the state which can not be seen nor can be used; it is incomprehensible, unthinkable and indefinite, it is the pure essence of everything, it is the self. It is the resting ground of this universe, it is absolutely good, quiet and second to none (advitīyam).

From the standpoint of the objective or that which is referred to (vācya), *oṁ-kāra* = self, and from the standpoint of the subjective (vācaka) the same *Oṁ-kāra* is *Praṇava* being one and the same thing. This Oṁ-kāra/Praṇava is constitutive of alphabets or mātṛkās (varṇa) which serve as its dimension (mātrā). The stages or the aspects (kalā) of the self are the said dimensions (mātrā) *A-kāra*, *U-kāra* and *M-kāra* being its constitutive units. From the point of experience *A-kāra* is the symbolic of the waking state (jāgrata), *U-kāra* represents the dreaming state (svapna) and *M-kāra* is the dreamless state (suṣupti).

A-kāra alias *Vaiśvānar* is expansive and forms the mysteries of this vast universe and the aspirant who realizes such mysteries achieves all that he desires. He becomes first and the foremost in his worldly life.

U-kāra alias *Taijasa* or *Hiraṇyagarva* being intermediary is the ground of the dream world. This is the second mātrā of *Praṇava*. The aspirant or the sādhaka who knows this secret he can increase the stream of consciousness lying within him. To him there is no distinction between friends and foes and whoever is born in his family will be capable of realizing Brahman.

M-kāra alias prajñā or Īśvara is the ground in which dissolution takes place. This is the state of suṣupti. One who has achieved this state becomes the reckoner i.e. he who knows the art of discriminating the real from the unreal and becomes the ground and support of this universe.

Finally, the dimensionless (amātrā) *Oṁ-kāra* becomes the resting place of the universe including the world of dreams. *Oṁ-kāra* also stands beyond the empirical and such meta-empirical is the locus of the cessation of all desires and

aspirations. *Oṁ-kāra* is the self which is second to none and of the nature of the supreme good, this we have already stated in the context of the turīya.

This is in brief the bare outlines of the main contention of *Oṁ-kāra* alias *Praṇava* presented to *Māṇḍukyopaniṣad* by Māṇḍukya Ṛṣi commented on by Gaūḍapādācārya and explained by Śaṁkarācārya. Gaūḍapāda's *kārikā* on Māṇḍukyopaniṣad consists of four parts such as, *āgama prakaraṇa*, *vaītathya prakaraṇa*, *advaīta prakaraṇa*, *alātaśānti prakaraṇa*. In the second i.e. *vaītathya prakaraṇa*, Gaūḍapāda has discussed and analysed through arguments the nature of the entire external and internal worlds and different grades of experience gained therefrom including the experiencer himself. In the third prakaraṇa of the said kārikā Gaūḍapāda has tried to establish through arguments and verbal testimony the supreme truth as the self which is one and second to none.

Śabda-artha

Now the question is what is the relation between śabda and artha ? According to Śaṁkara śabda (word) and that which is denoted by it (artha) is the same and identical— (*a*) In the spiritual context śabda or mantra is the medium of worship or upāsanā. By inner ratiocination (japa) of mantra the aspirant (sādhaka) gets his desired end, and hence name and that which is denoted by name is one and identical; (*b*) There is nothing in the world which is nameless for every name has denotative character of its own and hence nothing can be ascertained as nameless (*na sohasti pratyayo loke yaḥ śabdānugamādṛte*). Similarly this problem may be stated from vācya-vācaka relationship. Every vācaka has its implied meaning. Even the Brahman as vācaka which is beyond all words may be characterised as *Oṁ-kāra. Oṁ-kāra* being dimensionless (amātrā) is beyond *A.U.M.* If there be any mutual non-separate relationship between śabda (word) and artha (object denoted by the word) referred to, and if both are always found together and one's absence implies the absence of the other then there

is no justification of taking them different and not one. Further, if one's presence brings in the presence of the other and similarly one's absence is followed by other's absence, there is sufficient ground for taking them intimately related. But the question is, can this intimate relation be called identical relation ?

In reply, it may be said, that to establish identical relation between śabda and artha what is needed is an analysis of experience of what we call the waking state (jāgrata), dreaming state (svapna) and dreamless sleep state (suṣupti). All this we shall discuss in the concluding portion of this note.

Now let us state in brief the relation between śabda and artha alias grāhaka and grāhya both from Western and Indian points of view.

Each and every substance, quality, action........etc. of this world has got an appropriate conventional name. Persons, belonging to different language groups, learn it by following the tradition and usage of language of what is denoted by what and also the occasion of such usage. But as to the denotative character of a particular word (vācaka) relating to its object (vācya) and as to the relation between them, they do not learn it by following the empirical method. Or in other words, such and such word has got such and such meaning reference (abhidhā) to objects denoted by that word (vācya padārtha)—that does not require any empirical approach—one gets it *apriori*, it is something in born. At the root of thinking and usage of words for a person belonging to any particular language group such attitude is necessary. As to the understanding of structural relationship existing between two definite objects one can have it through cause-effect relationship by empirical means, for every man has got his natural sense and thinking.

The fundamental or the in-depth syntactical relation of the structure of language and the meaning reference is of the same nature and character. And this is the life of thought or reason.

In the Indian concept of vāka (speech) there are four grades or stages (Satapatha Brahmana of the Śruti) of vāka such as, parā, paśyanti, madhyamā and vaīkhari. The vaīkhari state consists of this empirical perceptible world where śabda and artha stand differentiated and distinct. In any language general discussion is being carried on through the dialects of vaīkhari vāka, but when the denotative character of words is used as signs or symbols of things denoted by them, or in other words, that which acts as a medium between the depth-syntax and structural relation of things, may be said to be as madhyamā vāka. This may also be used as a medium of exchange of thought amongst persons belonging to different language groups. Further, these signs and symbols as madhyamā vāka may be applicable to wider language field. Usually the said signs or symbols need not be pronounced either in a gross or in a subtle way. It is true that those who have mastery over madhyamā vāka and to construe science of objects relating to it, the pronouncing of madhyamā vāka is needed. In subtle thought-processes also such utterances are necessary. At this stage śabda, artha and jñāna are so mixed up that the situation might be characterised both as one and the different. It becomes clear if the situation is considered from the point of jñāna on the one hand and artha on the other. In formal logic this is called category (padārtha). There is so much knowledge in it as there is object. Only such objects are to be designated as possible objects.

The madhyamā vāka has got many stages and each stage consists of different sub-grades. In the highest stage its undifferentiated forms are the forms of formal logic. These forms have dual character, they are the fundamental postulates of thought and they are also the most pervasive forms of the world of objects. Below this world of the fundamental undifferentiated forms there are categories and these may be compared to Kantian forms of intuition and categories of understanding. Further, they are the original forms of knowledge and correspondingly the natural objects-in-general. In Kantian terminology these are possible objects

i.e. different forms of objects anticipated *apriori*. Below this order of possible objects there are universals as common characteristics of concrete particular things—these are both forms of knowledge and objects at the same time. Space, time, relation belong to this world of universals. All this show the hierarchy of different grades of meaning reference and structural relation of objects or fundamental syntax (depth structure of language). In different Indian and Western Schools of thought there are three points of view about the said universals. But perhaps, besides the śaīva-advaītins and the śābdika philosophers no school has taken these universals as having three essential characteristics such as, śabda, artha, and jñāna. It should be noted here that madhyamā vāka stands intermediary to vaīkhari vāka at the bottom and paśyanti above.

Paśyanti vāka is subtler than madhyamā in the context of *śabdārtha*. It is the spontaneous meaning reference and such reference is also present in the case of any knowing situation or thinking. We have already said that *vaīkhari vāka* belongs to the waking state of perceptible world; and *śabda*, *artha* and *jñāna* are exclusively distinct there. From the psychical-spiritual experience this is the grossest stage of the subsequent higher stages such as, *madhyamā*, *paśyanti*. . . etc. The *madhyamā* stage which is higher and subtler than the *vaīkhari* in respect of experience belongs to the world of dream and hence the impressions received through the perceptible world of objects are reduced to inner dispositions and they are expressed through dreams. In case of vision which may be characterised as the subtlest form of dream goes further and further. Madhyamā vāka in spite of its being subtler than the vaīkhari vāka in the context of consciousness-cum-experience is concrete i.e. inhering in the structure of different categories, belonging to the world of object-in-general. In this case the entire situation boils down to this that in case of every vācaka, there is some form of vācya i.e. that which is referred to. The definite concrete object as denoted by common conventional word belongs to the world of vaīkhari and in

such a world the word as vācaka stands outside the world of vācya.

But in case of madhyamā vāka the relation between vācya-vācaka is not so distinct and different, in that case, vācya inheres in vācaka. This is the world of the universal ideas and in such a world the vācya does not stand outside the world of vācaka. The next higher stage is the stage of paśyanti which represents the synoptic view of the entire universe of general ideas. This is something divine (*Paśyanti Divya Cakṣuṣā*). This is the world of mantras and all Scriptures originate from this stage or in other words this is what might be stated as construction of object-in-general by speech (vāka). The speech that constructs or presents such object-in-general stands in identical relation to inarticulate speech as thinking and this relation is more subtle than the relations existing between speech and its structural relations. In the ascending order this is the third higher stage.

From the above discussion it reveals that from the point of consciousness/experience the *madhyamā vāka* is relatively more subtle than the *vaīkhari vāka*, because in case of the *madhyamā*, the element of subjectivity is more pronounced. Similar is the case when the stages of madhyamā and paśyanti are compared.

The situation will be more intelligible if instead of śabda we use the word what we call vāka in the context of *vaīkhari*, *madhyamā*, and *paśyanti*, for vāka alias speech or speaking is a matter of thinking which belongs to consciousness or to the world of subjectivity. It is against this subjective background that object-in-general appears in the subtlest possible form. It is true that in the madhyamā stage i.e. in the world of universals there is some form of ideation or construction, but the object there is not so subtle as in the above paśyanti stage. In the vaikhari stage the objects get fully concretised and appear as the world of sensibilities as if, independent of consciousness i.e. in this stage vācya appears as distinct from vācaka just in the waking state, the phenomenal world seems to be inde-

pendent of and distinct from individual knower. The Advaīta-Vedāntins consider the empirical selves and worldly objects as the creation of māyā superimposed on Brahman and similarly vaīkhari vāka and its corresponding world of objects are the illusory projection of the unadulterated parāvāka. Parāvāka is the supreme vāka. It stands beyond the paśyanti vāka. In the state of Parāvāka there is no tendency in consciousness to go outward, no presentation of object-in-general. In this state Cit=Ātmā=Śiva knows Itself as pure 'I' (śuddhāhantā) i.e. subjectivity-in-general or "I-in-its fullness". If object-in-general lies implied in Paśyanti vāka which is in reality of divine nature, in the state of parā-vāka pure 'I' stands revealed. This is pure Consciousness as being Conscious of Itself.

The Śaīva philosophers/sādhakas admit a stage beyond parā, the state of niṣkala Śiva as the Absolute or Consciousness-in-Itself as distinct from subjectivity-in-general; but Śābdika philosophers do not go beyond Parā-vāka i.e. self-conscious state of consciousness. This Parā-vāka is in some sense *Śabda Brahman*. The Śaīva-Advaītins further hold that the Absolute Śiva is beyond all vākas as consciousness. The four stages of vāka are symbolic of the aforesaid four states of consciousness such as, waking state (jāgrata), dreaming state (svapna), dreamless sleep state (suṣupti) and the state of sentience (turīya). The waking state is the symbolic of this sensible world, including the dream objects, the erroneous snake in the rope-snake illusion and similar other illusory objects. The false knowers themselves belong to this empirical world. Madhyamā vāka is higher than the vaīkhari in respect of an overtone of subjectivity. Paśyanti vāka the dreamless sleep state (suṣupti), is the state of consciousness covered by ajñāna (nescience) and this vāka is the first and the subtlest concretion of pure speaking=pure subjectivity. This we have already discussed.

In the spiritual Treatises this principle (tattva) or Logos has been discussed from the top in the language of emanation/creation.

At the initial stage there was Brahman alone and next

in order the experience is '*Sa-aīkṣata*' i.e. Brahman sees, '*tasya niḥśvasitametat*', '*vācārambhanamvikāro nāmadhyam*'...... etc. and in the same context it has also been said that Brahman or consciousness-in-itself or the self is beyond all vākas '*yatovāco nivartyante*'—and self reveals itself as 'I' i.e. subjectivity par-excellence. This pure subjectivity as 'I', according to the Vedāntins is the false modification of the pure self. The pure self as 'consciousness-in-itself' is beyond even the subjectivity par-excellence. But once it is realized one must have to come down or descend. 'I' or pure subjectivity finds its fullest satisfaction as vāka when it is understood against the background of object-in-general. But in the way of spiritual practices as soon as the pure object-in-general comes to be apprehended as an antithesis to pure 'I' or subjectivity, the pure 'I' flashes to experience as something higher and clear. In the reverse order i.e. in the process of creation in spite of 'I' appearing first followed by object-in-general i.e. (*Idam*), it is for the creation of object-in-general the pure Brahman first calls Itself as '*I to be many*'. This implied story of Aham is what is called 'Parā vāka' or pure subjectivity.

Māṇḍukyopaniṣad, Māṇḍukyakārikā and Śaṁkara Bhāṣya are all spiritual Treatises belonging to the Vedānta. In those Treatises the process of creation is discussed in *vivarta* line. The Mahāyāna sect of Buddhists also, in a general way, follow the same trend. The Śāṁkhya-yoga and the Advaīta Śaīvas speak of creation as real transformation in the context of ever dynamic nature (prakṛti) and not of pure sentience called Puruṣa or niṣkala Śiva which is all calmness, eternal and Consciousness-in-Itself. The Māyā śakti of the Advaītins may be said to be Prakṛti of the Sāṁkhya Philosophers. That is why there is no difference between Sāṁkhya philosophy and the Advaītavāda in respect of transformation (Pariṇāma) of nature. The difficulty arises when the Advaītins outright reject māyā as power in the context of the Brahman and perforce introduce the concept of superimposition (adhyāsa) and indescribability (anirvacanīyatā) in the theory of error. That is why,

according to the Advaītins, there is no real creation and what happens by the name of creation is something beginningless and there is no end to it. The Śāṁkhya Philosophers call it real creation in the sense of real transformation of Prakṛti. The Śaīva-Advaītins admit the said transformation of the ever-vibrating consciousness as power inhering in Śiva. Consciousness as power called citi-śakti/svātantrya śakti.....etc. is neither false nor distinct from Śiva. The consciousness as power lies inherent in Śiva, and such relation is just like relation between fire and its burning capacity. In the Tantras thirty-six principles are admitted. Of them five are pure tattvas belonging to the world of mahamāyā, and the rest including puruṣa belong to the world of śuddhāśuddha (pure-impure) and aśuddha (impure) order. In the lowest stage i.e. within the domain of prakṛti-māyā there is preponderance of material forces over consciousness, which is considered as epi-phenomenon. In the world of the śuddha order all is consciousness, the difference amongst tattvas is a matter of gradation and gradualness. All this show that consciousness is everywhere more or less within this world and above. The obscuration of consciousness and preponderence of material force in the empirical do not stand as a ground for cancellation of power (śakti) as consciousness and consider the world as false and creation is a fiction. Bhartṛhari, Bhāskara and some others are all Vedāntins and they consider creation as real. The majority amongst Transcendentalists are in favour of considering this world as real and creation is not a fiction of imagination. All this shows that vāka and artha are in identical relation. The supreme artha being inherent in vāka expresses itself as this world in different grades of consciousness and finally merges into the eternal immutable principle as Śiva-Śakti. Kavi Kālidās in his immemorable verse has presented this view point of vāka and artha in the following way:

Vāgārthaviva saṁpṛktau Vāgārthapratipattaye.
Jagataḥ pitaraū vande pārvati Parameśvaraū.

We have so far discussed the theory of vāka and its philosophical background in the context of śabda and artha. Now before concluding this note we shall try to state in brief something about Oṁ-kāra/Praṇava in practice.

On the threshold of yoga-practice the first step is that of concentration. "The first Bīja of the Vedas is Oṁ or Praṇava." It is the abode of the most excellent Śakti[1] which is to be meditated upon at the region of the naval (the maṇipura cakra).[2]

About the efficacy of concentration upon repeating the Bījamantra, the Upaniṣad says:

Naciketā enquired of Yama "that which thou seest as neither this nor that, as neither effect nor cause, as neither past nor future, tell me that."

Yama replied, "That word or place which all the Vedas record, which all penances proclaim, which men desire when they live as religious students, that word I tell thee briefly, it is Oṁ."

"That imperishable syllable Oṁ means Brahman nay the highest Brahman; he who knows that syllable, whatever he desires is his."[3]

It should be noted in this context that theoritical knowledge of the usefulness of chanting this Bīja-mantra is not enough for realizing the Self. One must have to be

[1]Vedānam ādi Bījam—verse-13,—Sat-Cakra-Nirūpaṇa refers to ājñā-cakra between the eye-brows. Woodroff, pp. 445-46 (for detailed discussion and explanation of 'A.U.M.' see *The Grandeur of Gayatrī* by Svāmi Premabhikṣu, Chapter— "The glory of the name AUM", pp. 44-52).

[2]Above the Svādhiṣṭhāna, and at the root of naval is the shining lotus of ten petals, of the colour of heavy-laden rain-clouds, within it are the letters 'ḍa' to 'pha' of the colour of the blue lotus with the nāda and bindu above them.

[3]*Kathopaniṣad* (tr. by Max. Müller) 1-2-14-16 Also. cf. *Bhāgavat Gītā.* 8, 12, 13.

Giramasmyekamakṣaram 1. *Ibid.*, chap. X, 25.

Of utternaces I am the monosyllable Oṁ. is also called Praṇava and is a name of God. Atharva-Sikhopaniṣad says that Praṇava is so called because through its repetition it makes all the prāṇas bow down unto paramātmā who is the soul of all souls.

Prāṇānsarvān praṇāmayat'tyetasmāt praṇavaḥ

"It is so because the pronunciation of Oṁ generates currents of Prāṇa to flow up the suṣumnā to sahasrāra, where they merge into Paramātmā."

—Viṣṇu Tirth, *Devātma Sakti*, p. 94.

taught and practised the technique of breath-control (Prāṇāyām). By holding the breath (*kumbhaka*) one could successfully awaken the *kuṇḍalinī*. But raising it through the *Suṣumnā nāḍī* to the uppermost cakra, as it were, building a spanless bridge of the divine light between *Maṇipura* and *Sahasrāra* is the main object such awakening aims at. Whoso-ever could achieve that would get merged and dissolved into the macro-cosmic self and thus attain perfection.

CHAPTER II

MYSTICISM OF THE TANTRAS

Mysticism

The dictionary meaning of the term 'Mysticism' is as follows:

The experience of the mystical union or direct communion with ultimate reality reported by mystics; religion based on mystical communion; a theory postulating the possibility of direct and in acquisition of ineffable knowledge or power. Further, the term mystical connotes having a spiritual meaning or reality that is neither apparent to the senses nor obvious to the intelligence; of relating to, or resulting from an individual's direct communion with God or Ultimate Reality.

This shows that every religion-oriented philosophy has a mystical side of its own, for, every philosophy ultimately aims at realization of the ultimate. Tantras, being essentially of realistic nature and having practical bearing, is sometime designated as *Rahasyaśāstra*. In this chapter, we shall discuss the mystical elements found in different systems of Indian philosophy and finally the mysticism of the Tantras.

Mysticism, as an active, creating, enobling principle is the key to Indian religous evolution. Many sided in development it expresses itself in religious forms that differ considerably from those familiar to the Western World. Of these forms yoga or the spiritual union is very significant.

Mysticism may be discussed from various points of view as there are different types of mysticism, such as, (1) Early Sacrificial type, (2) the Upanisadic esotericism, (3) Yogic and (4) Buddhistic mysticism. Besides these, there are Bhakti cults which are essentially mystical.

Mysticism may be of two types—Inferior mysticism and Superior or True mysticism. Inferior mysticism relates solely to the attainment of inferior mundane benefits such as, material and physical. Distinguishable, therefrom, is the belief that the highest reality or the ultimate realization or

fulfilment (whatever may be their nature) can not be attained by reason alone. There are other avenues to them, namely the firm and steady control of will, the development of right emotions, or both combined or by them both along with the highest function of reason. This is superior and true mysticism because it is directed towards liberation of the spirit and the attainment of the highest bliss.

Mysticism in Europe has a definite history. In spite of the variety of types, it may roughly be described to refer to the belief that God is realized through ecstatic communion with Him. With the Islamic mystics, the Christian mystics, the Devotional mystics and Bhaktas of India, the vision of God and His grace is attained through devotional communion or devotional rapture of various kinds. But in all these mystics, we find a keen sense of purity of mind, contentment, ever alert, striving for moral goodness, self-abnegation and one-pointedness to God. There can be no true mysticism without real moral excellence. The mysticism should, therefore, be distinguished from a delusory faith that God often grants us a vision of Him, or appears to us in dreams, or from a faith in the infallability of the scriptures and so forth, for the later are often but manifestations of credulity or of a tendency to believe in suggestions, and may often be associated with an inadequate alertness of critical and synthetic intellect.

Mysticism may roughly be defined as a belief or a view, but in reality it means much more than that. In the lines of the true mystics, 'beliefs' exert a great formative influence. They are no mere intellectual registration of opinions or temporary experiences, but represent the dynamic, the dominant tone of their personality as it develops and perfects itself. Mysticism is not an intellectual theory; it is fundamentally an active, creative, elevating and enobling principle of life as we have already said in the beginning.

Mysticism means a spiritual grasp of the aims and problems of life in a much more real and ultimate manner than is possible to mere reason. A gradual life of mysticism means a gradual ascent in the scale of spiritual values,

experience and spiritual ideals. As such, it is many sided in its development and as rich and complete as life itself. Regarded from this point of view, mysticism is the basis of all religious experience—particularly of religion as it appears in the lines of truly religious.

From the point of evolution, *Sacrificial type* marks the starting point of Indian mysticism, the Aūpaniṣadikā, the Yogic, Buddhistic and the Bhakti cults came later on. These five main types may be regarded as fundamental basis of mysticism.

First, let us discuss sacrificial type of mysticism found in the Vedas and Brāhmaṇas. The Hindus possess a body of sound compositions called the Vedas. Of these there are four collections. Two of them comprise original hymns. The collections of original hymns, known as the *Ṛg veda* and the *Atharva veda* include respectively, 1028 original hymns of about 6000 stanzas. All of these were kept in memory and transmitted by recitation and close memorizing on the part of teachers and pupils, in an unbroken chain of early traditions, from a time when writing was probably not known.

The vedic hymns are probably the earliest important documents of the human race. It is difficult to determine whether in the earliest period definite theories had been formulated regarding the intimate and indispensible connection between the changing of these hymns of personal appeal and the performance of rituals. But if we judge by the vedic literature of the Brahmanas (probably composed shortly after the hymns and later appended to them) which indicate authoritatively the place of those hymns in the ritualistic observances and specify what hymns were to be uttered under what ritualistic conditions and in what order and manner; it seems almost certain the prevailing form of what is commonly called the vedic religion may in strictness not be considered as a religion in the ordinarily accepted meaning of the term. Many of the ritualistic observances, or *yajña* required the help of a large number of priests, and large quantities of butter, rice, milk, animals etc.

The idea of sacrifice is entirely different from anything found in other races. For with the vedic people, the sacrifices were more powerful than the gods. It came to be held that the hymns of the vedas as well as the sacrificial manuals, were without authorship; that they existed eternally, prescribing certain courses of ritualistic procedure for the attainment of particular advantages and prohibiting certain undesirable courses of action.

Instead of God we find in the vedic sacrifice a body of commands which demand our obedience and reverence; but the source of their power and the secret of their omniscient character cannot be determined by us through reason and experience, for reason calls for counter reason and leads through an endless regresses. But this ritualistic mysticism must be distinguished from the simple feelings and ideas that are found in the hymns themselves.

The forces of nature with their wonderful manifestations of inexplicable marvels appeared to the early sages like great beings endowed with life and personality. When the vedic sages saw the sun proceeding in his upward and downward course through the sky he called out in his wonder:

> "Undropped beneath, not fastened firm, how comes it
> That downward turned he falls not downward ?
> The guide of his ascending path,—who saw it ?"

These vedic commands cannot be described as 'revelations' in the ordinary Christian sense of the term; for the later presupposes the existence of a living God able and willing to bestow the body of truths that man requires whereas the vedic commands are devoid of any *notion* of a law giver. The sacrificial mysticism does not recognize any God or supreme Being, from whom these commands emanate or who reveals them to man. The commands are taken eternal truths, beginningless and immortal, revealing themselves to man and demanding man's submission to them. Nevertheless they are not spiritual and

inner truths revealed from within man himself, they are impersonal and external commands which contain within themselves the inscrutable secrets of nature and of the happiness of man.

The Vedas are the only repository of the highest truths and the function of reason is only an attempt to reconcile these truths with our experience and sense observations. It is surprising that reason has continued to remain in the subordinate position throughout the development of Indian religious and philosophical thought almost to our own days.

Most European writers have used it to denote an intuitive and ecstatic union with the deity, through contemplation, communion, or other mental experiences, or to denote the relationship and potential union of the human soul with ultimate reality.

In a broader sense mysticism, may also be defined as a theory, doctrine, or view that considers reason incapable of discovering or of realizing the nature of ultimate truth. Whatever be its nature, it believes in the certitude of some other means of arriving at it. If this definition be accepted, then ritualistic philosophy of the vedas is the earliest form of mysticism that is known to India or to the world. The vedic mysticism paved the way for the rise of the other forms of subsequent mysticism that followed.

The main elements of the sacrificial mysticism of the vedas may be summed up as follows: (1) a belief that the sacrifices when performed with perfect accuracy, possess a secret mysterious power to bring about or to produce as their effect whatever we may desire either in this life or in the life hereafter; (*ii*) the conception of an unalterable law involved in such invariable and unfailing occurrences of effects consequent upon the performances of these sacrifices; (*iii*) an acceptance of the impersonal nature of the vedic literature, as having existed by itself from beginningless time as not created or composed by any person, human or divine; (*iv*) the view that the vedic literature embodies nothing but a system of duties involving commands and prohibitions; (*v*) a recognition of the supreme authority of

the vedas as the only source of the knowledge of ultimate truths which are far beyond the power of human reason; (*vi*) the view that truth or reality whether it be of the nature of commands or of facts would be found once for all in the words of the vedas; (*vii*) the belief that the vedic system of duties demands unfailing obedience and submission.

Two definite characteristics emerge from the above elements of sacrificial mysticism: First the transcendent, mysterious and secret power of the sacrifices replacing the natural forces personified as gods; secondly the ultimate superiority of the vedas as the source of all truths, and as the unchallengable dictators of our duties, leading to our material well-being and happiness. The assumption of the omnipotence of sacrifices, performed by following the authoritative injunctions of the vedas independently of reason or logical and discursive thought, forms the chief trait of the mysticism of the vedic type. There is nothing here of feeling or even of intellect but a blind submission not to a person but to an impersonal authority which holds within it an unalterable and inscrutable law, the secret of all powers which we may want to weild in our favour.

The next step in the development of this type of mysticism consists in the growth of a school of thought which sought to intellectualise the material sacrifices. It encouraged the belief that the result acquired through the performance of sacrificial rites might well be obtained through certain kinds of meditation and reflection.

Side by side with the concept found in the *Ṛg veda* of the many gods as personification of the forces of nature, there was also growing tendency towards the conception of one supreme Being and this tendency gradually gained in forces. Thus in the *Ṛig veda* (X, 114.5) we find that the Deity is one, though He is called by various names. In one of the hymns (R.V. X, 129), is stated:

"Then there was neither Aught nor Naught, no air nor sky beyond.

What covered all ? Where rested all ? In watery gulf profound ?
Nor death was then, nor deathlessness, nor change of night and day.
That one breathed calmly, self-sustained; naught else beyond it lay.
Gloom hid in gloom existed first—one sea eluding view.
The one a void in chaos wrapt, by inward fervor grew.
Within it first arose desire, the primal germ of mind,
Which nothing with existence links, as ages sea ching find.
The kindling ray that shot across the dark and drear abyss,—
Was it beneath or high aloft ?
What bard can answer this ?
There fecundating powers were found and mighty forces strove,—
A self-supposing mass beneath, and energy above.
Who knows and who ever told, from whence this vast creation rose ?
No gods had then been born. Who then can e'er the truth disclose
Whence sprang this world, whether framed by hand divine or no,—
Its lord in heaven alone can tell, if he can show."*

Again, in the *Atharva-Veda* (X, 7), we find a hymn dedicated to *Skambha* where the different parts of this deity are identified not only with the different parts of the material world but also with a number of moral qualities such as, faith, austere, fervor, truthfulness......etc. All the thirty-three gods of the Vedas are contained within him and bow down to Him. He is also called Brahman, "The Great". In the next hymn of the Atharva-Veda (X, 8), Brahman is adored and spoken of as presiding over the past and the future, and He is said to be residing within our hearts and to be the self which never decays but is self-existent and

*The translation is taken from Muir's Original Sanskrit Texts, Vol. V.

self-satisfied. In the *Śatapatha Brāhmaṇa*, also, we hear of Brahman having created the gods, and in the *Taittirīya Brāhmaṇa*, Brahman is said to have created the gods and the entire world.

Thus we find that the conception of One Great Being who created the world and the gods, and who is also the power presiding over our lives and spirits, was gradually dawning in the minds of a few people. This mysterious power, it was held, resides not only in things external but also in activities of the inner life. It manifests itself in the power of thought, as is exemplified by the mysterious efficacy of meditation. Those who started with the sacrificial bias, thought meditations to be the way to a knowledge of Brahman.

The Upaniṣads form the concluding portion of the Vedic literature, both chronologically from the point of view of the development of ideas.

Upaniṣads, themselves, however, do not seem to have been written in a systematic, well-connected and logical form. They are mystical experiences of the soul gushing forth from within us. They sparkle with the beams of a new light: they quench our thirst, born at their very sight. It was of these that the German Philosopher Schopenhauer said, "How does every line display its firm and definite and throughout harmonious meaning ! From every sentence, deep, original and sublime thoughts arise and the whole is pervaded by a high and holy and earnest spirit. In the whole world there is no study, except that of the originals, so beneficial and so elevating as that of the Upaniṣads. It has been the solace of my life, it will be solace of my death."

The Mysticism of the Upaniṣads

The most important characteristic which distinguishes the science of Brahman from the science of the sacrifices consists in the fact that the former springs entirely from inner, spiritual longings, while the later is based almost wholly on mundane desires. The science of sacrifice aimed at the acquirement of merits which could confer all the

blessings of life in consequence of due obedience to the vedic and ritualistic injunctions and prohibitions. The science of Brahman, however, did not seek any ordinary blessings of life. It proceeded from the spiritual needs of our soul which could be satisfied only by attaining the highest aim. All that is transient, all that is mortal and evanescent, all that gives men the ordinary joys of life, such as all that wealth and fame confer are but brute pleasures, and brute satisfaction. So long as men allow themselves to be swayed by the demands of their senses, they do not rise above the mundane.

The story told in the *Chāndogya Upaniṣad* about Virochana and Indra meeting Prajāpati to receive instructions regarding the nature of the self, or of Brahman, the conversation between Maitreyī and Yānjñavalka in the *Bṛhadāraṇyaka Upaniṣad* about the achievement of immortality through renunciation of wealth and pleasures, the narrative between Yama and Naciketā—are all instances of spiritual quest.

The real mysticism of the Upaniṣads is found in the conception that the highest essence of man, the self or the Brahman is beyond sense-perception, it is hidden in a deep cavern, in that deathless being who exists from beginning of all time and beyond all time. It is the subtlest, the smallest of the small and yet the greatest of the great. This our inmost self, cannot be known by much learning or scholarship, not by sharp intelligence, not by strong memory. It can only be known or intuited by the person to whom it reveals its own nature. In one place, we are told that it can be intuited only by an inner, direct and immediate touch. In another place it is said that it can only be perceived by those who possess superfine intelligence of the highest order (*Kaṭha*, 1.3.12). The path to the superior intuition is like the edge of a sharp razor, dangerous and difficult. It is beyond all sense knowledge and he who intuits this secret truth of the beginningless, endless, unchallengable and eternal, overcomes everything. For once, one realizes oneself to be identical with this highest

principle, death and the fear of it sink into insignificant, illusory nothingness.

There is, however, another line of thought running through the different *Upaniṣads* in which Brahman appears as the supreme Lord from whom everything has proceeded and who is the source of all energy. Thus in *Kena Upaniṣad* we find the query. "By whose will and directed by whom, does the mind work, and directed by whom did life first begin ? By whose will does the organ of speech work, and led by whom do the eye and ear perform their respective functions ? Then comes the answer, "It is from Him the organs of the speech, the ear, the eye, the mind and life have all derived their powers. He is the thought of thought, the mind of mind, and the life of life. So neither mind nor eye, neither ear nor speech, can tell us anything about Him, because neither the eye, nor the ear nor the mind can reach Him, but He alone is the agent operative through all these organs and making the eye perceiver, the ear hearer, the mind a thinker and the living force. But He, in his own nature, cannot be grasped by any one of these."

It is said in the *Katha VI, 1-3* that all the worlds are maintained in Him. He is like a big tree which has the roots far below and its branches above, forming the visible universe around us. He is the great life from which everything else has come into being. Nothing dare destroy, ignore or outstrip Him. He is like a great thunder of fear over all of us. It is by His fear that the fire and sun give heat, that the wind blows, and that death runs about. He is elsewhere described (*Bṛhad. IV, 22*) as the Controller, Lord and Master of all. He is the Lord of all, of all that has been and all that will be. He is the creator of the universe and the world belongs to Him and He to the world (*Bṛhad. IV, 13*). Yet He is the inmost self of all living beings, (*Sarva bhutāṇāṁ ātmā*) and the immortal inner controller of them all (*antaryāmin*). But though He is the Controller and Creator of all, yet it is He who has become this visible universe of diverse names and forms just as the wind and the fire appear in different forms. He also appears in all the varied forms

that present themselves to us in this world. Being one in Himself He has become the visible many of the Universe. But yet He is absolutely untouched by faults and defects of this mortal world. As the sun which by its light illumines all colours and forms for the eye and is yet unaffected by the defects of our eyes, so the Brahman, who by His light has brought all things into existence and continues as their inmost essence, is yet wholly unaffected by their defects, their mortal and transitory forms.

The most important emphasis of the *Upaniṣads* seems to be on that ineffable experience which lies hidden in the background of all our experiences and at the same time enlivens them all. Yet the experiencer himself is lost, and dissolves as it were, in this superior experience where there is neither experiencer nor that which is experienced. This experience or state, cannot be intellectually grasped, it can only be pointed out as different from all that is known, or from all that can be described as 'this' or 'that' ! One only assert that 'It is not this', 'it is not this.' It is like the state of a deep dreamless sleep, like the feeling of intense bliss where neither the knower nor the known can be distinctly felt but where there is only the blissful experience.

The various commentators upon the *Upaniṣads* belonging to different schools of thought and yet each interested to secure for himself the support of the *Upaniṣads*, have been fighting with one another for the last twelve hundred years or more to prove that the Upanisads are exclusively in favour of one party as against the others. Thus some contend that the Upanisads teach that Brahman alone exists and all the rest that appears is false and illusory. Others hold that the Upanisads favour the doctrine of modified duality of man in God and God in man. Still others maintain that the Upanisads give us a doctrine of uncompromising duality........and so forth. Passages have often been twisted and perverted, and many new connections and contents have been introduced and imposed upon the texts, to suit the fancy or the creed of the individual commentators. The apparent inconsistency of the different

phases of thought is removed if we take the psychological point of view and consider them as different stages of development in the experience of minds' seeking to grasp a sublime, ultimate but inexpressible truth. This truth has a logic of its own, different from the logic of discursive thought; wherein distinctions are firm and rigid, where concepts are like pieces of brick, mortars together by the logical movement of thought. Its logic is that of experience in which the apparently contradictory ideas or thoughts lose their contradictoriness and become parts of one solid whole. The different phases of experience are lived through and enjoyed as inalienable parts of one great experience. The different phases of experience and belief (e.g. bheda, bhedābheda, abheda) need not be taken out and placed against one another. They may all be regarded as stages of experience between which the minds of the sages oscillated in attempting the realization of a truth which was beyond speech, beyond thought and beyond all sense perception. It was sometime felt as the great one lord, the controller, creator, and the ordainer, and master of all, sometimes as the blissful spiritual experience, and sometimes as the simple unity in which all duality has vanished.

This truth, whatever it may be called was felt as the highest embodiment of moral perfection. It is complete self-illumination, bodiless, faultless, sinless and pure. It is, as it were, covered by a cup of gold in such a way that we, looking at the shiny cup, miss the real presence that lies concealed beneath. It's illumination reveals itself only when our minds have turned away from all the external lights of the outside world: for, where this light is shining, all the other lights of the sun, the moon and the star have ceased to give light. The *Upaniṣads* tell us again and again that it can not be perceived by any of our senses and again that it can not be comprehended by reasoning, or by much learning of even by the reading of the Scriptures. Only those who have ceased from all sinful actions and have controlled all their sense desires, who are unruffled by passions of all kinds and are at peace with themselves,

can have the realization of this great truth by the higher intuitive knowledge (*prajñāna* as dintinguished from jñāna or cognition). In *Muṇḍaka* 111.1, it is said that we can attain this self by sense control, sprititual fervor, and absolute extinction of all sex desires. Only the sages who have purged themselves of all moral defects and faults are capable of perceiving this holy spiritual light within themselves. The Upanisads never tire of repeating that the revealation of this truth is possible only through the most perfect moral purity which results in a natural illumination of intuitive perception when one seeks to attain this partless essence through meditation. Not only can this truth be not perceived by the eye or described in speech but it cannot be gained as a boon, or gift by pleasing the gods, or by ascetic practices or by sacrificial performances. It can only be attained by an intuition which is superior in kind to the vedic knowledge of sacrifices, called the lower knowledge (aparā). By supreme moral elevation and untiring and patient search one can come in touch with the Brahman and can enter into Him, but must abandon all his mundane desires by which he is bound to earthly thing. And when through this moral elevation, control of desires, meditation and the like, one comes face to face with the highest reality, he is lost in it, like rivers in the sea, nothing remains of him which he can feel as a separate individual, but he becomes one with *Brahman*. This is known by the seer through his heart when his senses have ceased to move and when his thought and intellect have come to a dead halt. No one can describe what that Existence is, one can only say that it is '*being*' nothing more. Here all the knots of the heart are united, all doubts are dispelled, and there is one spiritual light of unity that shines forth in its serene oneness.

Yoga-Mysticism

The ineffable intuitive experience was regarded by the Upanisadic seers as being of absolute and ultimate in nature. The Upanisads, however, indicate as definite

method for arriving at the perception of truth. It is made clear that the pathway consists not in erudition or scholarship, and that is not traversed by any sharpness of intelligence. The truth is such that it cannot be conceived by the human mind or described by language. One of the fundamental conditions of attaining it is the complete elevation of the moral life, including the absolute control of all passions and desires, the abandonment of worldly ambitions and hopes, and the attainment of an unruffled peace of mind. But the dawning of the supra-consciousness which can reveal this truth does not, even so, depend entirely on own efforts; there is something like divine mercy that must be awaited. This self can only be realised by those to whom it reveals itself. The perfecting of our moral life is a prerequisite, but no method deliberately and consciously pursued is sufficient to bring us all the way into full realization of the highest truth. In at least one or two of the *Upaniṣads*, indications of a different line of thought and method of realization are to be found. Thus in *Katha* III, our senses are compared with horses which are always running after their respective sense-objects. He who is not wise and has no control over his own mind, he cannot control his senses, just as a bad driver cannot control his horses. If anyone wishes to make his way to his highest goal, he should have wisdom and control over the horses of the senses. In Katha VI, it is said that there is a state in which the five senses thought, intellect and mind—all cease to operate, and this highest stage of absolute sense-restraint is called '*yoga*' or spiritual union.

Now let us see what is the principal use of the yoga practices for the spiritual enlightenment, the ultimate and absolute freedom of man. The sages of the *Upaniṣads* believed in a supra-conscious experience of pure self-illumination as the ultimate principle, superior to and higher than any of our mental states of cognition, willing and feeling. The nature of this principle is itself extremely mystical, many persons no doubt are unable to grasp its character. It is found that, even in the days of *Upaniṣads* it was recognized

to be obscure and the sages were never tired of saying that it could neither be perceived by the eye, nor conceived by thought, but that nevertheless the sages believed in its existence as the ultimate being nor as an existence of ecstatic feeling or any other kind of transient psychological states. It was regarded as the real self and the ultimate reality. It is this view of self, that is the root as it were, of Indian mysticism.

Now what is this immortal and unchangable self ? Some believed this self to be the same in all persons, others believed it to be many; but the conception of its nature was more or less the same in most of the systems of Indian thought. It was pure, contentless consciousness altogether different from what we understand by ideas and thoughts. Our thoughts and feelings are changeless. The ultimate aim of the *yoga* persuades us to dissociate ourselves from our sensations, thoughts, ideas, feelings...... etc. to learn that there are extraneous associations foreign to the nature of self but adhering to it almost so inseparably that the true self cannot be easily discovered as a separate and independent entity.

With the Indian sages this doctrine of transcendant self was not merely a matter of speculative philosophy. For philosophy came to them much later than the actual practice of the liberation of this true self from the bondage of the association with all our so-called psychical states, ideas, emotions, feelings, images and concepts. The yogins felt dissatisfied with the world not because the world had no pleasures and joys to offer, but because their desire for attaining their highest good, their true selves, was so great that it could not tolerate any other kind of desires. The sole ambition of the yogins, or the seers who practised the yoga discipline, was to free from all kinds of bonds and from all kinds of extraneous determinations.

The problem of how to become free naturally raised the question as to who is to become free and from what ? The logic of the yogins is irresistable. It is the self which has to become free; in fact, it is always free. The self is the ultimate

principle of pure consciousness distinct from all mental functions, faculties and powers and products. By a strange almost inexplicable confusion we seem to lose touch with the former so that we consider it as non-existent and characterise the later with its qualities. It is this confusion which is at the root of all our psychological processes. All mental operations involve this confusion by which they usurp the place of the principle of pure consciousness so that it is only the mind and the mental operations of thought, feeling, willing which seem to be existing while the ultimate principle of consciousness is lost sight of. If we call this ultimate principle of consciousness, this true self, 'spirit' and designate all our functions of knowing, feeling and willing collectively as 'mind' then we may say that it is only by a strange confusion of mind with spirit that the mind comes to the forefront and by its activities seems to obscure the true light of the spirit. Our senses run after their objects and the mind establishes relations between the sense data or sensation and deals with the concepts formed therefrom as it carries on the process of logical thought with the help of memory. The external objects which draw minds to them are not in themselves directly and immediately responsible for obscuring the spirit or in binding it to them. It is rather the mind and its activities by which the true nature of the spirit seem to be obscured so that the mind usurps the rightful place of the spirit. What is necessary therefore, is to control the activities of the mind and to stop all mental processes. If we can in this way kill the mind, all logical thought and mental processes will be killed with it. The light of the spirit then will shine alone by itself unshadowed by the darkening influence of thought. The spirit, the ultimate principle of consciousness, and the self are one and the same thing, the three terms expressing the three-fold aspects of its nature. But this entity, by whichever name it is called is to be distinguished from mind, whose activities are thoughts, feelings...... etc. The process of yoga consists in controlling the activity of the mind that it ceases to pass through

its different states. The cessation of all the mental states is *yoga*, or in other words *yoga* consists in stopping the conscious and sub-conscious mental flow entirely and absolutely.

Moral qualities of a positive character are considered indispensable to a seer toiling on the path of yoga. These are purity, contentment, indifference to physical difficulties of heat, cold etc., study and self surrender to God. In the *Upaniṣadic mysticism* we have seen that moral elevation is necessary for inner seeking to know the inmost essence of the self, the self often reveals its true nature through a direct intuition which is beyond the grasp of the mind and the senses; the yogins however not only emphasized the necessity of the highest moral perfection but they also required a particular course of physical and mental discipline as indispensable to the realization of yoga's high ideal. The yogins emphasized not only the negative aspect of morality, such as, abstinence from injury, falsehood, and the like, but only such positive moral virtues as purity and contentment. The four cardinal virtues which a yogin was required to possess are universal friendship (*maitrī*), compassion for all who suffer (*karuṇā*), happiness of other (*mudita*), and a sympathetic consideration for the failings of others (*upekṣā*) but even these were not deemed sufficient; they were only preliminary acquirements which the yogins must possess before starting with his yoga practices.

Yoga practices initially start with some specific regulations, such as, combined operation of postures, breath control, breathing exercises .... etc. But these are all merely external preparations to fit the body for the yoga practices. The real yoga practice of the mind can be properly began only when these preliminaries have been to a large extent acquired, so that the chances of external bodily disturbances and internal agitations due to passions, antipathies, attachments.... etc. have been minimised. The yogins begin this superior mental yoga by concentrating at first on any gross physical object. This concentration is not the ordinary concentration of thought as exemplified in

any scientific or literary work. For this later type of concentration consists in the limiting of the mind's activity to matters associated with the object of attention. Thus, if we concentrate on the writing of a poem, or the description of a scenary, what we do is to refrain the mind from flying off to other objects in which we are not interested at the time and to focus it upon the relations between various associated images and thoughts. The mind in such cases in a lively state of movement within a limited sphere, always seeking to discover new relations or to intensify the comprehension of relations and facts already known. But *yoga* concentration aims not to discover any new relations and facts to intensify and impression; it aims solely to stop the movement of mind and to prevent its natural tendency towards comparison, classification, association, assimilation and the like. The fixing of the mind on an object is done with the specific purpose of pinning it to that object and of preventing its transition to any other object. By this process the mind becomes one with the object, and so long as it is pinned to that object its movement is stopped. At the first stage of this union, there is knowledge of the name and the physical form of the object to which the mind has been pinned. But at the next stage nothing is known of the object in its ordinary relations of name and form, but the mind becomes one with the object, steady and absolutely motionless. This state is called a state of *samādhi* or *absorptive concentration*. This stage arises when the mind by its steadiness becomes one with its object, divested of all associations of name and form, so that it is in direct touch with the reality of the thing uncontaminated by association. In this state, the object does not appear as an object of my consciousness, but my consciousness being divested of all 'I' or 'mine' becomes one with the object itself. There is no awareness there that I know this, but, the mind having one with the thing. The duality of subject and object disappears, and the result is the transformation of the mind into the object of its concentration. Our ordinary knowledge of things is full of false and illusory association which do

not communicate to us the real nature of the object, but when such an absorptive union of object and mind takes place, a new kind of intuition called *prajñā* is produced; similar to the Upanisadic intuition called *prajñāna* and thereby the real nature of the thing is brought home to us. This prajñā or knowledge which is a new kind of intuition produced by stopping the movements of this mind, is entirely different from ordinary logical type of cognition of thought, images etc. This intuition is a direct acquaintance, more or less similar to direct perceptual vision but free from the ordinary errors of all sense-perception. Such a steadiness can however, be achieved only after continual practice. A yogin must be always watchful particularly in the first stages, to keep his mind steadily on the object of his concentration. He must have, therefore, an inexhaustible fund of active energy (vīrya).

On the negative side we have, therefore, disinclination to worldly things; on the positive side, firm faith in the efficacy of the yoga process and vigorous energy exercised in steadying the mind in contemplation. Gradually, as the yogin becomes more proficient, he selects subtler and finer objects of his concentration; and at each stage in the refinement, new forms of intuitive prajñā, or yoga knowledge dawns. With this advancement, the yogin develops many miraculous powers over natural objects and over the minds of men. Truths wholly unknown to others become known to him. Though all these powers confirm his faith in the yoga process, he does not allow himself to be led away by their acquisition, but steadily moves towards that ultimate stage in which his mind will be disintegrated and his self will shine forth in its own light and he will be absolutely free. He is then bondless, companionless, loneliness of self-illumination.

This prajñā or intuitive knowledge of *yoga*, may be considered as a new dimension of knowledge wholly differing from any other kind of knowledge, derived by the movement of mind. The most fundamental characteristic of yoga mysticism consists, on its negative side, not only in a

disbelief in the ability of sense perception, and logical thought to comprehend the ultimate truth, about the absolute purity and unattached character of our true self; but also in a disbelief in the possibility of the realization of this highest truth so long as the mind itself is not destroyed. On its positive side, it implies that intuitive wisdom which is able to effect a clear realization of truth by gradually destroying the so-called intellect. The destruction of mind, of course, also involves the ultimate destruction of this intuition itself. So neither the intuition nor our logical thought is able to lead us ultimately to self realization. There are thus three stages of knowledge. First, our ordinary sense-knowledge and logical thought which always deal with the world and worldly objects and which appear valueless to us when we are in spiritual exaltation and are anxious to attain the highest truth. Second the intuitional yoga wisdom, which can only be attained when, as a result of the highest moral elevation and the yoga practice the mind can be firmly steadied on an object so that it becomes one with that object and all its movements completely cease. This yoga wisdom gives us a direct non-conceptual vision of, or acquaintance with the ultimate truths concerning all objects on which our minds may be concentrated; and gradually as the yogin begins to concentrate on subtler and finer objects, such as mind, self. . . .etc. higher and nobler truths become known to him. Though we are free to concentrate on any object, whatsoever, it is desirable for the quicker attainment of our goal, that we should concentrate on God, surrender ourselves to Him. In the most advanced state of this yoga intuition all the truths regarding the nature of the true self, of the mind and of the material world and its connection with mind, become clear, and as a result of the gradual weakening of the constitution of the mind, the later ceases to live and work and is dissociated forever from the spirit of the self. It is then that the spirit shines forth in its own splendour, free from the bondage of the mind. It had so long by its activities led towards false worldly attachments and to a false non-appearance of

its own pure nature in all the varied products of ordinary knowledge, feeling and willing which make up our worldly life. The highest and ultimate revelation of truth is, therefore, not only non-conceptual and non-relational but also non-intuitional and non-feeling. It is self-shining which is unique.

We have already seen that the process of yoga consists of three-fold course, viz. high moral elevation, physical training of the body for yoga practice, and steady mental concentration associated with the revelation of yoga wisdom, which leads to a knowledge of reality, as it is. This system of thought and practice though not without distinctive feature was large an adoption from very early times. Thus the heretical school of Jainas, which like the Buddhistic school, holds to a monistic religion. This system, also considered yoga as the means of the liberation of the soul. For the Jainas, the liberated state of the self is not one of pure, feelingless, non-conceptual, non-intuitional self-illumination, but is a state of supreme happiness in which the liberated self possesses a full perfection of all kinds of knowledge— perceptual, logical, alogical, intuitional and trance. The liberation is attained by the performance of yoga which consists mainly of a high elevation of character and complete cessation from doing any evil to others like the yoga of *Patañjali.* They not only lay great emphasis on the principle of non-injury, but they also urge the necessity of the other virtues demanded by the yoga of *Patañjali.* Here then we have a system of thought according to which the said high moral elevation, by the cessation of all evil-doings and the acquirement of all positive virtues is supposed to reveal a knowledge of reality as it is, and ultimately to liberate us from the bondage of our deeds and bring us to a state of perfect happiness, perfect knowledge and perfect power. The Jainas like the yogins, also believe that without the control of the mind no one can proceed to the true path.

Buddhism

The foregoing discussion shows that the system of yoga

followed by Buddhists is much similar to Pātañjala yoga; and it is not improbable that Patañjali and Buddha followed a practice which had been in existence from much earlier times, so that neither of them may be credited with its discovery. But there is one point in which there is at least a good deal of theoretical difference between Buddha's system and that of Patañjali. With the Buddhists, the ultimate goal of all concentration and its highest perfection is absolute extinction, while with Patañjali it is the liberation of the spirit as self-illumination.

It is indeed very difficult to describe satisfactorily the ultimate mystical stage of Buddhistic *Nirvāṇa*. For in one sense it is absolutely contentless. It is the state of deliverance from all sorrow and from all happiness. Yet, as the idea of all our highest strivings and the goal of all our moral perfection and concentration, it was an ideal which was in the highest degree attractive to the Buddhists. But had it been conceived as pure and simple extinction or annihilation, the result would have been otherwise. In many passages of Buddhism, *nirvāṇa* is actually described as blissful, in other passages it is held to be like the exinction of a flame. Some European scholars have considered the descriptions of *nirvāṇa* by the Buddhists to be incoherent and inconsistent. It is not surprising that European scholars, who are temperamentally different from the Buddhists of India, should fall into error in trying to comprehend the mystical state of *nirvāṇa*. Whether we read the teachings of the *Upaniṣads* or of the *Yoga* of *Patañjali*, the ultimate state, representing the goal of all the spiritual quest and spiritual strivings of the sages, is set forth as absolutely contentless and non-conceptual. It is the self no doubt, but this self is entirely different from the self with which we are familiar in all our worldly concerns. It is the extinction of all our sorrows and pleasures and all our worldly experiences as much as in *nirvāṇa*. It is a state of absolute dissolution of all world process. Though a blissful state, there is no distinction here between the bliss and the enjoyer of the bliss. But still it is just such a non-logical ultimate state that

could stimulate the highest strivings of the best men of India. To call it blissful is not to understand bliss in an ordinary way. For, this mystical bliss is incomprehensible by the intellect. The mysticism of the Buddhists consists in a belief in this essenceless state of *nirvāṇa* as the state of ultimate perfection and ultimate extinction, to be realized by the complete extinction of desires and the supra-intellectual wisdom of the yoga practice.

Mysticism— Classical and Popular

Devotion and self surrender to the merciful God is one of the way to receive His touch and benedictions. This attitude gave rise to a type of Devotional Mysticism which may be classified into classical and popular.

Though the idea of love for God does not show itself in any prominent way in early Sanskrit literature, except in the *Pañcarātra* literature, but that does not prove that the idea was not known from very early times. For, some of the monotheistic vedic hymns reveal an intimate personal relation with the deity, implying affection; and in the Buddhist literature we find frequent references to love for the Buddha. The earlier literature does not always emphasize the feeling element in devotion. In the *Viṣṇu Purāṇa*, however, we find that when God came face to face with Prahlada and asked him if he had a boon to crave, he besought the same attachment for the Lord that ordinary people have for sense enjoyments. The devotion that Prahlada had shown was concentration on God and a serene contemplation in which he became one, as it were, with the Lord. Ramanuja, the great Vedanta commentator of the 11th century, defines devotion (bhakti) as a contemplation of God unbroken as the smooth and ceaseless flow of oil. But that such contemplation necessarily implies, love of God, as its inner motive cannot be denied, and Ramanuja also describes this ceaseless contemplation as having its main source in love for God, who was so dear to the devotee. In this aspect of devotion, contemplation and communion are more prominent than an exuberance of feeling.

It is in the Bhāgavat Purāṇa, that we first meet with the idea of devotion as the supreme source of bliss or spiritual enjoyment. Such devotion is itself the highest goal and so completely usurps the place of wisdom or philosophical knowledge. Even in the Gītā true wisdom was regarded as a fire which reduces to ashes, as it were, all the past deeds whose fruits were not yet on the point of being enjoyed. But in the *Bhāgavat* we find that it is *bhakti* which destroys all the past sins. The old principle of self-surrender to God and a life spent in God-intoxication is the happiest of all lives. A man of such self-surrender has nothing else but God as his possession, he is supremely self-controlled and he does not aspire after any heavenly happiness or even liberation. The type of *Bhakti* which is preached in the *Bhāgavat Purāṇa* is well illustrated in the life of Caitanya (b. 1486, Navadwip in Bengal). In the accounts which his biographers have given of his mysticism, a distinction is drawn between the experience of God's love as self-surrender to them, or taking refuge in Him through attachment to Him, and a driving passion of love for God i.e. between that they call *rati* and *prema*. Distinction is also drawn between a course of attachment and love of God adopted out of a sense of duty or of reverence for the Scriptures and a passion of love which springs spontaneously and overflows without a restraint. A distinction is further made between love of God with an overwhelming sense of His greatness and superiority, awe and reverence, and love of God as an easy flow of affection to one who is nearest and dearest to us. Real intimacy with God is only possible in the case of the later alternative, when a free flow of passionate love springing spontaneously from within associates us with God as the most intimate friend and beloved without whom we can not live. Caitanya acknowledges of course, the peaceful, calm and tender love for God called *śānta*, and the submission of the heart to God in obligation and service to Him, called the service attitude, *dāsya*, but to look upon God as one's own most intimate friend, *sakhya*, is regarded by him as higher than either of the first two

attitudes. To look upon God as one's dearest beloved or lover, or to live Him with a feminine love as that with which a woman loves her beloved, he considers the deepest, sweetest and most perfect love *madhura*. This is so far as classical devotional mysticism is concerned. As for popular devotional mysticism the names of Nām Ālvar, Jñāneśvara, Nāmadeva, Tukārām, Kabīr, Nānak, Ruidās, Dādū, Mīrābāi, Tulsīdās and others are very well-known. They have given a new scheme of life. "The ideal of desirelessness and absolute self-control is replaced by that of participation in a drama of divine joy and the desires are given full play in the direction of God."

The foregoing discussion of Indian mysticism taken from *Hindu Mysticism* by Dr. S. N. Das Gupta shows that mysticism is a necessary part of spiritualism proper. Let us now conclude the chapter by presenting an outline of mysticism in the Tantras.

Experience in the Tantras may be viewed from the mystical point of view,[1] for Tantra is sometimes characterized as *Rahasya Śāstras* (mystical treatises). Mysticism ordinarily lies in the unfoldment of the psychical states of different centres of our being such as willing, thinking and feeling, culminating in the synthetic unity of the self.

According to the Tantras, there are different grades of consciousness working through the different layers of being. The modern psychological distinction between the conscious and the unconscious is anticipated in the Tantras. The unconscious in the Tantras covers within itself not only the total range of consciousness but also that which goes beyond the ordinary reach of consciousness i.e., the super-conscious and the cosmic-conscious.

In between the different layers of consciousness there runs a luminous thread and when the thread is directly felt in its entirety the whole existence in its occult nature stands revealed both vertically and horizontally. That each indi-

[1]For this idea author expresses his sense of indebtedness to late Dr. Mahendranath Sarkar, who had a special taste for the mystical side of the Tāntrika Sādhanā and author had the privilege of discussing with him the mysticism of the Tantras.

vidual has an individuality and history of his own, the occultist is aware of. Following the law of correspondence, the occultist in moments of deep absorption can see and feel the subtle functioning of consciousness anywhere in the universe. Though knowledge or *jñāna* forms the central point in the Tantras, especially in the Śaivāgamas, such jñāna is never divorced from spiritual act. It unfolds the concrete being of man in its different *cakras*[1] working in the individual selves and traces out consciousness immanent in them. The unfolding of sheaths acquaints us with the forces working in us. But the usefulness of the Tantras lies in exhibiting and almost demonstrating the composition of our being and ultimately discovering the spirit in its formative power and transcendence. The spiritual act in the Tantras is direct, i.e., the Tantras do not proceed by a philosophical pre-possession but by a direct spiritual intuition and probe deep into the mysteries of our being. In this way it has been possible for the Tantras to discover the physical, bio-physical, vital-mental, mental-psychical, psychical and spiritual forces of our being. In psychical life the two processes of inwardness and outwardness go together; the normal law of life is the alternation of contemplation and activity but the full spiritual development is possible when all the centres become activated by the force that is generated in contemplation. The Tantras, therefore, take the boldest course to develop the full intensity of consciousness in psychic centres and to establish a correspondence between them and the wider reaches of being. The definite object Tantras intend to have is to free consciousness from its ego-centric impulsion and to release its cosmic play.

The emergence of the *psychic* removes the barrier which restricts our vision and makes knowledge direct and penetrating. It presents before us what is hidden in nature and in man and becomes the source of the infusion of the

[1] In the Tantras the human body is divided into six centres and each centre is considered as a centre of consciousness. These six bodily centres of consciousness are technically called *Ṣaṭ Cakras*. They are as follows:

(1) *Mūlādhāra*, (2) *Svādhiṣṭhāna*, (3) *Maṇipura*, (4) *Anāhata*, (5) *Viśuddha* and (6) *Ājñā*.

divine in us. This is greatly helped by the ascent through the graded experience as indicated by the six centres (*ṣaṭ cakras*) in the Tantras and subsequently by the forces of descent from the mental to the sub-conscient.

Psychic knowledge has its concreteness, too. It gives the complete texture as well as the details of Being. Its greatest efficacy lies in working out a living correspondence between the inner forces and the outer cosmic powers. It presents a living synthesis in place of conceptual analysis. Naturally, it extends beyond philosophic speculation, if by philosophy is meant merely mental construction.

This psycho-synthesis is naturally an advance on mental synthesis. Psycho-synthesis is the new knowledge that the Tantras afford us by over-stopping the vital-mental experience. It extends beyond itself to still higher knowledge in transcendence. This is the real spiritual consummation which is reached when we get at the root of existence.

It thus appears that there is a continuous thread of psychic connection between all the strata of our experience, such as vital, mental and spiritual, and their combinations. If the luminous insight into the different strata of our existence is attained, the whole existence including all the forces stand revealed before our knowledge. The spiritual order then becomes clearly manifest to us. The Tantras in emphasising the psychic revelation envisage a new evolution of man and consummation of spirituality even far beyond that.

Psychic life has its elasticity. It can easily expand and contract itself. It is more plastic than the mind and has quicker formation than the mind can ever have. The mental formations are free within a limited range. They have their own laws which they cannot transcend. The mind, in other words, is hedged round by the limitation of space and time. They are true in so far as evolution is confined to its present height. The finer evolution of psychic being shows that the barrier of space and time is not absolute.

'The mind cannot picture space in its undividedness and

time in its integrity.' Psychic intuition oversteps the barrier of space and time. The division of time as past, present and future disappears, and the unrolling of existence in time appears as a myth. The past glides into the present, the present into the future, none can say how and when. Time in the empirical sense, then, is the creation of the mind through memory and anticipation. With the psychic contraction and expansion time limitation is transcended. Such transcendence gives us the greater freedom and explains what is philosophically conceived by the Western Absolutists in terms of actuality. For, in that state time passes into a timeless perception in wide comprehensive consciousness. The idea of motion also vanishes with time. Motion is always relative to two points in space and time. When consciousness becomes wide enough to reflect simultaneously the two points, the ideas of time and motion lapse altogether. The distant points are then perceived simultaneously. They are reflected at the same moment and at the same centre. It should be noted here that life-force is related to time, when it is on the point of expression; when it is contracted into an equilibrium it has no connexion with time. In this state our whole experience points to a limitless existence. The mystic claims such experience by psychic contraction and expansion. Ordinarily Saivism accepts time on the empirical plane as one of the subjective limitations inherent in the individual (puruṣa).

'Timeless perception' may mean two things. First, it may mean the vanishing of time completely. Mysticism stresses this kind of consciousness and affirms that time is transcended in absolute stillness. This, in the terminology of the Tantras, is the quietude of Parama-Śiva. Secondly, 'timeless perception' may also mean freedom (svātantrya-śakti), beyond the triple division of time, in terms of the presentation of ceaseless continuity. This is the supramental time-consciousness beyond the mental perception of time. The supramental consciousness of time presents time in its transcendent and creative formation without any break in its continuity. It is a timeless perception of the process of

time in its creativity and integrity. In some way time moves on the wings of eternity, levelling down the individuality of moments and fusing them into one sweeping whole. 'Mysticism is the re-assertion of consciousness in its freedom from spatial and temporal limitations.'

Philosophers who are committed to thinking that knowledge implies subject-object relation can neither see the truth nor appreciate the value of the kind of experience just referred to. The overcoming of all the usual barriers between the individual and the absolute is, however, a great accomplishment. Some realists find an apparent inconsistency in this statement. They hold that when all is dissolved in oneness there is none to be aware of this oneness. This is a commonplace criticism. But it should be borne in mind that the knowledge of identity in question is no ordinary knowledge in the sense of subject-object relation. This is a non-relational state of consciousness apprehensible through a felt sense of immediacy. The absorption of the subject in the object enables us to see the object steadily and as a whole, rather than represent it in our consciousness by a relation. Indeed, the usual working of our mind is so preoccupied by the subject-object relation that in normal experience no side of the relation is suspended—this is natural and common. The mysticism of the Tantras affirms, on the other hand, that evolution of superconsciousness makes knowledge by identity normal. And that requires a fine development of psychic consciousness. The Tāntrika mystics claim that such knowledge is possible if only we develop in us a deep sense of compassion.

'Spirituality in the Tantras commences with the theistic attitude. It is natural. For the spiritual life is evoked by the inner sense of helplessness and the urge for greater and wider existence, the constant demand for the realization of the finer values of life and above all, the sense of security and freedom against the constant uncertainties of fleeting experiences.' Ritualism incites the yearning souls to rise above the normal life of limitations, to resolve all grades of experience into an all-absorbing conciousness. The

purely religious self sees God and nothing else, God in nature, in the individual self and everywhere. Moreover, Theism idealizes our normal experience and advocates the immanence of God in everything. Some form of psychic opening develops in the individual self when it goes beyond, that is called intellectual understanding.

Further, the Tantras are not committed to conceptual thinking alone. Their approach is experience in and through all its grades, from the movements of the force in the animate world up to the supra-cosmic via cosmic levels. The importance of the Tantras in the Indian system of thought lies in tracing out the fountain-source, the basic creative power, and its formation in the different planes of existence. Truth is envisaged in the Tantras not through the forms of thought alone but through the ever-growing cosmic experience.

The Tantras do not go to the extreme of making the process a reality. The dynamic ingress and egress have a reference to transcendental consciousness of Being. That is the fixed point in our existence and consciousness which nothing can hide.

The Trantras follow the supreme revelation of the word (vāka) of the ordering scheme, immanent in its creative effort. Such revelation emerges out of intuitive realization verified at each stage of expression by experience. It, therefore, does not suffer from the uncertainties of intellectual efforts. 'Metaphysics, in the ordinary sense, is the intellectual skill to map out the whole range of existence, but it invariably suffers limitations, for in measuring the depths of existence it builds up a scheme of thought.' The art of system-making is the sure process of intellectual satisfaction, but its narrowness becomes evident with the new achievements in the widening of experience. 'As experience grows deep, facts intensely interesting and supremely delicate make their appearance and the interest is thus directed from the ordinary self-conscious seeking to the superconscious revelation.' And led by this urge, the Tantras follow a path which opens up new vistas of wider life and

finer consciousness. Naturally, here the envisagement of truth follows from the art of life, for art is the process of the method of unfoldment. Truth is immanent in life and when life is finely attained and nobly modulated, truth is revealed. The Tāntrika Mystics naturally do not follow the speculative method alone but the immanent urge to grow in its wake. Our conscious life is so complex that it is not possible to draw inspiration from only one of its dominant notes and expressions. Such is the case when we depend solely on analytic intellect. In the Tantras the inherent contradictions in our integral nature have been emphasized. Tāntrika mysticism does not envisage truth or reality by cutting itself adrift from life, 'but by insisting upon life both in creative emergence and self-withdrawing process.' In this process it can see the whole movement of life which imparts better knowledge than by understanding.

The aim of the Tantras is not to present a theoretical philosophy alone, it supplies us with the richness of experience giving us the real wisdom of the whole span of life in its graded expression and point of its being in every stage of its manifestation. Philosophy as intellectual illumination or just spiritual aspiration does not carry us far to make our concrete life full and beautiful. The Tantras, being a super-science of the spirit, not only quicken the process of evolution, both cosmic and individual, but also help gaining mastery over the forces composing us so as to make spiritual remaking possible.

CHAPTER III

LIBERATION (MOKṢA)
TANTRAS AS 'WAYS OF REALIZATION'

Introduction

In this chapter we shall discuss 'Tantras as Ways of Realization' in the context of the Liberation (Mokṣa).

Ordinarily speaking, liberation is an eternal problem in the sense that it co-exists with human consciousness in terms of reflexion. It has a direct bearing on the life of every individual human being in whatever station of life he is placed. It assumes different forms in different contexts—social, political, economic and like and in a sense it culminates in the spiritual, the highest goal of human endeavours. In India liberation may be conceived both individually and collectively. It may be viewed both in cosmic and acosmic ways. The Āgamika or Vedic Ṛṣis and the Upaniṣadika Seers of India have given elaborate description of this problem. They have envisaged four-fold values (*puruṣārthas*) of life such as *dharma*, *artha*, *kāma* and *mokṣa*, and the first three, according to them, are meant for achieving the end, i.e. *mokṣa* or spiritual freedom.

In India philosophic quest has arisen out of the necessities of life as felt, while in the West such speculation originated from a 'sense of wonder'. The culmination of philosophic thinking in India lies in the realization of the concept of freedom—freedom from all sorts of sufferings such as physical, psychical and spiritual. In other words, complete cessation of the very root or source of suffering is what the Indian Philosophic thinking aspires after. The attitude being basically practical, in India philosophy is always a living philosophy or a philosophy in practice, i.e., its distinctive mark is that it tends to further right living. It is in this sense that we can speak of religion as one with philosophy in India. Intellectual conviction of the Tattvas is not the final aim that Indian Philosophy seeks for; it goes further

and makes strenuous efforts to attain mokṣa or liberation. In the words of Max Müller, philosophy was recommended in India 'Not for the sake of knowledge, but for the highest purpose that man can strive after in this life'. For, in India Philosophic endeavour was essentially directed to find out a remedy for the ills of life, and the consideration of metaphysical question came in as a matter of course. In the *Kaṭhopaniṣad* it is stated, 'When all the desires the heart harbours are gone, man becomes immortal and reaches *Brahman* here'. The pursuit of *mokṣa* as the final aim and the means of achievement through spiritual practices—these are the two elements common to all Schools of Indian thought. They point out that philosophy as understood in India is neither mere intellectualism nor mere morality, but includes and transcends them both.

The different systems of Indian thought posit the concept of *mokṣa* or freedom in different forms in accordance with the ways of life each system adopts as its ultimate aim. As for illustration, the materialist Cārvāka considers the end of life to be seeking sensual pleasure. Of the four values (already stated) of life recognized in Indian system of thought the Cārvāka rejects *dharma* and *mokṣa* and accepts *artha* and *kāma* as the only values to be pursued. The ideal such a system professes is the ideal of Hedonism on the one hand and Scepticism on the other. Advaīta Vedānta, on the other hand, considers spiritual freedom (*mokṣa*) as the only ideal to be aimed at and the first three are considered as simply empirical having no concern with the spiritual. Similarly, the different Śaīva-Śākta systems of thought have envisaged in each of their respective discourses the different ideals in accordance with their ways of life. It might be said in a general way that the distinctive marks of Śaīva-Śākta systems of thought lie in their practical outlook, realistic attitude and synthetic approach. Hence, according to them the world in which we live is real and the values, mentioned above can be realized in our life within this world. They aim at realizing a life of fullness and perfection (pūrṇatā).

In the Upaniṣads the relation of the individual self (*jīva*) to the ultimate reality (*Brahman*) has been conceived in a different way. The views may be broadly divided into two—cosmic and acosmic. According to the former, the jīva is the actual transformation of Brahman and as such is both identical to and different from *Brahman*. According to the later, *Brahman* appears as the jīva and is, therefore, not at all different from it. Without entering into the details of this polemic, we may say that the jīvahood (individuality) of the *jīva* is constituted by his being forgetful of his identity with *Brahman*. Ordinarily, it is conceived that the jīva is finite and limited and, therefore, distinct from the Brahman which is unlimited and infinite. But the individual, while living within the empirical framework, rises on some rare occasion of reflexion born out of a sense of detachment, above this sense of limitation and ceases to be conscious of his individuality. A single moment of disinterestedness reveals the state of pervasiveness identifiable with the self. An experience of a blissful instant, sometimes, so to say, 'made eternity'. This state of self-transcendence, though very short-lived in our mundane life, suggests, according to the Upaniṣads, that the jīva is not in reality the limited physico-psychical entity as ordinarily taken to be. This question is dealt with in what is called 'the Doctrine of Koṣas' in the *Taittirīya Upaniṣad*. The unique experience characterizing this self-transcendent state is represented there as higher than the experience of the conscious (*manomaya*) and self-conscious (*vijñānamaya*) sheaths of life, because the conflicts and confusions typical of them are overcome in it; and it is described as '*ānandamaya*'. The first two are called '*annamaya*' and '*prāṇamaya*'—the former, which is the outermost of the *koṣas*, being the body of the material covering of the jīva and standing for the physical side of the individual existence and the later representing the vital or the organic side of it but not in any way identifiable with mokṣa. Incidentally, though the attitude induced by the contemplation of art reveals self-forgetfulness and peace of mind, it is no more than a characteristic way

towards mokṣa; it stands midway between common experience and mokṣa where alone the soul's true nature is fully revealed.

Now let us say something about the individual self (*jīva*). The derivative meaning of the word 'jīva' is 'that which continues breathing'. The name gives prominence to one of the two aspects of life's activities, viz., the biological or unconscious, such as breathing, which goes on even when the mind is quiescent in deep sleep. The Upanisads use two other terms for the soul, viz., *bhoktā* (experient) and *kartā* (agent), which together emphasise another viz., the psychological or the conscious aspect of life's activity.

Every soul is conditioned by these two factors throughout its empirical existence. *Deha*, *prāṇa* and *manas*— these three together form a sort of empirical home for the soul. The conscious side of the soul's activities is carried on by the *manas*, and as the *manas* is the central organ of consciousness its function may, however, be widely different. According to the aforesaid cosmic way of understanding the relation between the world and the individual, of unity and diversity, moral efforts and religious practices, nothing is unreal and everything has its proper place in the scheme of the universe.

According to the acosmic ideal, both the unity and the diversity are equally unreal. But even in that view evil disappears the moment the unity is realized, which means that there is no difference between the two teachings so far as the problem of ethics is concerned.

With this brief Introduction in view let us discuss below in the following order the different views of Śaīva-Śākta systems of thought about the ways of Realization each and every system professes.

1. Śaīva-Siddhānta/Tāmil School of Saivism of the South.
2. The Liṅgāyata Sect of Vīra-Saivism according to Bāsava Tradition.
3. Kāśmīra Saivism or Pratyabhijñā System of Philosophy—Different Means following Śiva-Sūtras.
4. Śāktādvaīta-vāda.

1. *The Śaiva-Siddhānta Theory of Liberation*

According to the Siddhāntins *caryā*, *kriyā*, *yoga* and *jñāna* are the means following which a devotee (bhakta) achieves freedom. These means are paths/ways called correspondingly *dāsa*, *satputra*, *sakhā* and *sat*. The aspirant belonging to the path of *caryā* behaves like a servant to the Lord (Iśvara). Cleansing the temple, arrangements for the daily worship to the Deity, recitation of hymns in praise of the Lord, service to the other devotees, are some of the practices of the path of caryā. The next higher path is *kriyā*. While entering into this path the aspirant gets more and more intimate with the Lord and he calls himself *satputra*. In this stage attitude towards the Lord is changed and the devotee offers love and heart-felt devotion at the feet of the Lord. The ritualistic observances are then merely so-called externalities for him and the change in relation brings him closer to the Lord and helps him reach the higher stage of spiritual life. The next path is yoga path, there the sādhaka considers himself as friend to the Lord. This is the stage of meditation and in such a stage the senses of the devotee are withdrawn from each of their respective objects of enjoyment and his mind gets merged into the contemplation of the Divine. The aforesaid three paths *caryā*, *kriyā* and *yoga* according to the Siddhāntins belong to the world of spiritual practices and help Sādhaka come nearer and closer contact with the Divine. There are different stages of spiritual practices towards fullness and perfection (*Pūrṇatā*). The first stage is called sālokya i.e., to live in the temple of God. This stage is to be achieved through the practice of *caryā*. The second stage is *sāmīpya* i.e., to come into contact with the Lord. This stage is achieved by following the *kriyā* path. The third stage is *sārūpya* i.e., to assume the form of the Lord—this is the result of *yoga-path*. Even in this stage the aspirant does not achieve the supreme end. The supreme identity (*sāyujya*) i.e., one to the one relation with the Lord is to be realised through knowledge or *Jñāna*. Jñāna-mārga or in other words *sanmārga* is the final stage of spiritual endeavours on the

part of the spiritual adept. The root cause of binding is āṇava or mūla-avidyā. To root it out from the core of the heart of the individual sādhaka is indispensable. This is the final stage of spiritual ascent. The aspirant achieves perfection or liberation being installed in the path of knowledge and as a result he becomes free from malas.

Method

The method by following which the individual self becomes fit to receive the grace of God is discussed in details in the Śaiva-Siddhānta literature. At the initial stage the individual self must learn to receive good and evil i.e., to see good and bad deeds in the same attitude and to accept them without any discrimination. Both these deeds are bindings to the self— this the aspirant must realise and become indifferent to them with proper equanimity. This is what may be called '*Iruvinaiyoppau*'. A mind that gets used to such an attitude and possessed by such a spirit is matured for divine surgeon's operation. The ripening condition of malas or in other words, maturation of malas is called mala-paripāka. In this stage the aspirant has no sense about the categories (tattvas) evolved from impure māyā and his own weak and limited intelligence. The sense of paśu and pāśa lapses altogether. The mind of the aspirant then gets fully saturated and absorbed in the glories of the Lord and the grace of God descends on the aspirant. This is called 'descent of power' '*śakti-nipāt*' or in other words the grace of the '*Bhāgavatī śakti*'. Simultaneously with the fall of the Divine grace, the Benign Śiva presents Himself to the aspirant and bestows unto him the knowledge leading to freedom. The path of knowledge in which the individual self is placed is the pure path; this is the state fit for receiving grace, and such a state is otherwise called '*Arul*'. This is different from the state of *kevala; kevala* state is the state of darkness, called '*Irul*', this state is again different from *sakala* state, for *sakala avasthā* is the state of bewilderment or *Marul*. We have already stated about the individual selves belonging to pure order. To such an individual self

Śiva Himself appears in the form of luminous light (jyoti). This is called *vijñānkala*, state. To the next order of Sādhakas which is called *Pralayakala* Śiva appears as supernatural divine power and to all *Sakala* order of Sādhakas, He appears in the human form as spiritual preceptor. It should be noted here that in the Southern School of Saivism, Individual selves are divided into three broad classes, such as sakala covered by three malas—*āṇava*, *māyīya* and *kārmika*; *pralayakala* covered by two malas— āṇava and kārmika and the vijñānakalas have āṇava mala only— the other two malas such as, māyīya and kārmika are being exempted. The Lord purifies the aspirants through His vision, touch and instructions and He keeps them free from the influences of malas. He helps them realise Śivahood and such realization of Śivahood is mokṣa or liberation. Even after liberation the aspirant has to live in person because the remnants of pre-dispositions accrued from previous lives (*Prārabdha*) still exists. But in no circumstances it stands in the way of perfection.

Realization of Śivahood in the individual self does not mean liquidation of individuality. Even at the stage of liberation there is distinction between individual self (jīva) and the Lord (Śiva). There is no doubt that the individual self may claim his own nature just like the nature of the Lord but that does not mean that the individual self and the Lord are one and identical. The difference between the states of bondage and freedom lies in the fact that at the stage of bondage, the individual self receives experience through pāśa, i.e., limiting conditions, and at the stage of freedom he gains experience through the grace of the Lord. It should be noted here that the realization of the Lord is not directly Lord's experience but the experience of the individual through the grace of the Lord. Such distinction exists between the Lord and free selves. At the stage of freedom selves are free from malas, and enjoys divine bliss no doubt but in no circumstances, they have the powers of creation (*sṛṣṭi*), maintenance (*sthiti*), dissolution (*saṁhāra*), concealment (*tirodhāna*) and

bestowal of grace (*anugraha*). Therefore liberation according to the Siddhāntins is not bare identity but sense of unity in duality. The Lord is alone capable of bestowing abiding bliss and the individual sādhakas are recipients of such bliss. The individual selves without liquidating each of their individual identity can enjoy the nature of the Lord. The Siddhāntins claim that this relation is true identity or *advaīta*, and this is the settled conviction of the Siddhāntins. What is denied here by the negative particle 'a' (a-) in *advaīta* is the knowledge of the duality but not existence of the two. They further hold that 'they are not two'— this does not mean that there is no existence of the two.

Umapati Sivacarya in his *Śiva Prakāśam* comments— "We have described here the glory of the *Śaīva-Siddhānta*, the cream of the *Vedānta*. In this *advaīta*, the relation of *non-separateness* is pronounced, such relation is found existing between the embodied self and the self (deha and dehī), eyesight and sun rays (cakṣu and sun rays), self and the eyes (*ātmā* and cakṣu), and this relation has been admitted and approved by the highest authoritative texts. The other Sects have also taken for illustrations light and darkness, śabda and artha, gold and ornaments as examples of bheda, bhedābheda and abheda. The *advaīta* as propounded by the Siddhāntins is different from the above relations of other Sects and the Siddhantins hold that the advaīta they claim is advaīta proper— this is the light for truth-seekers and darkness for others.

2. *Freedom according to Vīra-Saivism*

The Liṅgāyata creed of Vīra Saivism according to Bāsava tradition lays special stress on consciousness as power (śakti) symbolized as '*liṅga*'. The word '*liṅga*' is derived from two roots, 'li' which means 'to dissolve' and 'gam' which means 'to evolve' or 'go out'. Metaphysically speaking, all the processes of creation, sustenance, dissolution, concealment and bestowal of grace are enacted by this power. The dynamic aspect of consciousness together with the static aspect of being as such, otherwise called '*sthala*',

finds its fullest expression in such consciousness. Spiritually *Liṅga* represents dynamic fullness and ceaseless egress and ingress of consciousness in point of time and beyond, on the planes of the vital, the mental and the supra-mental. It moves both in ascending the descending orders through the body and its six centres and eventually reaches the Supreme, the plane of Great Expansion (Mahāvyāpti). It helps communion with the Absolute, only to reinstal what lies embedded in the phenomenal. It is a sort of great synthesis arrived at through the integration of the vital, the mental and the spiritual. Phenomenologically speaking, Vīra Saivism analyses consciousness and its different grades, both in the objective and subjective setting, in line with the evolution of the same in a comprehensive scale, i.e., evolution of consciousness together with all its ramifications and involutions taken there into consideration. Epistemologically speaking, it is a form cognition of what is already cognized i.e., Recognition.

Further, Freedom, according to the Liṅgāyata Sect of Vīra Saivism, is neither complete merging of the self into the Absolute nor a state of *nirvikalpaka samādhī* arrived at through the Pātañjala system of yoga, nor the acquisition of supernormal powers (bibhūti), nor a state of *kaīvalya* gained through knowledge of discrimination between cit and acit, but a state of spiritual fullness and perfection realized through the awakening of vital energy or *prāṇa-śakti* in the individual and evolving it both in ascending and descending orders, culminating in a great spiritual descent and communion with the entire universe. Such awakening of consciousness starts from the vital-mental and through its integration, reaches the spiritual and finally ends in the supra-mental, but the ceaseless flow of the spirit moves on in a spiral way and descends on earth-consciousness. The mechanism of the earth then becomes divinely modulated and spiritually saturated. Individual human beings are transformed into atomic centres of consciousness, and the heavenly choir without and the tiny self within— the objective and the subjective— get integrated

into a state of divinity where there is no scope for antinomy. In such a state complete harmony and bliss reign everywhere and this so-called mortal earth is transformed into heaven.

According to the Liṅgāyata School of Vīra Saivism, the sense of awareness (*vimarśa* as *cit*) lies inherent in the existence as being (*sat*) in a state of identity, called '*sāmarasyā*', i.e., being of the same nature, just as heat and light co-exist in fire and the sun. It may be objected here that such a relation involves a subtle distinction between Consciousness as Essence (*Śakti*) and Reality as Existence, i.e., the Possessor of Śakti (*Śākta*). Epistemologically such a distinction may be expressed in a semi-judgemental form like 'the heat of fire', 'the light of the sun' and the like, which is not inconceivable. But from the spiritual point of view such a distinction is not admitted by the Liṅgāyata Sect of philosophers. They hold that the attribute is not different from substance, the substantive 'that' finds its fullest expression in the adjectival 'what' or in other words, the burning power of fire is not different from fire; fire expresses itself in its burning power. According to this system, both substance and attribute in an organic unity refer to Reality in terms of Spirit which pervades the entire universe in its different layers. *Siddhānta Śikhāmaṇi* speaks of Śakti as '*Brahmaniṣtha Sanātanaī*'. It is clear from this that Consciousness as Śakti is intrinsic and ever-abiding in Śiva; and hence Śakti is characterised and distinguished by Her power of Self-Consciousness and the power to create wonders. This is a form of unity (advaīta) as qualified by Śakti (*Śakti-viśiṣta*), and the whole notion is called *Śakti-viśiṣta-advaīta-vāda*. It is true that the *Pratyabhijñā* School of Kāśmīra Saivism also upholds the predominance of Śakti in its theory of Recognition, but it does not express it in so many words. The Vīra Śaīva philosophers of the Liṅgāyata Sect are bold enough to express this system as *Śakti-viśiṣta-advaīta-vāda*.

It would not be out of place to mention in this connexion that, what we exactly mean by the term 'māyā' which has

been used differently in different contexts in the Śaiva-Śākta systems of thought. A celebrated Śākta sādhaka is stated to have defined māyā as the form of the formless. Reality is formless and that which is formless goes 'beyond relation', and hence nothing can be attributed to Reality. Now what do we exactly mean by '*beyond*' in 'beyond relation'? It may be used in two senses— (*a*) including or wider than relation and (*b*) having no relation at all. The Tāntrika School of Śakti-viśiṣṭa-advaīta adopts the first view and the Vedāntins accept the second view. According to the former, Reality includes the manifestation of infinite types of relation and yet transcends them at the same time. Liberation, in the śākta view, is not a state of unqualified transcendence but a state of revelation of the essential nature of Reality through the process of becoming.

3. *Kāśmīra Saivism*

Liberation according to Kāśmīra Saivism is the recognition (Pratyabhijñā) of one's true nature which means the original, innate, Pure I-consciousness (*akṛtrim ahaṁ-Vimarśa*).

The normal psychological I-consciousness is relational i.e. the self is taken there in contrast with the not-self. The pure I-consciousness is immediate awareness. When one has such consciousness, one knows one's real nature. This is what is meant by self-realization, or in other words, Liberation (mokṣa), which is nothing else but the awareness of one's true nature.

The highest attainment, however, is that of Śiva-consciousness in which the entire universe appears as 'I' or Śiva and such attainment is the outcome of the descent of power (*śakti-nipāt*) or the descent of Divine Śakti or *anugraha* (Divine Grace).

Further, in the creed of the Pratyabhijñā system of Kāśmīra Saivism spiritual Freedom or Mokṣa signifies essentially Śiva's freedom from His own self-created fetters due to Śakti, with the help of His own Divine Grace. Freedom, in this system, does not mean acquisition of something novel hitherto unaquired; to express it in terms of

cognition, it is the cognition of what is already cognized—in other words, Recognition, (Pratyabhijñā) of the essential identity of the individual self (jīva) with his own essential nature, i.e., Śiva. Unlike the *Śaiva-Śiddhānta* system of the South, and like the *Śāktādvaita-vāda* and *Śakti-viśiṣṭa-advaita-vāda* of the Liṅgāyata Sect of Vīra Saivism of the Bāsava tradition, the *Pratyabhijñā* System believes that the jīva is Śiva, that, in other words, so long as Śiva remains under the covers of His own self-created mala and pāśa he is jīva and as jīva he cannot realize his identity with his own essential nature, i.e., with Śiva. We may state here that, what limit or cover the pristine purity of the self is called mala: and those that restrict both its purity and degree of freedom are called pāśa. With the final maturation of mala (mala-paripāka) the Divine grace descends on the individual self (jīva) all on a sudden, and immediately he realizes his own essence, which is ever present in him. Liberation is not something new to be acquired by the individual self, as we have already stated. It does not imply the elimination of covers, for nothing can cover it (This view holds that everything is *Śiva-Sarvaṁ Śivamayam Yataḥ*). Further, it is not a case of any foreign infiltration, for Śiva is immanent everywhere in the universe. In other words, Śiva alone is, there is no second to Him. Liberation has no particular abode to live in. It never moves anywhere, (*Mokṣasya naiva kiñcit dhāmasti, nacāpi gamanam anyatra*). Mokṣa may be defined as full-fledged manifestation of Consciousness as Power through the liquidation of the very root of ignorance and arrival at a state of equanimity and perfection. Time cannot measure It, space cannot limit It, and no attribute can tarnish Its purity. No form can determine It, no words can express It. It is ineffable and no proof can be assigned for It. It is beyond categories (tattvas), It is perfect Bliss, and the entire universe is reflected in It as pure 'I'. In this state there is no other sense than the recognition of myself as 'I' in its fullness. Such a conviction brings in immediately the presence of Parameśvara (Śiva-sanniveśa) together with Its power of grace (*Anugrahaśakti*).

Worship (*pūjā*), recitation of the sacred hymns (*mantras*), regulative formalities (*vidhi*), meditation (*dhyāna*)—nothing is required for such a conviction. The state of Freedom is ever awakened in the jīva even in his wakeful state. The sense that 'everything belongs to me, all the powers and pelf are mine' is itself the realization of super-sensible power, and super-sensible powers are indistinguishable from God, for God is God because of His super-sensible Powers (*aīśvaryam Īśvaratvam hi tasya nāsti pṛthaksthitiḥ*).

Abhinavagupta has described the state of *mokṣa* as: 'Thus by transcending that which causes illusion, the sense of duality in the individual passes away and instead the sense of non-differenced unity ushers in and the individual loses his individuality by realising his own essence and becomes one with the Absolute; just as water mixed with water, milk mixed with milk, loses its individual character and becomes one and the same' (*ittham dvaīte vikalpe prabhilanghe mohinī māyām, salile salilam, kṣīre kṣīram Brahmani layi syāt*). In subtle analysis, even the judgment '*So'ham*' i.e., '*I am He*', is not absolutely free from vikalpas, though these two terms 'I' and 'He' are essentially one and the same in this context, still the subtle distinction between them cannot be denied. Madhusudana Sarasvati in his classic work *Advaīta Siddhi* has said that when the sense of duality (dvaīta aspect) of the very concept of identity (*advaīta*) passes away, the indeterminate state is achieved.

This system further holds that the Ultimate Reality is not only Universal Consciousness, but also the supreme spiritual energy or power. This all-inclusive Universal consciousness or the Supreme energy is called *anuttara*, the highest reality, the absolute. It is both transcendent (viśvottīrṇa) and immanent (viśvātmika).

With this short introduction to the Pratyabhijñā concept of Freedom (Mokṣa), let us mention the Pratyabhijñā theory of manifestation, before elucidating the ways (upāyas) to Freedom (The yoga of Supreme Identity) following *Śiva sūtra*.

Manifestation or *the World process*:

It is *svabhāva* or very nature of the Ultimate Reality to manifest in various forms. Creativity is in the very essence of Divinity.

"If the Highest Reality did not manifest in infinite variety but remained cooped up within its solid, singleness, it would neither be the highest power nor consciousness, but something like a jar."[1]

Ultimate Reality

Ultimate Reality or Parama Śiva is *Prakāśavimarśamaya*. In that state, the 'I' and the 'this' are in an undivided unity. The 'I' is the *prakāśa* aspect. This or its consciousness of itself is the *vimarśa* aspect. This *vimarśa* is *svātantrya* or unimpeded sovereign power or śakti. This *vimarśa* is not contentless. It contains all that is to be.

"Yathā nyagrodhabījastha śaktirūpo mahādrumaḥ
Tathā hṛdayabījasthaṁ visvametaccarācaram."
—*Parātriṁśikā* 34.

"As the great Banyan tree lies only in the form of potency in the seed, even so the entire universe with all the mobile and immobile being lies as a potency in the heart of the supreme."

With the above background let us now discuss in some details the means (upāyas) lending to Freedom.

In order to earn grace, one has to undergo spiritual discipline. This is known as *upāya* or *yoga*. The *upāyas* are divided under four broad heads, viz., (*i*) *Anupāya*, (*ii*) *Śāmbhavopāya*, (*iii*) *Śāktopāya* and (*iv*) *Āṇavopāya*.

(*i*) *Anupāya:* The prefix '*an*' in '*anupāya*' in this context means 'little'. When through extreme *Śaktipāta*, only by once hearing a word from the *guru* (the spiritual preceptor), the aspirant realizes the real self and gets absorbed in the divine consciousness. Without any little particular effort, one is said to have attained self-realization through *anupāya*.

[1]Abhinavagupta puts it :— "*Asthāsyadeka rūpena vapusā Cen Maheśvaratvani Saṁvitvaṁ tadaykṣhad ghaṭādivat.*"—*Tantrāloka* III, 100.

Śiva-Sūtra is a text on yoga of Supreme Identity. It leaves out *anupāya* for it refers to a stage in which self-realization is achieved without any specific yoga. It has been rightly said by Abhinavagupta.

> "Upāyajālaṁ na śivaṁ prakāśayet.
> Ghaṭena kiṁ bhāti sahasradīdhitiḥ.
> Vivecayannityamudāradarśanaḥ
> Svayaṁprakāśaṁ sivamāvisetkṣaṇāt."

"Even innumerable means cannot reveal Śiva. Can a jar reveal the Sun ? Pondering thus, one with a lofty vision gets absorbed immediately in Śiva who is self luminous."

Before discussing *Śāmbhavopāya* let us say something about upāyas vis-a-vis Kāśmīra Saivism. Kāśmīra Saivism has different means for the attainment of freedom as we have already mentioned.

The Tantras, being primarily ways of practical realization, have necessarily to bear in mind the different characters and competencies of different aspirants and seekers after truth. They have, therefore, designed the framework of their theories and practices suitable to the actual conditions prevailing and evolving stages and states in the soul's journey towards its chosen ends and values.

The object after which the Tantra aspires is the highest and the best and is called in *Paraśurāma-Kalpa-Sūtra*, *Pūrṇatā Khyāti* or *Pūrṇa-ahantā*, commonly designated as *Mokṣa*, i.e. freedom from bondage.

Śiva-Sūtra : Śiva-Sūtra has three sections: In the first section there are twenty-two sūtras where *Śāmbhavopāya* together with its commentary (vimarśiṇī) have been discussed. The second and third sections deal with *Śāktopāya* and *Āṇavopāya* respectively.

The first sūtra of the first section gives the philosophical background of this system as well as the experience gained through Śāmbhava Yoga. It says, the *Caitanya* or Consciousness is self or nature of reality. *Caitanya* in this system does not mean merely consciousness, it means consciousness

which has freedom of will, knowledge and action or in other words, Its essential nature is *cit* and *ānanda*. It expresses itself in *Icchā* (will), *Jñāna* (knowledge), and *Kriyā* (action).

The question may be raised here,—"If the essential nature of *jīva* (individual self), *jagat* (world) and the *experients* (bhoktā) is Śiva or in other words, if everything is *Śivamaya*, how is it then, that all beings of the world do not enjoy the bliss of Śiva ? Why do they suffer from bondage or limitation in respect of willing, knowledge, and action ?

The answer is that the bondage of the individual self is due to *āṇava*, *māyīya* and *kārmika* malas or limiting conditions. Āṇava mala is an innate impurity which is the primal ignorance of our essential nature as Śiva. *Māyīya* mala is due to māyā which gives to the soul its gross and subtle body, and brings about sense of difference and kārmika mala is due to *vāsana* or impressions left behind on the mind due to karma or motivated action. The primal ignorance which brings about āṇava mala is described in sūtra 2, and the māyīya and kārmika mala in sūtra 3.

We have already mentioned in chapter II—"Ontology of the Tantras" the innermost nature of Śiva is power of freedom or *Svātantrya Śakti*. This power gives rise to mahāmāyā Śakti which veils the power of freedom of Śiva and brings into play this cosmic drama, (*Sva-svātantrya-śāktyabhāṣita-svarūpa-gopanā-rūpayā mahāmāyā śaktya*) of limited knowledge and forms. The first stage of world drama is *svarūpa* or *unmeṣa* or *svarūpa prakāśana* or gradual revelation of His essential nature. This is what we call ascent. The process of evolution of consciousness starts from the play of life and mind. It is only at this stage that the question of recognizing one's essential divine nature arises and it is for this recognition (Pratyabhijñā) that there is provision for yoga or spiritual practices.

The limited or vitiated knowledge due to the aforesaid three kinds of malas are rooted in words which have a tremendous influence on our lives. Words are formed of letters which are known as *mātṛkās*. The *mātṛkā* becomes

the basis of all limited knowledge. This is explained in sūtra 4.

(*ii*) *Śāmbhava Upāya* or *Śāmbhava Yoga:* It is stated in sūtra 5, of the first section of Śiva-Sūtra—*Udyamo Bhaīravaḥ*. It gives in a nutshell the essential nature of *Śāmbhava Yoga*.

It is known as *icchopāya* or *icchā yoga*. It occurs by a mere orientation of will. It is also called *abhedopāya*, a yoga, in which there is complete identification of 'I' and Śiva. In this state the idea of the so-called 'I' which is only a psycho-physical complex, a mere name and form disappears and Śiva alone is experienced as the real 'I' i.e. real Self. It is also known as *savikalpaka* or *nirvikalpaka yoga* or *upāya*, for, in this stage experience occurs when there is complete cessation of all thought-construct.

This is a yoga in which there is no active process either of body or prāṇa, or of manas or buddhi. Obviously *udyama* cannot mean exertion or discipline in this context. Kṣemarāja rightly interprets *udyama* in this context as *unmajjanarūpaḥ*—as a form of emergence of Śiva-consciousness. *Śāmbhava yoga* is that (1) in which there is a sudden flash of the I-consciousness of Śiva (2) in which all ideation ceases completely (*sakala-kalpanākūlālaṅkavalana*), (3) which occurs to those whose entire consciousness is absorbed in the inner Bhaīrava principles (*antarmukha-etat-tattvāvadhāna-dhānānaṁ jāyate*).

Mālinīvijaya puts śāmbhava upāya in the following words:

> "akiñciccintakasyaīva gurūṇā pratibodhataḥ,
> jāyate yaḥ samāveśaḥ śāmbhavoasāvudohṛtaḥ."

"That is said to be śāmbhava-samāveśa (absorption in śiva consciousness) which occurs to one who has freed himself of all ideation by an awakening imparted by the Guru (the spiritual Preceptor) or by an intensive awakening of his own. It is *siddha* an ever present fact, not *sādhya*, not something to be brought into being by our efforts. It cannot be caught by our *vikalpa-jāla* by the net of our

thought-constructs, however clearly we may cast it. The more we try to catch it, or to grasp it, the more does it recede from us. Thought has to commit suicide in order to know our real self, the Śiva within ourselves. *Vikalpa*, the dichotomising activity of our mind, has to cease, the wheel of imagination has to stop. The ghost of our discursive intellect has to be laid to rest, before we are allowed to realise our essential self. Vikalpa, like a 'dome of coloured glass stains the white radiance of eternity'. When vikalpa ceases, the transcendental Self within us shines of itself. It is an experience in which the distinction of seer, seen and sight, is completely annulled. That is why it is called *abhedopāya*, a yoga in which the above distinction has disappeared.

"Thus when the mind neither accepts, nor rejects any idea its activity ceases and one abides in one's essential Reality" as Abhinavagupta puts it—

"mā kiñcit tyaja, yā gṛhāṇa, birama
svastho yathāvasthitaḥ."

—*Anuttarāṣṭikā*, 2

"Neither reject anything, nor accept, abide in your essential self which is an eternal presence." It should be noted here that awareness is not thought, nor is it discipline, nor habit. It cannot be practised. It is alertness from moment to moment.

There is an inner dimension of Reality in which we live but which we do not know. *Śāmbhava yoga* exhorts us to rediscover and realize it. This comes about, not by seeking, not by choice, not by discipline, but spontaneously when the mind has ceased cogitating and surrenders itself completely to the effulgence of the Divine presence within.

We find parallel attitudes to *Śāmbhava yoga* in '*Wu-wei*' (non-interference) of *Taoism*, *let go* of Zen, and '*choiceless awareness*' of Krishnamurti, a modern yogi.

In the third section of *Tantrasāra*, Abhinavagupta says that in *śāmbhavopāya*, *icchā śakti* may be re-inforced by

jñānaśakti, by realizing that the entire universe of objective and subjective entities abides in the essential self as its reflection.

Kṣemarāja adds at the end of his commentary on the 5th sūtra of the first section that *śāmbhavopāya* may be helped by following *śāktopāya*.

"Ekacintāprasaktasya yataḥ syādaparodayaḥ
Unmeṣaḥ sa tu vijñeyaḥ swayaṁ tamupalakṣyet" (111, 9)

"While one is engaged in one thought, another thought arises, the point of clevage between the two is the unmeṣa i.e. revelation of the true nature of the self, which is the background of both the two thoughts. This may be experienced by every one for oneself."

Krishnamurti in his book *The First and Last Freedom* calls *Unmeṣa* the creative moment. It is not thought, but a flash of understanding. *Unmeṣa* literally means opening of the eye-lid i.e. uncovering, self-revelation.

The 6th Sūtra says that when the experience of the essential self, of Śiva-consciousness continues in the normal course of life, the entire universe appears only as an expansion of the collection of the śaktis (powers) of the self and by an intensive awareness of this collective whole of śaktis, the universe as something separate from śiva or the divine self disappears. There is complete unity of consciousness.

Sūtra 7 says that the experience of the inner Divine Self is the experience of the fourth (turīya) or transcendental consciousness and its bliss continues even when there is appearance of difference in the three states of waking, dream and dreamless sleep consciousness.

Sūtras 8, 9 & 10 tell us that from the spiritual point of view he who has realized self alone should be called awake. He who is subject to all kinds of uncontrolled fancies and thoughts is really in the state of dream although apparently he may be wide awake. He who has obtained the discerning insight into reality is in the state of dreamless sleep.

Sūtra 11 tells us that he who retains the experience of the fourth or the transcendental consciousness even in the other three states of deep sleep, dream and waking is alone the real *bhoktā* or enjoyer and is the perfect master of his senses.

Sūtra 12 says in a general way that the yogi who realizes his essential self develops wonderful supernormal powers. *Sūtra 13* says that he develops *Icchā-Śakti* the devine will power and through this, he can bring about many marvellous changes.

Sūtras 14 & 15 maintain that to such a Yogin every observable phenomenon whether external and internal appears as a form of his own consciousness. *Sūtra 16* says that he is now able to trace the origin of everything and he is completely free from all limiting conditions.

Sūtra 17 says that he is now fully convinced that his self is none else but Śiva, the Self of the Universe. *Sūtra 18* tells us that the awareness of the Yogin, that he is the *subject* of every experience, continues unabated. *Sūtra 19* says that by being united with *Icchā-Śakti*, the Yogin can create any sort of body allowing to his desire. *Sūtra 20* tells us that such a yogi develops the power of joining the elements of all existence, the power of separating elements and the power of bringing together everything removed by space and time.

Sūtra 21 says that such a yogin, however, does not desire limited powers. Through the appearance of śuddha vidyā i.e. *unmanā Śakti*, he acquires cosmic consciousness. His highest experience is not simply self-realization (ātma-vyāpti) and lordship over all the śaktis but *śivatva-yojanā* i.e. complete identification with Śiva (Śiva-Vyāpti)— a state in which the universe is experienced as the self-expression of Śiva.

Sūtra 22 says that such a *yogi* being united with the infinite reservoir of divine power (mahāhrada) has the experience of the Supreme I-consciousness which is the generative source of all the *mantras*.

This portion (sūtras) is almost copiously taken from *Śiva-*

Sūtras (The Yoga of Supreme Identity) by Jaideva Singh (Published by Motilal Banarsidass, Delhi, 1979).

Concluding Remarks

We have already discussed '*Śāmbhava upāya*' or '*yoga*'. We have shown that *Śāmbhava upāya* does not advocate any particular effort or discipline for the realization of Śiva or *Śiva-vyāpti*.

When there is simple awareness free from all sorts of ideation, where there is nothing to be accepted nor to be rejected, there emerges instantaneously a sudden spontaneous flash of consciousness of what we essentially are. This is '*śāmbhava-samāvesh*', or direct realization of self.

As for Śāmbhava upāya, śākta and āṇava upāyas are only *pāramparika* i.e., achievement through successive stages— āṇava upāya leads to *śāktopāya*, *śāktopāya* to *śāmbhavopāya* and finally to *anupāya* which is nothing but the advanced state of *sāmbhavopāya*. It should be noted here that Vātulnāth of Kashmira used the word *śāhas* to express the idea of *Śāmbhava upāya* and *anupāya*. The word means unexpected happening. It beautifully expresses the idea of sudden spontaneous flash of consciousness of the divine self.

As for liberation, the highest aim of spiritual endeavours, both Sāṁkhya and the Advaīta Vedānta follow each of their respective methods of withdrawal. Sāṁkhya-Yoga aims at withdrawal from *prakṛti* while the Vedānta aims at isolation from māyā. In the Vedānta, māyā disappears and along with it goes the universe which is only a fiction conjured up by māyā.

The liberated self in Sāṁkhya-Yoga is only *saccit* (existence-consciousness). The self or *puruṣa* is freed from all pain and sufferings, but he has no positive bliss. In the Vedānta the self which is no other than *Brahman* is *saccidānanda* (*existence-consciousness-bliss*). There is positive bliss in liberation.

As for *citta* there is a difference of opinion between the *Advaīta Vedānta* and *Sāṁkhya* on the one hand and *Śāīva-Śākta* Systems of thought on the other. According to the *Vedānta*

and Sāṁkhya-Yoga at the time of liberation *citta* or mind reverts to its causal matrix.

Pātañjala Yoga has a special word for this reversion, *pratiprasava*, which means reabsorption into Prakṛti. The defiling *buddhi* or *citta* has to withdraw into its primal cause. It is only then that *Puruṣa* can shine in his pristine, inherent glory. The citta can never be allowed to enter the sacred precincts of *puruṣa*.

Saīvāgama, which is undiluted *Advaīta* (non-dualism) has, however stated something new and original about *citta*. According to it, the *citta* of the self-realized person becomes regenerated, transfigured and transformed into *cit* (the Universal Divine Consciousness). The *Pratyabhijñāhṛdayam* has in unmistakable terms said this:

Tatparijñāne cittameva antarmukhobhāvena cetanapadadhyārohāt citiḥ.

On the realisation of the five-fold acts of the self *citta* (the individual consciousness), by inward movement becomes *citi* (universal consciousness), rising to the status of *cetana* (the knowing subject).

The following commentary of Kṣemarāja deserves to be mentioned here—

> "*cittaṁ samkocinīṁ vahirmukhatām jahat antaramukhībhāvena cetanapadādhyārohāt grāhakabhūmikākramaṇakrameṇa saṁkocakalāyā api vigalanen svarūpāpatyā citirbhavati svāṁ cinmayīṁ parāṁ bhūmimāviśati ityarthaḥ.*"

"The *citta* giving up the limiting tendency of extroversion, becoming introverted, rises to the status of *cetana* i.e., to the status of the knowing subject. By the dissolution of the aspect of limitation and attaining its real nature, it becomes *citi*. That is to say, it now enters its highest stage of cit."

Further, Sūtra 5 of *Pratyabhijñahṛdayam* states clearly:

> "*citireva cetanapadādavarudhā cetyasaṁkocinī cittam.*"

"Universal consciousness (citi) itself descending from the stage of *cetana* (knower) becomes *citta* (individual conscious-

ness) in as much as it becomes contracted in conformity with the objects of consciousness."

Further, in involution (avaroha, nimeṣa) *citi* becomes *citta*, in the highest stage of evolution (*adhyāroha*, *unmeṣa*), citta attains its real nature and becomes citi again.

It has been pointed out and explained in section I in the context of *Śāmabhava upāya* that the essential self within is the divine self or Śiva; but mind whose main characteristic is *vikalpa* (thought-construct) acts as a barrier and does not allow us to have a view of the reality shining within ourselves. It is only when *vikalpa*, that hides the essential divine self or reality, gets dissolved we have a view of that reality which shines within, in all its glory. But the problem is, how to make mind free from vikalpas ? Abhinavagupta says—"When there is *vikalpa*, neither accept or reject, it (vikalpa) will retire of itself and you will find yourself to be what you are." This is an artless art. It is effortless, spontaneous. This Śāmbhava upāya is in one sense, the simplest, in another sense the most difficult. It is simplest because no particular effort or discipline is needed for it. It is most difficult, for, vikalpa-making is the habit, the very life of citta and mind. In attempting to be vikalpa-free, the mind begins to make all kinds of vikalpas; vikalpas are thought-constructs and to be thought-free is to jump out of one's own skin. It is possible for very few mortals.

The ultimate aim of Śaīvāgama is not simply *mukti* or self-realization but *Śivatva-Yojanā*, acquiring the status of Śiva. In the words of Śaīvāgama, the ultimate ideal is not merely ātma-vyāpti, but Śiva-vyāpti. The concept of self-realization in Saīvāgama is different from that of the *Vedānta*. In Vedānta, self is merely *jñāna* devoid of any activity whatsoever. In Śaivāgama, self is charactersied by being both *Jñāna* and *Kriyā*. Ātma-Vyāpti in Śaīvāgama is a lower ideal. The highest ideal is *Śiva-Vyāpti*. In Śiva-Vyāpti, there is *śiva-śakti-sāmarasyā*, fusion and union of Śiva-Śakti. Ātma-vyāpti is limited when compared with Śiva-Vyāpti which is universal and all-pervasive. This

Śiva-Vyāpti is the status of Parama Śiva who is simultaneously transcendent to and immanent in the Universe. This comes about when *unmanā śakti* is developed.

In the Pratyabhijñā system we have seen, three types of individuals, such as sakala, pralayakala and vijñānakala, are admitted and the ways or means of freedom, such as śāmbhava, śākta and āṇava upāyas[1] have been prescribed. The highest of these means is śāmbhava which is meant for the higher order of sādhakas. In the śāmbhava state there is no scope for agitation due to mental cogitation, for the mind then has, as it were, lost its sense of mindingness. References to such a state are found in the sixth chapter of the *Gītā*, where it is stated *'ātmasaṁsthāna manaḥ kṛtva na kiñcidapi cintayet'*. Vikalpas arise in the mind due to thinking and reflecting, even though there is no scope for impure thoughts (aśuddha vikalpas) to arise in the minds of the higher order of the sādhakas. One can reach this stage through the process of purification of thoughts. In the śāmbhava stage even pure thoughts are to be liquidated. One of the ways of liquidating thoughts is to notice the process of opening out (unmeṣa). That process is called 'unmeṣa' in which there arises in the mind thoughts other than the one the mind is engaged in at the moment.

Thoughts may be completely liquidated if one can practise the art of concentration caused by the gap between one thought and another. The sense of freedom, the śāmbhava yogin enjoys, never loses its fullness in that state. It should be noted here that the place of awareness (*bodha*) is beyond citta; hence freedom in its fullness cannot be realized at the citta level. It can be realized only at the level of awareness (*bodha*). This state is just preceding the final state of freedom while the sādhaka is alive (jivan-mukta). There the aspirant (sādhaka) gets installed in a relation of identity with everything in the universe, for he is then above the influence of the māyīya mala which causes

[1]From the point of view of ācāra (practices of life) these three stages may be characterized as *divyācāra*, *vīrācāra* and *paśvācāra*.

multiplicity. He can see everything (physical and psychical) with proper equanimity. Further, as the sādhaka has gone beyond the state of individuality (anutva) the contracting factors such as kāla, niyati, kalā, rāga and vidyā cannot bind him. Moreover, he has already achieved mastery over the efficacy of mantras, for to reach this stage the aspirant has transcended the state of śakti as the mantra means (mantropāya) where citta assumes the form of mantra. There is some distinction between the Pātañjala system of yoga and the Sāmbhava yoga of the Pratyabhijñā system. As for illustration, dhāraṇā or concentration is defined in the Pātañjala system as '*desabandhascittasya dhāraṇā*', i.e., concentration of citta on a particular point of space; but the Pratyabhijñā system holds that since everything is Śiva, everywhere Śiva pervades, and hence according to this system, there is no question of selection of any particular point of space to concentrate upon. On the contrary, the Pratyabhijñā system holds that wherever the mind goes that is to be taken as the proper place for concentration (*yatra yatra mano yāti, tatra tatraīva dhārayet, calitvā kutra gantasi sarvaṁ śivamayaṁ yataḥ*). The śāmbhava yogin never deviates from his essential nature; he is always intimately united with Śiva even when he physically moves. There are various stages of samprajñāta samādhi of the Pātañjala system of yoga of which asmitā is the final stage. With the lapse of the final trace of individuality (asmitā), the asamprajñāta state steps in. This is an indeterminate state (nirvikalpaka-avasthā) and in this state the question of the subject and the object to be contemplated upon does not arise at all. But in the Sāmbhava yoga the prime object to be realized is the pure subject, as 'I-in-its-fullness' or freedom (aham-svātantrya). I am Śiva (*Śivoham*), I am full (Pūrṇāham)— such consciousness is ever shining there. This is the condition precedent to the realization of the self as full i.e., as 'Pūrṇāham'. The content of realization in this state is expressed in judgments like 'I am eternally free', 'I am omniscient', 'I am omnipotent and there is nothing to check my power' and the like. *Sādhakas* of the

lower grade, according to this system, practise breathing (prāṇāyāma) to awaken the serpent-power (Kuṇḍalinī-śakti) lying embedded in the individual self. The Śāmbhava yogin does not need such practices, for consciousness is ever awakened in him, he remains the same in different states, such as, wakefulness (jāgrata), sleep (svapna), dreamless sleep (suṣupti), turīya and beyond; he enjoys lordliness everywhere (tritaya-bhoktā vīreśa) and enjoys everything as full of bliss. The world is then no other than 'He Himself in his cosmic form', or, in other words, he and the entire universe are then, as it were, one and identical. This stage is beyond the fourth one (i.e., turīya). In the *jīvan-mukta* stage, i.e., when one enjoys freedom while living, the worldly objects remain as they are; but for the śāmbhava yogin everything is full of Śiva or Śivamaya, i.e., there is, as we have already said, nothing other than and independent of Śiva. When the physical body becomes extinct the seeker after truth achieves the indeterminate state (nirvikalpaka-avasthā). Acarya Saṁkara maintains that even when the attachment to worldly objects has been burnt to ashes the realized self carries the embodied form due to 'prārabdha' in the final stage also. With the elimination of the covers due to māyā, the Śāmbhava yogin still maintains the power of self-projection. In short, by practising Śāmbhava yoga the seeker attains Perfection, Fullness and unstinted Freedom.

Śāktopāya

In the second section of *Śiva-Sūtra* there are ten sūtras about *Śāktopāya*. Here we shall try to elucidate the same by following the commentary (*Vimarśiṇī*) on it by Kṣemarāja. Before discussing *Śāktopāya* sūtra-wise let us mention in this context three terms, viz., *mahāhrada*, *anusandhāna*, *mantra vīryānubhavaḥ*. *Mahāhrada* denotes *mantraśakti*: *anusandhāna* means close scrutiny of the psyche with a view to union; mantra vīryānubhavaḥ connotes experience of the virility of mantra. The spiritual adept has to resort to mahāśakti in contemplation in order to have an experience of the potency of the mantra that will prove to be his saviour.

In *śāmbhava upāya,* (already discussed) the sādhaka has to resort to *Śiva* or *Śambhu* as *Prakāśa.* That is why it is called *śāmbhavopāya.*

In Śāktopāya, one has to resort to citi-śakti or vimarśa-śakti (the divine I-consciousness) for realization. Therefore, this is called śāktopāya. This is also known as śākta-yoga, jñānopāya, jñānayoga, mantropāya etc.

It is not possible for most of the people to become vikalpa-free. The question is, Is there no way out for them? According to Śāktopāya "stick to one śuddha-vikalpa" —that will prove to be veritable boat by which the spiritual aspirant can cross the turbulent waters of phenomenal existence and safely land on the certain ground of noumenal Reality. In the following passages, Abhinavagupta clearly explains the nature of aśuddha (impure) and śuddha (pure) vikalpa. Regarding aśuddha vikalpa, he says—

"*Vikalpavalāt eva jantavo baddham ātmānam abhimanyante sa abhimānaḥ saṁsārapratibandhahetuḥ. Ataḥ pratidvandvirūpo vikalpa uditaḥ saṁsārahetum vikalpaṁ dalayati iti abhyudayohetuḥ.*" (*Tantrasāra,* p. 21)

People consider themselves bound on account of *aśuddha vikalpa.* This wrong conception of theirs about themselves becomes the cause of their being bound in transmigratory existence. "Therefore, when an opposite *vikalpa* arises, it dispels the vikalpa, the cause of transmigratory existence and thus becomes the cause of their elevation." *Aśuddha* (vitiated) vikalpas are those ideas and beliefs on account of which one considers his psycho-physical organism, his mind-body complex to be the self. "I am this, weak, ignorant.... etc." are examples of *aśuddha vikalpas.* "*Aśuddha vikalpa* means the idea about the usual, psychological, empirical self."

What then is śuddha (pure) vikalpa? The answer is, correct mental attitude or belief. This is what Abhinavagupta says about it—

'Sa ca evaṁrūpaḥ samastebhyaḥ paricchinna-svabhāvesbyaḥ śivāntebhyaḥ-tattvebhyoyat uttīrṇam aparicchinna-samvinmātrarūpaṁ tadeva ca paramārthaḥ tadeva

ca aham. Ato viśvottīrṇo viśvātmā ca aham iti." (*Tantra-sāra*, p. 21)

"That which is unlimited consciousness transcending all limited expressions of Reality from earth right up to Śiva, that alone is the highest Reality, that am I. Therefore, I am both transcendent to and immanent in the universe." The *śuddha-vikalpa* is the idea and belief that I am the meta-empirical, transcendental self; that the universe is an expression of my power, etc.

The practice of this *śuddha vikalpa* is *śaktopāya*. A question that arises here is, "Can the highest Reality or *Parama Śiva* be ever brought within the range of *vikalpa*?" If one enters into it (the highest reality) by means of *vikalpa*, however well-refined and purified, that would mean that the highest Reality can be brought within the province of *vikalpa*. Abhinavagupta says:

"*Paraṁ tattvaṁ tu sarvatra sarvarūpatayā prakāśameva iti na tatra vikalpaḥ kasyaīcit upakṛiyāyai khaṇḍanayī vā.*" (*Tantra-sāra*, p. 23)

"The highest reality is everywhere and in everyway self-luminous; vikalpa can neither help nor hinder it." In fact the highest reality cannot be brought under any practice or discipline.

"Abhyāsaśca pare tattve śivātmani svasvabhāve na saṁbhabatyeva. . . . .samvidrūpe tu na kiñcit ādātavyaṁ na apasarṇīyam iti katham abhyāsaḥ." (*Tantrasāra*, p. 24)

"No discipline or practice can be possible with regard to the highest reality or Śiva that is also one's essential nature. Nothing can be added to or removed from the highest reality. Of what avail can practice be here?"

What then is the utility even of śuddha vikalpa? The utility of śuddha vikalpa is in removing the sense of duality. What is this sense of duality? Abhinavagupta says—

"Dvaitādhivāso nāma na kaścan pṛthak vastubhutaḥ apitu svarūpākhyātimātraṁ tat. Ato dvaītāpasanaṁ vikalpena kriyate." (*Tantrasāra*, p. 24)

"The sense of duality is nothing else. It is only the ignoraa-ce of one's essential nature. Therefore, this sense of duality is

annulled by śuddha vikalpa. This is the negative function of śuddha vikalpa."

"There is also a positive function of śuddha vikalpa. It works in three ways: (1) by *mantra śakti*, (2) *by sat-tarka* leading to *bhāvanā* and finally (3) *śuddha vidyā*. These are distinct but not different. All these are interconnected. We may consider each of these separately for the convenience of exposition.

Mantra-Śakti

In the last sūtra of the first section of *Śāmbhavopāya* we have stated that a yogi being united with the infinite reservoir of divine power *mahāhrada* has the experience of the Supreme 'I'-consciousness which is the generative source of all mantras. In the Introductory portion to the Ist sūtra of the second section (Śāktopāya) Kṣemarāja says—

"Śakti signifies the expansion of the potency of *mantra*. Therefore, the nature of *mantra* is being examined first". The first *sūtra* of *śāktopāya* is *cittam mantraḥ*. Cittam in this *sūtra* does not mean any and every mind. In this context, *cittam* means the mind that is seriously bent on reflecting over and finding out the highest reality *caītyate vimṛśyate anena paraṁ tattvam iti cittam*. That which ponders over the highest Reality is *cittam*.

And what is *mantra*? The word mantra consists of two syllables—*man* and *tra*. The syllable *man* means to reflect, to be aware; the syllable *tra* means that which saves. "mantra means that mental awareness by which one feels one's identity with the highest Reality and thus saves oneself from a sense of separateness and difference characteristic of the world".

It has already been said *śāktopāya* is that in which consciousness as śakti or power is the guiding principle. Śakti assumes the form of *mantra* or mystic syllable or syllables. The mind of the aspirant is so intensely identified with the deity of the mantra that it becomes that *mantra* itself. *Citta* in this context means the condensed aspect of self as consciousness. In the first *sūtra* of the first section self is des-

cribed as pure universal consciousness having *svātantrya śakti* and *jñāna* and *kriyā* as its characteristics. Here *citta* is that condensed aspect of self in which mantra is realized.

Every mantra consists of certain syllables. Muttering of syllables mechanically is of no avail. The aspirant must identify himself with the deity invoked in the *mantra*.

Pūrṇāhantā or the '*fullness as I*' or Śiva which is His *vimarśa śakti*— the creative pulsation of the Divine is the source of all the mantras. Every mantra returns to that divine I-consciousness which is the creative śakti of the supreme. That 'I-consciousness' is no speech, but the source of all speech and objectivity. Śuddha-vikalpa means pondering over that full, divine I-consciousness as our real-self. Since that 'I-consciousness' is the śakti of Śiva and thinking over that śakti is śāktopāya which brings about the absorption of the individual self in the divine self or Śiva. That is why *Mālinī Vijaya* gives the following definition of Śāktopāya.

> "Uccārarahitam vastu caītsaīva vicintayan /
> yaṁ samāveśamāpnoti sāktaḥ saūtrābhidhīyate."
> (11.22)

When an aspirant with one-pointedness of mind, apprehends that Reality which is not within the range of utterance (gross or subtle) and thus obtains samāveśa (absorption in divine consciousness), that samāveśa is known as *śakti*, i.e. obtained through *śakti*.

What is that *uccāra-rahitam vastu*, the Reality which is not within the range of utterance? It is parāvāka, also known as *Parāśakti*, *parāhantā*, *vimarśa śakti*, *Pūrṇaham-vimarśātmikāsam-vit-śakti mātṛkā etc*. It is the I-consciousness of the Divine which is above all thought and speech, which is the primal creative pulsation, that brings the universe into being, the origin of all words and yet above words. In the order of manifestation the next stage after *parāvāka* is that of *paśyanti*. At this stage, word and object are an undivided, indistinguishable whole. The next stage is that of *madhyamā*. Though the division between word and object has started, at this stage it is not pronounced yet. It is implicit. The division is

only at the level of thought. This is an intermediate stage between *paśyanti* and *vaīkhani*. There is a sort of subtle speech only at this level. It has not taken shape into words yet. At the *vaīkhari* stage, there is gross speech. The word and the object are completely divided. The word *vikhara* means body. So *vaīkhari* is the stage when the bodily organs are employed in utterance. Thus there are three stages in the manifestation of the universe *parā*, *sūkṣma* and *sthūla*, higher, subtle and gross.

The parāvāk or the I-consciousness of the supreme is the *raison d'etre* of all the mantras. As *Tantrasadbhāva* puts it:

> "mantrānaṁ jīvabhūtā tu yā smṛtā śaktirūpayā
> Tathā hīnā varārohe niṣphalāḥ śaradabhravat."

"She who is considered to be imperishable śakti is the soul of all the *mantras*. Without Her, o fair one, all the mantras are as useless as autumnal clouds." This imperishable *śakti* is the śakti of the supreme I-consciousness.

The idea is further re-inforced by the third sutra of this section '*vidyāsarīrasattā mantrarahasyam*'—which means "the luminous being of the perfect I-consciousness inherent in the multitude of words whose essence consists in the knowledge of the highest non-dualism is the secret of the mantras."

Mantras consist of letters. These letters are not meaningless jargon. They are symbols of the creative śaktis of the Divine. These śaktis inherent in the letters are collectively known as *mātṛkā*. This *mātṛkā* is the secret of all the mantras. As has been said in Tantrasadbhāva:

> "Śarvaī varṇātmakā mantrāsthe ca śaktyatmakāḥ priye
> śaktistu mātṛkā jñeyā sā ca jñeya śivātmikā."

"O dear one, mantras consist of letters. These are forms of *śakti*. Śakti as such should be known as mātṛkā and mātṛkā should be known as the nature of Śiva. The same Text says further:

> "Yā sā tu mātṛkā devī paratejaḥ-samanvitā tayā
> vyāptamidaṁ viśvaṁ bhabrahmabhuvanātmakam."

"O Goddess, the universe right from Brahmā down to earth is pervaded by mātṛkā who is full of the lustre of parāhantā—the I-consciousness of the Supreme. This Parāhantā or I-consciousness is the creative power of *Parama Śiva*. *Parāhantā* is also known as *parāśakti* or *parāvāk* or *parā mahāmātṛkā* or simply *mātṛkā*. In order to acquire *mantra-śakti*, one has to approach a *guru* or spiritual director who imparts a *mantra* with his grace and instils *caitanya* *śakti* or power of consciousness into it, and teaches him the mystery of mātṛkā. As has already been said mātṛkā means the collective whole of all letters and also the *I-consciousness* which is the *fons-et origo* of all letters and thus of the entire universe of subjects and objects. The word for 'I' in Sanskrit is *aham*. All the letters of the Sanskrit language are included between 'A' and 'Ha'. As each one of these letters is symbolic of the creation of either an objective of subjective element, this means that *aham* or consciousness or Parama Śiva is creative of the entire universe of subjects and objects. Sūtra seven of this section says that the disciple gets enlightenment from the *guru* regarding mātṛkā. This sūtra gives us the clue of the creativity of *mātṛkā*.

The I-consciousness of the supreme holds within itself the entire universe in an ideal state. As Kṣemarāja puts it in *Pratyabhijñā Hṛdayam*:

> "ataeva . . . . .iti sabdarāśisvarūpa
> evaayam akṛtako vimarṣaḥ." (pp. 108-09)

"Therefore the extended universe beginning with the letter '*a*' which is of the nature of the body of *anuttara* or the highest Reality and up to letter '*ha*' indicative of the expansion of śakti, flashing forth by virtue of the combination of '*a*' and '*ha*' and being accepted inwardly in the manner of *pratyāhāra* vests in the Highest Reality in the form of *Bindu* indicative of the Consciousness of non-differentiation. Thus this natural *vimarṣa* or 'I-consciousness' is of the nature of the congregation of words."

'*a*' represents *prakāśa* or Śiva, '*ha*' represents *vimarṣa* or śakti; the bindu or dot on '*ha*' represents the fact that

though Śiva is manifested right up to the earth through śakti, he is not divided thereby, he remains integrally the same.

Mātṛkā when unknown or unrealized leads to all kinds of worldly experience when she is realized, she leads to liberation. When the aspirant through *śuddha vikalpa* reflects over a *mantra* and feels his identity with Śiva, the *mātṛkā* which is the mantra-śakti inherent in the *mantra* transforms the citta or mind of the aspirant, his *śuddha-vikalpa* which was only an ideation is dissolved; his *citta* is transformed into *citi* (divine consciousnes); he now feels the throb of the true I-consciousness of the supreme, and he realizes that the entire universe is only a proliferation of *mātṛkā Śakti* or the divine 'I-consciousness'. This aspect of I-consciousness which reveals the universe as only an expression of the self is brought about finally by *unmana* or *unmani śakti* which is the highest development of the *mantra śakti* inherent in mātṛkā. *Unmanā* is also known as *parā-vidyā*, the highest gnosis. Kṣemarāja refers to it in sutra 21 of the first section where it has been called *śuddha vidyā* and sūtra 5 of the Second section where it has been called khecari śivāvasthā.

Sat-tarka helps the aspirant in his onward march. The aspirant learns from a great *guru* or from the āgama (the traditional text book of the system) that his essential self is *Śiva* and not the physico-bio-psychical complex. Abhinavagupta says: *āgamasya samucitvikalpodaye vyāpāraḥ* (*Tantrasāra*, p. 3). The function of the āgama is to awaken in the mind śuddha vikalpa i.e. pure and correct thought about self." Regardging *sat-tarka*, he says,—*Tathāvidhavikalpaprabandha eva sat-tarka iti uktaḥ*. (ibid, p. 23), "*Sat-Tarka* is the reflection that re-inforces continuity of ideas similar to the *Śuddha vikalpa*. This leads to bhāvanā. Bhāvanā is a word that may be translated into creative imagination. It is a power of spiritual attention." Abhinavagupta defines *bhāvanā* in the following words,—"*asphuṭatvāt bhūtamiva artham abhūtamiva sphuṭatvāpādanena bhāvyate yajā*" (*Ibid*, p. 23). "*Bhāvanā* is that contemplation by which a thing which though real

and existent appeared as non-existent and unreal previously owing to obscurity reappears as manifest reality by sheer clarity." Constructive imagination plays an important role in *bhāvanā*. It is a sort of auto-suggestion which sinks into the unconscious and flashes out surprising reality from its mysterious depth. It leads to (3) *Śuddha Vidyā* which slowly and gradually makes manifest the light of *I-consciousness*. Through the influence of *śuddhavidyā jñeya*, the knowable appears as a form of *Jñāna* or knowledge. Then the *Jñāna* terminates in the *Jñātā*, the knower. Finally this is displaced by transcendental I-consciousness in which the distinction between the *Jñātā*, *Jñāna* and *Jñeya* totally disappears.

There is another *śāktopāya* by *spanda* principle. By means of this, *vikalpas* or thoughts can be liquidated if one can develop the art of grasping mentally the *spanda* or dynamic reality which reveals in the interval of two thoughts. This revelation is known as *unmeṣa*.

The total life of the aspirant who has received full enlightenment about *mātṛkā-cakra* is changed. He is oriented God-ward. His whole life becomes *Yoga*. His formal rituals are changed into spiritual practices. *Sūtra 8* of this section says that instead of pouring oblation of clarified butter, barley etc. into fire, he pours his thought of the gross and subtle bodies as the self into the fire of *cit* (universal consciousness) by means of *bhāvanā*.

Sūtra 9 says that instead of rice, wheat being his food, his thought of the essential self becomes the food that nourishes and satisfies him.

Abhinavagupta adds a few more examples of this kind. "All objects actually abide in God"—with this purifying thought such an aspirant offers everything to God by *bhāvanā*. This is his *yoga* or sacrifice. "The perfect, infinite God is my real self"—constant repetition of the idea is his *Japa*. Viewing objects like the body, jar etc. as simply an aspect of God is his *vrata* (vowed obserbance). The quest of the Divine is his Yoga.

The main *śākta-upāya*, however, consists in *mantra śakti*

which is inherent in *mātṛkā* and arises out of the contemplation of the Divine I-consciousness. A door gently swings open; a force arises from within which embraces our so-called 'I' to death. The limited 'I' dies to live in the Universal 'I'.

Śāktopāya—A Note

We have already stated that the *Śāmbhava yoga* is the supreme means of freedom, meant for the highest order of seekers after truth (sādhaka). The next lower means is Śakti (Sāktopāya) which stands intermediate between the lowest means called *'āṇava'* on the one hand and the highest means called *'Sambhava'* on the other. It is called Śākta means, for in this stage consciousness as power (citi śakti) is the guiding principle against the *Śambhava* means in which Śiva as Prakāśa plays the guiding role. The Śākta means is also called mantra means, for in this stage Śakti or consciousness as power assumes the form of *mantra* or mystic syllable full of consciousness. The efficacy of the *mantra* is evoked there for the sake of self-realization and gaining freedom. The principle in which mantra is being realized is called 'citta'—*(citta=caityate anena param tattvam)* the condensed form of the self as consciousness. Through the constant practice of the mantra, citta itself becomes full of mantra and the sādhaka then is raised to the stage of pure knowledge (śuddha vidyā). Further, mantra is characterized as deliberation (manana) of the mystic syllable by practising which the aspirant gains the saving grace of Lord Śiva. Hence mantra in a sense is the means which saves the aspirant from the turmoils of the world. The mystic syllable (vīja mantra), when intensely thought of or meditated upon properly, gets enlivened and the seeker feels the living presence of something Divine in the form of Gods and Goddesses. That which is Holy, full of Supernormal powers and illumination may be called Devatā, derived from the root 'Div' i.e., Divine and hence mantra is constitutive of the Gods and Goddesses. Mere incantation or recitation of the mantra without understand-

ing the import thereof does not, however, fetch anything spiritual; on the contrary the efficacy of the mantra depends upon the conscious deliberation of the same by the seeker himself, i.e., the personal efforts of the sādhaka are indispensable in that sphere. The spiritual preceptor (*guru*) is the initiator or the transmitter of the mantra and the disciple is the receiver. Or, in other words, the conscious power of the mantra acts as intermediary between the spiritual preceptor on the one hand and the disciple on the other. Now the question may be raised: what do we exactly mean by the efficacy of the mantra, or in other words, the conscious awakening of the mantra ? It is said that the body of the God in the form of the universe is constituted by the mantra, made up of alphabets (varṇas). The alphabets as atomic centres of consciousness are located in different centres of the part of the individual body as well as the universe. Such consciousness gets awakened through contemplation of '*citi śakti*' as 'I' in Its fullness, the primordial vibration or manifestation of which is speech or vāka. Thus secrecy of the efficacy of the mantra lies in the unfoldment of consciousness expressed as speech or 'vāka', out of which mantra emanates. The original speech called 'Logos' or Parāvāka is the mother (mātṛkā) of the alphabets (varṇas). The spiritual preceptor initiates the aspirant and leads him to the path of realization step by step and mantra is the means which helps the aspirant in such realization. The sense of sensuousness of the aspirant (sādhaka) gets sublimated and raised to the higher state of consciousness by the purifying power of the *mantra*. This is a state of consciousness pure and simple.

It has already been stated that in the Śāktopāya, otherwise called *mantropāya*, citta (the inner organ) is the principle through which mantra becomes living. In this stage the self assumes the form of *citta* (cittam ātmā) as against the Self as consciousness (caītanyam ātmā) in the higher order of the aforesaid Śāmbhava stage. Further, in the Śāktopāya meditation makes room for the purification of thoughts and paves the way for self-realization and the aspirant realizes

his own self as consciousness. The self is in essence eternally free, but because of the binding factors, i.e., pāśa due to māyā already stated the individual self feels himself as bound and the result is that he is bound. For the removal of pāśa instructions from the spiritual preceptor, lessons from the Scriptures and proper arguments for the eradication of doubt have been prescribed in the Śāstras and as a result belief in the Self gets confirmed.

Āṇavopāya

The third section of the *Śiva-Sūtras* deals with ānavopāya. The upāya connotes 'means of approach'. In *Śāmbhavopāya,* if it can be called means or upāya at all, the means of approach to the divine is, alert passivity or choiceless awareness. In this upāya there is no object or support on which the *citta* is to be fixed. Rather the *citta* has to withdraw, to cease playing an active role. Therefore, this is also known as *niralamba* yoga (supportless yoga).

In śāktopāya, citta is the means of approach to the divine. Kṣemarāja says in his commentary on the Ist sutra of the second section *Cetyate vimarśvate anena param tattvam iti cittam*— citta in this context is that which earnestly seeks to apprehend the highest Reality. This we have already mentioned in the discussion of the Śāktopāya. Of modern yogis, Ramana Maharṣi may be said to have set the best example of Śākta-yoga. The *ālambana* or support of the *citta* in śākta-yoga is the essential self.

In Śāmbhavopāya, the first sutra is *caītanyam ātmā.* It is the universal consciousness characterised by absolute freedom. In Śāktopāya, the first sūtra is *cittam mantraḥ.* It is the spiritually-oriented citta which by mantra śakti realizes the essential divine self. In ānavopāya the first sūtra is '*cittam ātmā*'. It is the *citta* (the complex of *buddhi, ahaṁkāra* and *manas*), that moves about from one form of existence to another (which is the ātmā). *Ātate—sancarati iti ātmā*—that which moves about is *ātmā.* Here the word ātmā is used in the sense of the psychological complex. The psychological or empirical self is known as

aṇu. It is because this yoga starts from the standpoint of aṇu or the limited empirical self, it is called āṇava yoga. In this the *citta* has to fix itself on something different from the essential self. Therefore, it is also called bhedopāya i.e. a way of approach in which something is taken to be different from essential self. In Śāktopāya it is Jñāna which is the most predominent. In Āṇavopāya even meditation is held as *Kriyā* (Mānasi Kriyā). It also uses Kriyā in a gross form e.g. repetition of a mantra, worship of a chosen deity, an idol etc. Therefore, āṇavopāya is called *kṛiyopāya.*

It should be noted here that there are no watertight compartments amongst the said three upāyas. *Āṇavopāya* has to lead to Śāktopāya and finally to Śāmbhavopāya.

Special Features of Āṇavopāya

Mālinīvījaya Tantra describes Āṇavopāya in the following way:

> *Uccārakaraṇadhyānavarṇasthānaprakalpanaiḥ*
> *Yo bhavetta samāveśaḥ samyagānva uccyate*

"A deep absorption into the essential divine self through uccāra, karaṇa, dhyāna, varṇa and sthāna-kalpanā is what is called *āṇava.*"

We have already seen that in the āṇavopāya the support of the *citta* is different from its essential divine self. It may be his (1) *buddhi* (2) *gross prāṇa* (3) *subtle prāṇa* known as varṇa (4) the body and the disposition of its organs in particular ways known as *karaṇa* (5) some external objects called *sthāna-kalpanā.* We shall now say something about the special features of Āṇavopāya.

1. *Dhyāna*

Abhinavagupta says in his *Tantrasāra* (p. 36) that in this, the aspirant should meditate on the Pramātā (knower or subject), Pramāṇa (knowledge) and Prameya (that which is known or object) in a unified way i.e. devoid of any mutual distinction. In consequence, the fire of the inner consciousness will be lit up. Then grasping all external

objects through the collective whole of the powers (śakti) moving out through his sense organs, he should, by *bhāvanā*, pour them into the fire of inner consciousness that has already been lit up. As a result, the difference between the inner and outer, between consciousness and its object will disappear and there will be *unity-consciousness*. Thus one will have *āṇava samāveśa* in the divine.

Another way of dhyāna (meditation) has been described in sutra 4 of the third section of the *Śiva-sūtras*. The tattvas from earth right up to Śiva should be considered by *bhāvanā* to be dissolved in the gross, in the subtle, and finally in the causal body of the aspirant. This is known as *laya-bhāvanā*. Or one should think that Kālāgni Rudra is arising from the toe of the right foot and burning the whole body. This is known as *dāhabhāvana*. This is really a kind of śākta technique.

By these processes, the citta (mind of the aspirant) acquires samāveśa or absorption into the divine consciousness.

2. *Uccāra*

Uccāra is connected with prāṇa which means '*elan vital*' or life-energy. The main characteristic of Uccāra is 'rising upward and appearing as sound'. The word *Prāṇa* is used in two senses—general or subtle and specific. In general sense, it is simply known as Prāṇāna. In the specific sense it acquires different names such as prāṇa, apāṇa, samāna, udāna, vyāna. The characteristic of the specific *Prāṇa* is called *Uccāra*. The subtle Prāṇa is characterised as varṇa which will be considered separately.

Various kinds of *ānanda* or delight are experienced by fixing the attention on the various Prāṇa. When the mind rests on the *Pramātā* or the subject of experience the ānanda so experienced is known as (1) *nijānanda*. When the mind contemplates on the absence of all objects the delight experienced is (2) *nirānanda*. When there is contemplation on prāṇa and apāṇa jointly, there comes out ānanda called (3) *prāṇānanda*. As soon as the mind rests on *samanā* which unifies the various objects of experience, the joy derived

through such experience is called (4) *Brahmānanda*. When the mind of the aspirant rests on *Udāna* after dissolving all knowledge and objects of knowledge in the self, the delight enjoyed is called as (5) *Mahānanda*. When the mind rests on vyāna, there is an experience called (6) *Cidānanda*.

After the experience of the above six kinds of *ānanda* the aspirant realizes his Prāṇa Śakti in its fullness; He has the experience of (7) *Jagadānanda* in which there is no division or limitation, for it flashes forth all around; in such a state it is consciousness alone which expresses itself as knower, means of knowledge and known, and further it expands by the nectar of divine joy of absolute sovereignty, over which there is no need for contemplation.

The entire practice is briefly known as *Uccāra yoga*, or *Prāṇa yoga*. When it is fully developed, the following characteristics appear, as a consequence:—(*i*) Experience of delight (ānanda), (*ii*) *Udbhava*—a kind of inner leap, (*iii*) *Kampa* or tremour, (*iv*) *nidrā* in which the aspirant is indifferent to all outward objects, (*v*) *ghūrṇi* or reeling with delight.

It should be noted here that this Prāṇa-yoga is entirely different from *Prāṇāyām* which is only an exercise of breath control.

3. *Varṇa*

It has already been mentioned that the word Prāṇa is used in two senses viz. (1) general or subtle (2) specific. We have seen that uccāra is the natural characteristic of *Prāṇa*. We have also seen how *āṇava yoga* is practised by fixing the mind on the various specific *prāṇa*. We have to consider now what type of āṇava yoga is practised in connection with the uccāra of the subtle prāṇa. Abhinavagupta says:

> "*Ukto ya eśa uccāra-*
> *statra yo soū sphurat sthitaḥ*
> *avyaktānukṛtiprāyo*"
> *Dhvanirvarṇaḥ sa kathyate.*"
>
> —*Tantrāloka* V. 131.

"From the uccāra of the subtle Prāṇa, there vibrates an imperceptible, inarticulate sound which is known as varṇa." This goes on naturally and continuously in every living creature.

In the *Svacchanda Tantra* it is stated—

"nāsyocchārayitā kaśchitpratihantā na vidyate
svayamuccarate devaḥ prāṇinamurasi sthitaḥ."

"No one sounds it voluntarily, nor can anyone prevent its being sounded. The deity abiding in the heart of living creatures sounds it himself." Abhinava Gupta further says,

"eko nādātmako varṇaḥ sarvavarṇavibhāgavān
soanastamitarūpatu ādanahataḥ hoditaḥ."

"There is one *varṇa* in the form of *nāda* in which all the varṇas (letters) remain in an undivided form. As it is ceaseless, it is called anāhata, i.e. unstruck, natural, uncaused.

Jayaratha's commentary on this is like this—

"Sarvavarṇāvibhāgasvasbhāvatvādvyaktaprāyo
yo sāvanāhatarūpo nādaḥ sa varṇotpattinimittatvādvarṇa
uccate varṇaśabdābhidheyo bhavedityarthaḥ."

"In this imperceptible, inarticulate *anāhata nāda*, all the varṇas (letters) lie latently in an undivided way. As all the varṇas (letters) originate from this nāda, therefore, it is also called varṇa" or the original sound vibration:

The *anusandhāna* or intensive awareness of this nāda is called *varṇa yoga* or *dhvani yoga*. It is a very ancient form of yoga. Śaṁkarācārya in his *Yogatārāvalī* calls it *nādānusandhāna*. It goes by this name in some of the *tantras* and in the yoga tradition of Gorakṣanātha. Among the medieval saints of north India, such as Kavir and others, it is called *surati-śabdayoga*. In Radhāśvami sect also, it is known as *surati-śabdayoga*.

Now the question is, how are we to know about this

nādātmaka varṇa ? Abhinavagupta points out in the following verse how we can form an idea of it:

"sṛṣṭi saṁhāra vījaṁ ca
tasva mukhyaṁ vapurviduḥ."

The *sṛṣṭi* and the *saṁhāra bījaṁ* are its main forms. Jayaratha explains the main forms in the following words:

Pradhānamabhivyaktisthānamityarthaḥ

The sṛṣṭi bīja and saṁhāra bīja are the main source of its revelation.

The question is, what is meant by sṛṣṭi bīja and saṁhāra bīja? *Sa* is sṛṣṭi bīja and *ha* is *saṁhāra bija*—*sa* is the mystic letter denoting expiration and *ha* is the mystic letter for inspiration.

Kṣemarāja explains in his commentary (27th sutra of the third section) the processes by which this nāda or nādātmaka varṇa expresses itself in the breath of every living individual creatures.

The *mantra haṁsa* is repeated by every *jīva* (living being) automatically in every round of expiration—inspiration. Normally it is repeated 21,600 times a day. Since the outgoing and incoming breaths go on repeating in a natural way without any effort on anybody's part, it is known as *ajapā-japa* i.e. repetition of the *mantra* that is going on naturally without anybody's repeating it. Since the sounds of expiration and inspiration resemble *haṁ* and *saḥ*, therefore it is called *haṁsa-mantra*. It is also known as *ajapā-gāyatri*. By *anusandhāna* or mental search or awareness of this automatic process, pāṇa (exhalation) and *apāṇa* (inhalation) become equilibrated and then the dormant *kuṇḍalinī* that lies in three and a half folds at the base of the spine rises upwards. At that time, a number of pleasant sounds is heard. But the aspirant should not stop there. He should neglect these sounds and dwell on the *parā nāda* which is *anāhata nāda* in the strictest sense of the word. By dwelling on this nāda, the *citta* gets dissolved and one can have the experience of *viśuddha caītanya*—the unadulterated or pure consciousness.

The *nāda* is subtle in madhyamā stage and finally when it reaches the paśyanti stage, it is no longer audible. The aspirant has got then a vision of *Jyoti* (*Light*). All the vikalpas are then calmed and one can have the experience of Pūrnāhantā or the supreme '*I-consciousness*'.

Haṁsaḥ is that manifestation of nāda which is symbolic of life. The *anāhata nāda* in its inner significance is symbolic of *praṇava* (*OṀ*). By the intensive awareness of this *praṇava* there arises nine stages of Yoga which are subtle forms of *nāda*, known as *nine nādas*. The first stage is (1) *bindu* which is called *ardha mātrā*. The next stage is (2) *ardha candra* which is subtler than the previous. Each succeeding stage goes on getting subtler than the preceding one, (3) *rodhini*, (4) *nāda*, (5) *nādānta*, (6) *śakti*, (7) *vyāpini*, (8) *samana* and (9) *unmana* or *unmani*—these are the following stages. *Unmanā* is the highest aspect of consciousness. Up to *samana*, there can be only ātma *vyāpti*, realization of the essential self. It is only at the stage of *unmanā* that there can be *śiva-vyāpti* which includes not only the realization of the metaphysical self but also the realization of the world as an aspect of the self.

In *sūtra* seven of the third section of the *Śiva-Sūtras Kṣemrāja* refers to *unmanā*. He says that up to *samanā*, there is the play or māyā. It is only at the stage of unmanā that māyā ceases completely. Another name of unmanā is *sahaya vidyā*. Kṣemarāja makes the following remarks: *Ātmavyāptyantasya mohesya jayāt unmanāśiva-vyāptyātmanaḥ sahajavidyāyāḥ praptiruktā.*

Svacchanda Tantra speaks of the achievement of *sahaja vidyā* which is *unmanā* enabling one to gain śiva-consciousness after the conquest of *moha* (māyā) which lasts till the realization of the essential self.

Kṣemarāja adds that though the process of reaching the unmanā stage is śāktopāya, yet it is included in *āṇavopāya*, because the *āṇavopāya* has to lead to śāktopāya.

4. *Karaṇa:* Now we shall state in brief about Karaṇa.

We have already seen how āṇavopāya utilizes (1) *buddhi*,

(2) *gross prāṇa*, (3) *subtle prāṇa* (varṇa). *Karaṇa* is the technique which utilizes the body (*deha*). By body is meant body in its different forms—gross, subtle and causal. In *Karaṇa*, *mūdrās* (dispositions of certain parts of the body in particular ways) are also utilized.

There are seven varieties of karaṇa technique viz., (1) *grāhya*, (2) *grāhaka*, (3) *cit* or *saṁvita*, (4) *niveśa* or (5) *vyāpti*, (6) *tyāga* and (7) *ākṣepa*. Jayaratha in his commentary gives the main purpose of these *Karaṇas* in the following way:

"*Iha grāhyādibhiḥ saptabhiḥ prakarairbhinnaṁ karaṇaṁ nāma bodhapūrvakamabhyāsaṁ prāhuḥ bodhyanyagbhāvena svātmaikatānatāmāpannaṁ bodhameva kathitavantaḥ.*"

"Here the seven varieties of Karaṇa viz., Grāhya etc. are meant to subordinate and ultimately assimilate all objective phenomena to the consciousness of the essential self."

The first four varieties come purely under *āṇavopāya*. Assimilating the entire world of objects first into empirical self and then all these into *saṁvitti* or *cit*, and finally establishing them into the essential divine consciousness. The first practice consists of assimilating *grāhya* or all objects of perception into *grāhaka* or the sense organs; the next practice consists of assimilating all these into *cit* or *saṁvitti*, the third practice consists of being completely established in cit or saṁvitti. Being completely established in saṁvitti is known as *sanniveśa*. In *sanniveśa*, there is no trace of the object as something extraneous.

When the aspirant pervades every object with universal consciousness, he is said to have achieved vyāpti. Vyāpti is achieved by means of *bhāvanā*. Tyāga is the stage where every effort is abandoned. The universal consciousness then abides spontaneously. *Vyāpti* and *tyāga* reach the stage of *śāktopāya*. Ākṣepa means projection of the universal consciousness in the entire universe. This is the stage of *Śāmbhava Yoga*.

5. *Sthāna-kalpanā:* Those who cannot fix their *citta* even on

śuddhi, the inner prāṇa or nāda, they must try to fix their minds on the externals. These are known as *sthāna-kalpanā*. As Abhinavagupta puts it:

"*Atha vāhyavidhiḥ sa eva sthānaprakalpanaśabdena uktaḥ. Tatra tridhā sthānaṁ prāṇavāuḥ, śarīraṁ vāhyaṁca.*" (*Tantrasāra*, p. 45).

The external process of *āṇavopāya* is known as *sthāna-parikalpanā*. There are three sthānas or places on which mind can be fixed viz., *Prāṇavāyu*, body, and something outside the body.

The *Prāṇavāyu* in this context is used in a sense different from that in which it is used in connection with *uccāra*. In uccāra, one has to fix the mind on pāṇa, apāṇa, samāna, udāna and vyāna which are internal aspects of prāṇa śakti.

In *Sthāna Kalpanā*, one has to fix the mind on *Prāṇa* in the sense of exhalation and inhalation through the nose. From the centre of the body pāṇa (exhalation) covers a distance of twelve fingers in outer space and again from that point of apāṇa (inhalation) covers the same distance up to the centre. These two points or places are known as external *dvādaśānta* and internal *dvādaśānta*. By the practice of fixing the mind on these points, the *vikalpas* of the mind begin to dissolve, and finally one has āṇava *samāveśa*, or absorption in the essential self through the āṇava technique.

By body in this context is meant the gross body. The things external to the body include idol, pictures etc. Those who are unable to fix the mind even on prāṇa may fix it on these external things.

As has been already said above, the ultimate goal is the attainment of śiva-consciousness which includes the world as its aspect.

This is so far as the textual side is concerned. We shall conclude our findings by adding an explanatory note on Āṇavopāya.

Āṇavopāya—An explanatory note

Now let us say something about the vital energy or prāṇa śakti and the way such energy works for realization and

perfection of the individual self. The vital energy (prāṇa-śakti) which plays a very important role in the tāntrika way of sādhanā in general is intimately connected with 'āṇavopāya' vis-a-vis realization of the essential self. Generally speaking, the vital energy (prāṇa-śkati) expresses itself in five forms such as pāṇa, apāṇa, samāna, udāna and vyāna as we have already mentioned. Realization in line with vital energy starts with the control and balancing of pāṇa and apāṇa vāyu and as a result the breath of the sādhaka gets simpler i.e., assumes the natural form (samāna); and with the influx of udāna vāyu the power embedded in the centre of the *mūlādhāra cakra* of the individual self in the form of coiled serpent (*kuṇḍalinī śakti*) is awakened and aided by vyāna vāyu it takes upward motion and piercing through the ājñā cakra via *brahmarandhra* (upper part of the brain) ends in reaching *sahasrāra*, the state of pure consciousness as perfect bliss where Śiva in terms of *prakāśa* and śakti as consciousness live in complete unison. At the very initial stage of āṇava means, the indistinct sense or feeling of the aspirant is awakened in line with prāṇa, the first flutter or vibration, caused by the power of kuṇḍalini. The vital energy or śakti as prāṇa owes its origin to the great void otherwise expressed in so many terms such as *mahāśunya*, *darkness*, *nigation*, *nothingness* and the like. In this state nothing can be postulated or characterized either as *sat* (existence) or as *asat* (non-existence); the state is even prior to any sort of revelation or illumination (prakāśa). Psychologically speaking, this state may be said to be what Sri Aurobindo calls '*inconscient*'. Further, by the influence of samāna vāyū, the aspirant identifies himself with the entire world of objects, i.e., in this state, there is no sense of the subjective distinguishable from the objective or in other words from the point of categories this state may be said to be as analogous to '*Īśvara Tattva*'. The purification of vikalpas, either subjective or objective, then starts and for such purification, in the āṇava stage, the efforts of the individual sādhaka are needed. No such personal efforts are, however, required in the *śāmbhava* stage

as vikalpas get purified and melted there in a natural way. Further, in the eight-fold ways of yoga, prescribed in the Pātanjala system, each preceding lower stage succeeds the higher one, but finally the question of revelation in terms of recognition of the supreme does not arise as there is nothing objective to be revealed or recognized in that system. But in the *Pratyabhijñā* system, revelation in terms of recognition of the supreme is indispensable, for the supreme principle called pure 'I' or 'Pūrṇāhantā' is realized there as Freedom or in other words 'I'-in-Its fullness as we have already stated. Supernatural powers (bibhūti) gained through yoga are astounding at the time of awakening (*vyutthāna*) from samādhi but these powers are detrimental to the acquisition of spiritual freedom or *mokṣa*. In the āṇava stage the possibility of fall from the spiritual height is greater than in the Śākta stage, and this can be prevented only through steadfast adherence to the preceptor's teachings. As regards meditation or contemplation, the Śaivāgama holds that the object to be meditated upon is the all-pervading self as pure 'I' to be recognized as freedom. We have already stated that freedom has no abode to live in. It never moves from place to place. It pervades everywhere. Further, we have already referred to the functionings of different forms of vital energy in connexion with the control of breath and awakening of prāṇa-kuṇḍalini which reaches '*Sahasrāra*' as a consequence of which the binding forces limiting the self are removed. The aspirant then enjoys and lives in a state full of bliss—the state is like a state of vacuity, having no pull or attraction whatsoever. In the next stage, the joys are no more; it is, so to say, a state of joylessness. Further, where the objects of experience are completely melted, the stage is to be characterized as 'pūrṇānanda'. Beyond pūrṇānanda, there are stages such as *brahmānanda* and *mahānanda* and the like. In this way when the sixth stage of *ānanda* is transcended, there is nothing to realize and enjoy as there are no rising (udaya) and setting (nilaya) there. This is the state of *Jagadānanda*, the stage may be said to be ever-rising and ever-resting within

itself (svarūpa-viśrānti), where there is no distinction between self and not-self, self as if melting into not-self and not-self into self. This state is beyond *tūrīya*, the fourth state of self-experiencing level. This is the state of great expansion (*mahāvyāpti*) and exaltation reached through the processes of vital energy (prāṇaśakti). The entire universe then is not dissolved. It forms an inalienable part of the self as body. The whole process in the āṇava stage is the process of the awakening of the power of consciousness as embodied in accordance with the workings of vital energy (prāṇa-śakti).

How the vital energy (prāṇa-śakti) acts and lends itself to realization of freedom may be stated in the following way: First the pure unstinted consciousness is transformed into vital energy (prāṇa-śakti)—(*Prāka saṁvit prāṇe pari-nata*). In the *Brahma Sūtra* it is also stated, '*Prāṇastathā anugaṁtu*'. Some of the commentators of the *Brahma Sūtra* are supposed to have interpreted the said sūtra in the sense that prāṇa in this context which is not to be identified with any form of vital energy; it is evergreen and blissful and acts like nector. It should be noted here that the centre of consciousness (*caītanya*) and knowledge (jñāna) is the self as embodied and covered with prāṇa or vital energy, some portion of which is revealed as the power of sensibilities, while some other portion is manifested as objects of sensation. Hence everything in the universe is the expression of *prāṇa-śakti*, manifesting itself in different forms. It should further be noted that cognitive power (jñāna-śakti) and vital energy (prāṇa-śakti) go together as indivisibly constitutive of the self. Like knowledge as power (jñānaśakti), vital energy (prāṇa-śakti) is not many but one and the same everywhere. Moreover, the same vital energy embodying the self functions as initiator of all possible acts, be they cognitive or otherwise. First through the cyclic movements of the prāṇa-śakti, ego-sense in the body becomes firm and prepares the ground for the awakening of *Kuṇḍalinī*. Udāna vāyū initiates the processes of Kuṇḍalini to awaken and rise upwards aided by vyāna vāyū which sends consciousness to cidākāśa beyond *brahma-randhra*.

Further, we have already mentioned that consciousness as power can be awakened through the medium of speech (vāka), in the form of the mantra. In this context a brief note on the garland of letters (varṇa mālā) and japa (inner articulation) and repetition of the mantra in a prescribed order will not be irrelevant.

From '*A*' to '*Ha*' all the *varṇas* (alphabets) of the garland of letters and their corresponding partials (*kalās*) are inextricably associated with the individual self. But because of the influence of nescience, covering the pristine glory of the self, these *varṇas* are reduced to different microscopic centres of consciousness. Body-sense generates due to covers caused by the māyā śakti and as a result the external infinite self assumes the form of individuality and becomes atomic. Thoughts are expressed through the vehicles of speech composed of sentences (vākya) which are composed of words, and words are again combinations of letters, the ultimate ingredients of speech. Generally speaking, speech or sound is divided into four classes such as, *parā*, *paśyanti*, *madhyamā* and *vaīkhari*. Vaīkhari-vāka being an articulate sound denotes objects in general and it is defined as—'*Vaīkhari viśvavigraha*'. The next higher state is *madhyamā vāka*, which is called *mantra-vāka*—working as intermediary between *paśyanti* and *vaīkhari*. *Paśyanti vāka* is divine vision—'*Paśyanti divyacakṣuṣaḥ*', and the supreme speech is *Parāvāka* which is identical with *nāda*, co-extensive with Śiva tattva. Vital energy (*prāṇa-śakti*) and consciousness as power (*citi śakti*) are intimately associated with the supreme speech (*parāvāka*). The bright colour of the varṇas as atomic centres of consciousness is reflected in the *madhyamā* stage which is otherwise called *mantra-vāka* where the disciple's efforts are needed for the awakening of the mantra. In this stage the vision of the aspirant becomes inwardized having outward senses withdrawn from the world of physical objects. On the upper side of the *madhyamā* there is *paśyanti* and on the lower side, there is *vaīkhari*, as we have just mentioned. *Madhyamā vāka* is both manifested (*vyakta*) and un-manifested (*avyakta*) or mantra-vāka. Mantra is the

light of consciousness (*mantra cinmaricaya*). In the Pūrva-mīmāṁsā mantra is defined as that which saves (mananāṭa trāyate) or makes the mind free from its mindedness, and as a result one receives redemption from the maladies of the world. Paśyanti vāka, on the other hand, is divine through which the sages and gods visualize things (*tad viṣnu paramaṁ padaṁ sadā paśyanti sūraya*). Beyond Paśyanti, there is Parāvāka, the primordial state of potentiality of all possible divine emanations and worldly manifestations of things and beings in general inclusive of the individual selves together with varṇa as atomic centres of consciousness. In the Philosophy of Grammar the supreme speech is *paśyanti*, the Goddess of speech (*Vāgdevī*). It is fully unmanifest and full of spirit. While pervading the entire universe it extends from the *mūlādhāra cakra* up to the *sahasrāra* of the individual self, for in the tantras microcosm is conceived as the condensed form of macrocosm. Beyond that, there is Parā, the supreme state, the state which is beyond all categories, and realizable through the awakening of the serpent power (*kuṇḍalinī śakti*), as unity appearing in diversities.

As regards japa, this system holds that the principle of *Logos* (Śabda Brahman) having been realized, the Parā Brahman is known. The creation of the world from speech (*vāka*) is acceptable to the *āgama*. It may be stated in the following way. What do we exactly mean by the perceptible world of objects, such as *ghaṭa*, *paṭa* and *maṭha*? Each of these particular objects belongs to a class (*jāti*) which is understandable in terms of the particular belonging to that class. But all classes have their individual existence and each such existence again belongs to a class and in this way the idea of the supreme existence (*parā-jāti-sattā*) is reached. Hence a particular *ghaṭa* means ghaṭātvavacchinna *sattā*, *paṭa* means patātvavacchinna *satta* and the like. As a result the denotative character of speech eventually signifies *sattā* or existence, being constitutive of it. In the context of japa this discussion may sound redundant, but we have introduced it to show the view-point of the

Grammarians to whom a section of the Tantras bear affinity, so far as word and its denotative power is concerned.

Now let us resume our discussion about japa. Japa is two-fold—inner (āntara) and outer (vāhya). The science of japa as a spiritual practice (*adhyātmasādhanā*) is admitted in almost every system of religious creed—such as *Vaīdika, Tāntrika, Baūddha, Jaīna* and *Christianity*. In the Philosophy of Grammar japa is called '*Vāga-yoga*', i.e., union with the Logos or Śabda Brahman through the utterance of the mantra. The senses being controlled and the mind being inwardized, the inner japa (āntara japa) is practised in the core of the heart. This is japa proper. Through repeated practices of mantra (mystic syllable) the inner japa otherwise called nāda becomes manifest in the blissful form of *Bhagavati*, lying placed in the very core of the heart of the lotus. No vibration reaches there, and that is why the heart-centre is called *anāhata*. At the initial stage of the practice of *japa*, the sāttvika abhimāna, in the form of 'I am' remains. When the senses including manas are controlled in the madhyamā stage, the vibrations emanating from the utterance of the mantras through japa are resounded in the heart-centre and as a result the entire visible universe disappears from outward sight. There is a humming sound all around. In the *Māṇḍukya Upaniṣad* Brahman is symbolized as *A U M* (*OṀ*) having four steps or pada. Suṣupti lies at a fixed point between the eyebrows. In this state the mystic syllable, constitutive of half-moon (ardha-candra), rodhini and nāda, is to be contemplated upon. Above nāda, there is the end of nāda i.e., nādānta. Śakti placed on the upper point of the nādānta (i.e. between Parānāda and Mahānāda) is called *vyāpinī śakti*. It stretches over the regions of *samanā* and *unmanā* and draws the sādhaka towards the state beyond *tūrīya*. The *unmanā* stage is the stage of transcendence and there is no other stage beyond that, though in the *unmanā* stage there are several gradations. All this is a matter of personal realization and experience and may be characterized as ineffable. Now what is the state signified by the *aūpaniṣadika sayings* '*Sa aīkṣata*'; '*Vahusyām*

prajāyeya'? Prior to creation the first vibration of Parā Brahman is called vimarṣa and this is the first manifestation of consciousness as power, which later on performs the functions of creation, preservation, destruction, obscuration and grace. At the background of all these processes Śiva necessarily stands as the symbol of revelation. In the Tantras, in general, Śiva in terms of revelation and Śakti as consciousness are essentially the same and identical and from the transcendental point of view nāda is the meeting point of such a union and this is beyond all categories.

The initial stage of Parā Brahman in descending order is nāda-śakti and bindu-śakti in terms of *aham* and *idam* respectively. In the *Īśvara Tattva* already mentioned, *aham* (subject) and *idam* (object) stand equated with the predominance of the objective. In this stage śakti gradually becomes dense, hidden and implicit and śakti in such a dense state is called *bindu*, which is otherwise called *Śabda-Brahman*, from which words and their corresponding objects originate. Mantra is derived or emanates from nāda; nāda, bindu and vija together form *kāma-kalā*. The powers (śakti) embodying or embodied in words while referring to their corresponding objects assume the different forms of *mātṛkā* reducible to *varṇas*. Nāda and Bindu remain inextricably infused in mystic syllable called the original seed of the mantra (vīja mantra) pronounced in the form of *Krīṁ*, *Śrīm*. . . .etc. For instance, the symbolic form of māyā-vīja is pronounced as *Hrīṁ*. In course of time mantra-vidyā has gone to much abuse no doubt, but the importance of the efficacy of the mantra cannot be overestimated. What is stated above in connexion with the Śākta and Āṇava means of Liberation is nothing but *uccāra* (unfoldment) in lieu of *praṇava*, meditation in the case of bodily organs. There is no bar to gaining spiritual freedom through the awakening of *Prāṇa-Kuṇḍalinī*, as we have already stated. In fine all these mean to gain the Absolute Freedom or *Śivatva*. This is to be considered as both in ascending and descending orders of evolution of consciousness, not by by-passing or rejecting the many and its source, caused by nescience, but

by transforming the material-vital into the Spiritual and accommodating everything in Its realm.

A short note is given below on the *Theory of Grace or Descent* of Power (Śakti-nipāt) and *Bhakti*.

We have already referred to descent of power upon the seeker after truth without resorting to any of the aforesaid means whatsoever. The descent of power is just like the sudden death of a man through lightening without assigning to any reason thereof. Similarly the aspirants receive grace from the Benign Śiva, the question of why and what for does not arise in this context. The bestowal of Grace belongs to the world of mystery, the world of Śiva's own freedom. There is no necessary cause-effect relationship between the intensity of the quest of the seeker on the one hand, the descent of power on the other. Even *Prāravdha* does not stand in the way of such a descent. It should be noted here that the theory of the descent of power is acceptable to the Tantras (both Śaīva and Śākta) in a general way, it has a direct bearing on the theory of Liberation or Freedom, both individual and cosmic. It should further be noted that there are degrees of divine grace, and different classes of seekers receive the grace in different ways. The more intense the descent of power, the quicker is Freedom. The less intense the descent of power it helps awaken the self and gives rise to knowledge due to *pratibhā*, and for such awareness no external aids are necessary. The still less intense the descent of power is what makes a man self-possessed and good; in such a man there arises unflinching faith in God, great regard for the efficacy of the mantra and competence for gaining mastery over the tattvas. All this shows that the descent of power which has degrees plays an important role in the domain of Freedom and individuals having various dispositions receive such grace without any prescribed means whatsoever.

Bhakti

While closing this chapter, we shall make a passing reference to the importance of the concept of *bhakti* in the

Pratyabhijñā system of thought. This system claims to be a doctrine of non-differenced unity (*advaīta-vāda*). The question may be raised here, how bhakti or devotion fits in in such a system of *advaīta* ? It is generally said that in the advaīta as propounded by Ācāryya Śaṁkara, there is no scope for bhakti to fit in. But Śaṁkara is said to have stated—'*satyapi bhedapogame nātha tavāham na māmaki na sthvam samudro hi taraṅga kvachan samudro na taraṅga*'. In spite of bhedas (differences) being removed, O Lord the sense of 'I am You' remains, but not 'Thou art I' as the waves originate from the sea and not vice versa. This shows that though differences stand eliminated, the subtle distinction remains. We have already stated this while discussing the judgment '*Soham*' i.e., 'I am He'. In the Śaṁkara Vedānta devotion invariably preceds Jñāna, but in the Pratyabhijñā system knowledge (Jñāna) and devotion (bhakti) go side by side with knowledge predominating.

ŚĀKTĀDVAĪTA VĀDA

Let us conclude this Chapter by giving below the Śāktādvaīta view of Self-Realization. This is almost taken from an article captioned *Śākta Philosophy* by M. M. Paṇḍit Gopināth Kavirāja published in "Aspects of Indian Thought" (Burdwan University).

The Śāktas believe in the importance of self-realization as a means to mokṣa. It is said to be of a determinate nature and expresses itself in the form of recognition (pratyabhijñā). The sequence of the preliminary state may be described as follows:

(*i*) Indirect knowledge of the Self through hearing of the teachings of Āgama on the part of a person gifted with all the qualifications necessary for knowledge, e.g. detachment, etc.

(*ii*) Removal of doubts through reasoned thinking.

(*iii*) Direct knowledge or intuition of individual self

on removal of the false idea which has grown into a firm conviction regarding its identity with the body, etc.

(*iv*) Lastly, the recognition. It relates to the integral unity between the individual self and the universal one made known through the Scriptures. Recognition as thus produced is destructive of ignorance lying at the root of worldly existence.

The recognition is not erroneous but is a form of *vikalpa* like other acts of determinate knowledge.

The indeterminate knowledge following from *samādhi* and the aforesaid recognition have the same object. But their difference is due to causal elements. In case of recognition the instrument in mind turned away from all objects other than the Self and aided by the presence in consciousness of the two objects indicated by the terms "*I*" and "*He*" in the judgment "I" and "He". In knowledge from *samādhi* no such presence is needed. The recognition "It is the same jar" has for its object an integral substance. Thus the ordinary vikalpa having a jar, for instance, as its object and the recognition "It is the same jar"—have both the same object, but the result is different on account of difference in causal factors. The indeterminate knowledge is pure, is the support of all vikalpas and is in conflict with none, so that it is incapable of destroying a vikalpa, like ignorance.

The purity of indeterminate knowledge is due to its freedom from reflection. It is on the background of such pure knowledge that all possible determinations arise owing to appearance of different forms during saṁkalpa, just as on a clean mirror reflection emerges due to proximity of the object reflected.

The Śāktas view ignorance not as absence of knowledge like the Vaiśeṣika nor as inexplicable like the Vedāntin but as a form of sa-vikalpa-jñāna. The Āgamas hold that the Supreme Self being of the nature of pure consciousness, what differentiates it from matter is its self-awareness (*sphurad-rūpatā*) consisting in freedom (svātantrya), through

which, as already shown, ignorance (avidyā) is manifested and through ignorance the world.

Ignorance is two-fold, according as it is viewed as a cause or as an effect. As a cause it is non-manifestation of the fullness of one's own self. This fullness is characterized by freedom from the limitations of time, space and form, though it is true that even these elements which are manifested in the light of the Self cannot limit the later. If the Self which is not limited by time manifests itself as so limited it is certainly a case of non-manifestation of fullness or pūrṇatva. This is the Śākta view of root-ignorance as already observed. As an effect, ignorance is the manifestation as Self of what is other than the self, e.g. body, etc. It is only a leaf (*pallava*) in the tree of Ignorance.

Knowledge of the integral Self may be indirect when it follows from a hearing of its nature from the Āgama taught by the *Guru* or direct when it is derived immediately from *samādhi*. Direct knowledge called *vijñāna* can alone destroy the basis of mundane existence. Sense of identity with the body grows into *vāsanā* and becomes tenacious on account of its long continuance and prevents direct knowledge, even when it flashes for a moment in an impure mind, from producing a firm will (*saṁkalpa*). But when it follows from perfection in *samādhi* the requisite firmness is attained and it destroys the above vāsanā. There being a strong sense of identity with the body the direct knowledge of pure Self too is unable to overthrow ignorance and to effect mokṣa if it is obscured by doubts and errors.

Direct knowledge or vijñāna is preceded by indirect knowledge. The place of *samādhi* is between the two. It is maintained that even indirect knowledge has its use, for samādhi cannot beget the desired result, i.e. direct knowledge as recognition in the ignorant who have had no direct knowledge. A man for instance, who has never heard about a gem and known it indirectly through descriptions cannot recognise it as a gem even when he sees it in the jeweller's shop. Only he who has seen it can recognize it, provided that he attends to it. Hence natural samādhi

cannot produce Brahma-jñāna in one who has not heard about Brahman.

Advaīta-jñāna is very rare. It does not and cannor appear until the mind has been purified from the blinding effects of māyā through the propitiation of one's own divine Self, by means of meditation or upāsanā. The importance of divine grace descending on the soul and purifying it cannot be overestimated.

There is an order of progression in spiritual experience. Svātantrānanda in the *Mātṛkā-Cakra-Viveka* points out that on the rise of pure knowledge the knowables become one with the senses in consequence of which the knowables as such begin to disappear. But as the world still continues, the sense of "thisness" as something external to the knower does not altogether vanish. The next position is that of *Iśvara* when the motor-organs in which the movable objects are similarly absorbed become one with the cosmic body with which the subject as the agent is identified. The Yogin in this stage is associated not only with an individual body but with the entire universe. In the state of Sadā-śiva which follows, the senses, in which the knowables have been absorbed, become one with the Self, the true subject. It represents a state of omniscience. In the Śakti stage, the universe body and the omniscient Self become unified—this is a condition of undisturbed equilibrium between spirit and matter (*cit* and *a-cit*).

CHAPTER IV

TANTRAS : SPIRIT OF THE AGE

While closing our observations of 'The Fundamentals of the Philosophy of Tantras—Pts. I, II we would try to make a passing reference to any role Philosophy of the Tantras could play in the present set-up of man and matter.

Tantras believe in spirit of the age (*yuga dharma*). Being essentially of realistic nature and having practical bearing, Tantras have envisaged different ways of solving problems that confront a particular age. Every age has got characteristics of its own.

The present age may in all fitness be characterized as an age of transition and crisis— transition in the sense of a generation-gap, i.e. the inability of the men of the early thirties to understand minds of the youth of the seventies and eighties and realize their problems. Similarly the youth of the present age view with suspicion the 'so-called' values of the past, especially of the 19th century, such as truth, justice, reghteousness, the means justifying the end, the integrity of character and so on. We are thus in a strange predicament. Common man is getting bewildered and hesitant in every sphere of life, be it material or spiritual. The youth, the backbone of the society, having been frustrated on all fronts and being hard-pressed by the hazards of life and living, are in a state of utter despair and confusion. The entire situation seems to be problem-stricken and gloomy. We are, as it were, at the cross-roads of history and know not what is stored for humanity in the future.

The idea of transition is strengthened by another dominant feature of the present age, namely, its dynamism, its insistent demand for quick movement and immediate action. From the theoretic point of view, the age of speculation based on logical imagination is gone, the age of system-making is over; instead analysis, probing into the very

depth of the objective has come to the forefront. The marvellous achievements of new physics and mathematics during the last fifty years and the use of symbols and notations in the field of logical thinking have brought such a change in the intellectual field today that we are haunted by the idea of so-called objectivity and lured by the glamour of the reckoning machine. We live, as it were, in an age of computation and automation. Mathematical exactitude and perfection based on statistics have become the cry of the day. Thus the present civilization may be called machine-oriented civilization guided by the principles of probability and reduction. We are making ambitious plans to transcend the boundary of space limitation. We are no longer full-fledged human beings with human values and aspirations. Guided by the principle of so-called objectivity within the natural, we have been reduced to some form of machine (electro-protonic cells in violent motion) controlled by reason in terms of intellect.

All this shows that a clear-cut clevage between the past and the present is a fact. Hence a crisis both at the physical and the mental level is looming large; the crisis is evident on the surface from different points of view such as economic, political and social. It is all the more discernible in the total bankruptcy of our moral conduct and spiritual quest. Values which are genuinely Indian and traditional have little or no appeal to the present-day Indian mind. As a result the clevage between the past and the present is almost complete. We sometimes feel as if we were living in an alien universe. At the thought level, there has been a complete bifurcation between spirit and matter and in such bifurcation matter has not only been dissociated from spirit but also matter, being distinguished as the superseding spirit, is proclaiming its triumph from the house top. The net result is a state of dislocation and bewilderment in the mental sphere. Today, we are no longer drawn by the influence of the civilization of the past.

Now the question is, how to fit in the values (justice, righteousness, etc.) of the past with the objective models of

present-day science or, in other words, how to make an adjustment between the value-centric microcosm with the fact-centric macrocosm, what to negotiate and how to resolve the present-day impasse ? The problem may be analysed in this way— if an individual is taken as the victim of a situation as given, the question that poses itself is: in what relation does he stand to nature on the one hand and to his fellow-beings as well as to his own self on the other? His relation with nature is in the ultimate analysis not so knotty a problem as it appears to be. To a major extent we are all within the bounds of nature in the sense that the ingredients which are constitutive of nature are also constitutive of the bodily organisms of human beings. So far as man's relations with his fellow-beings and with his own self is concerned, it may be asserted that he can go beyond the natural; that is, the spirit of transcendence is found only in man. Such spirit together with appropriate practices helps man rise above the natural and makes him truly spiritual. Like the empirical, the spiritual is also something substantive in the sense that the spiritual adepts can move and have their being within the spirit. Further, it is only in the spiritual that man can really communicate with his fellow-beings and participate in their joys and sufferings.

Let us now state in brief the essential character of civilization and how far we can live a civilized life in the present set-up. What should be the essential character of civilization ? The obvious answer is: this is ultimately ethico-spiritual, '*ethico*' in terms of some basic social codes and values to be accepted and followed as imperatives, and spiritual in the sense of consciousness, in terms of power, which is at the same time conscious of itself and finally leads to realization of the self as Freedom. But what do we witness to-day ? We witness the mad rush for material and technical attainments and as a result we are getting more and more sophisticated and mechanical. There is no denying the fact that there has been a good deal of advancement in the fields of science and technology, but

we forget that the magnificent extension of 'material knowledge and power' does not itself form the essence of civilization but which in fact depends on the mental disposition of individuals and nations living in this world. All other things relevant to such advancement, such as aesthetic and historical, are only accompanying circumstances which have got nothing to do with the essence of civilization. 'Creative, artistic, intellectual and material attainments can show their true and full effects when the continued existence and development of civilization have been secured by founding civilization itself on mental disposition', which should be truly ethico-spiritual. It is only in this struggle to become ethical that man comes to possess real value as a personality, it is only under the influence of ethical convictions that the various relations of human society are formed in such a way that both the individual and the nation can develop in an ideal manner. If the ethico-spiritual content is lacking, civilization collapses, and that eventuality cannot be prevented even though creative and intellectual forces of the strongest nature are at work.

The distinctive mark of the later part of the present century, particularly since the forties onwards, is the spirit of alienation which has been gaining ground, and we, whether as nations or as individuals, are getting more and more segregated from one another. A strong world-view based on mutual trust and understanding is fast receding. What is happening today amongst the nations of the world in the name of conciliation and friendship is the racing of power-politics and accumulation of power and more power. Moreover, exclusive mechanization and special stress on the principle of the aforesaid objectivity are making us forgetful of human values and, as a result, we are becoming facticists, iconoclasts and secularists. Values of any kind such as ethical consciousness, religious aspiration and spiritual quest do not stir our emotive mind. Intellectually, we are more concerned with the problem of the statement of value, the problem, whether value is subjective or objective, but side by side we do not feel the urge for evaluating

our personal lives and living. We do not pause to consider value as a demand felt from within and as a sense of duty to society. We are totally obsessed with what we have materially achieved or are achieving, without raising the question of what we essentially are. We do not feel the spirit of dedication and self-sacrifice.

Further, the tragedy of the present-day civilization is that we are bound within the world of thought and action but never raise the question of what we become. The question of becoming what we essentially are immediately awakens in us a lively sense of moral values and spiritual demands which tends to broaden our minds, heighten our power of imagination and add new dimension to our thinking. As logic in the empirical sphere helps appraising facts and correspondence of facts, similarly, psychology in the spiritual sphere can give us a clue to self-analysis in terms of consciousness and suggest the ways of transcending physical bindings or limitations. As we try to be more and more scientific and, therefore, 'objective', we enter into the world of probability and subsistence and the spirit of non-commitment and scepticism dominates our mental horizon. We become neat intellectuals at the expense of the spiritual. Commitments of any kind in any field do not bind us. We suffer from limitations and imperfections of a hundred-one sorts and are inevitably haunted by dissatisfaction.

We can retrieve this seemingly hopeless situation only if we awaken spiritual consciousness in us to reorient and modify our moral conduct and behaviour, to strive to be what we as human beings essentially are, to make man truly human. Material progress is to be fostered from the point of view of the *abhyudaya* (full-fledged development) of a nation but not at the cost of the spiritual, the *niḥśreyas* (renunciation), for evolution, and hence progress, depend on the unfoldment of both spiritual and material elements. Let everything be humanized first, let the problem of man be the central issue of all our endeavours. That which potentially creates a sense of security in us, enhances good-

will in our behaviour and helps us in removing fear from within us should be considered as spiritual, and when we imbibe such an attitude of mind we may call ourselves progressive and civilized.

'Civilization, put quite simply, consists in giving ourselves, as human beings, to the effort to attain the perfecting of human race and actualization of progress of every sort in the circumstances of the humanity and of the objective world. The mental altitude, however, involves a double predisposition, firstly we must be prepared to act affirmatively towards the world and life. Secondly we must become ethical with a view to the spiritual in terms of the *self*.'[1]

Civilization in this sense appears to be almost anachronistic in the present-day world. Now the question is, how are we to get rid of the present-day malady and solve the transitional crisis, and what contribution could the philosophy of the Tantras make to solve the present-day impasse ?

Further, as against the Principle of *Alienation* stands the theory of *Integration*. Integration is the vital problem of the day both in the national and International fields.

The term 'Integration' may be used in various discourses and in different facets of human life. There may be moral integration, social integration, national integration, international integration and spiritual integration. . . . The ways for national integration may also vary from nation to nation for the history, tradition, culture, ambition and aspiration of a particular nation vary substantially from another nation. As for India with the multifarious achievements in various fields of life she ultimately prayed for spiritual integration between man and man, man and nature, man and the universe.

'Integration' has its root in *integer* meaning whole and integration is the act or process of integrating, i.e., unifica-

[1]'Self' here does not mean mind which happens to be one of the evolutes coming out of *Prakṛti* and, counted from bottom, is the twenty-first of the twenty-four Prakrti tattvas of the Sāṁkhya System of thought and as one of the senses, is the eleventh sense-organ. Neither does it mean the 'synthetic unity of apperception' in the Kantian sense. By 'self' is meant here something substantial and *causa sui*, the essential nature of which is realizable in consciousness.

tion into a whole. Such unification presupposes diverse elements to be galvanised or integrated into a whole. Development is the act or the process of developing, i.e., the gradual unfolding or growth. Hence, development is intimately associated with the term integration. Now the question is what do we exactly mean by national integration vis-a-vis development. The obvious answer is that the elements which help integration of a nation should be coordinated in such a harmonious whole as that development on all fronts in the national level may be achieved.

Then again, Integration is anti-thetical to the concept of alienation. It binds the human personality into a totality of diverse and conflicting factors, pulling it in different directions and ends up in blending it into a harmonious whole. This is Integration *par excellence*, which defeats alienation. What is true of the individual human personality is true, in a greater measure, of the nation as a whole.

National Integration is, therefore, a function of consciousness, permeating the minds of the masses within the territorial boundary of a nation. When we speak of national Integration, it is inexorably the Indian context which arises before our mind's eye in its variegated texture. But before proceeding further into the subject-matter of the discussion the nexus between National Integration and Indian Spiritualism has to be sorted out as these two concepts have been juxtaposed, as if, in a tandem. Indian spiritualism, in the ultimate analysis, is an eternal quest to realize the Truth or Reality, which lies beyond the world of sense-perception, ever urging the human consciousness to delve deep into it and fathom it out. It is therefore, a dynamic concept clothed by ceaseless endeavour of human consciousness to reach out into the unknown. This quest, more often than not, begin with self-questionings.

'National Integration', though a concept of a different category, bears a resemblance of a sort, with the concept of Indian spiritualism, inasmuch as, National Integration posits a quest of the collective National consciousness to reach out to a synthesis of diverse forces thereby raising it

to a higher level. National Integration, therefore, has also an inbuilt spiritual fervour providing the national consciousness with a positive, constructive, motive force to shape the destiny of the nation in its quest for a richer co-ordinated life at a higher level. Therefore, the nexus between Indian and National Integration is not far to seek.

Spirit is inherent in every human being. It is not something acquired from any adventitious source. It is closely related to values both moral and spiritual. It is the moral value in which one gets the sense of freedom and dedicated service to the nation. It is the moral element which helps animal-man becoming human. It is true that precarious living and intellectual bankruptcy aggravate man's basic propensities and feed disruptive forces. Integration must first start from human level by awakening moral value in man cultivating sense of compassion and fellow-feelings in him and help others to imbibe that. In this way social sense will grow in man and society by turn will help individual develop his inner moral faculties. Such social sense will definitely accelerate integration in national level and development will follow in usual course.

It should be noted here that ends may vary, but means must be based on the acceptance of man as the centre of all quest. To treat political values as separate from and independent of human values is to diminish the human dimension. The time is matured enough to call for a new thinking, while discarding the age-old practices and narrowness. National Integration finally ends in International Integration. Vivekananda, in his Madras lectures, 1897, pointed out, 'no problem could be solved on narrow national ground as Internationalism is the order of the day.'

The Role of the Tantras

As has already been mentioned, the term 'tantra'[1] is

[1]Herman Keyserling, in his celebrated work *Das Reise Tage buch Einer Philosophen* (*The Travel Diary of a Philosopher*), writes (pp. 223-24) of the Tantras: 'however extravagant some of its sayings may sound, their meaning is clear and their fundamental ideas are in accordance with reason. Tantras are not mere ritualism, nor the strength of the fundamental of the Tantras does depend on its observance of the rituals.'

sometimes derived from the root *tan*, i.e., to spread or to expand what is latent in the individual human being as microcosm, as an atomic centre of embodied consciousness. It also means a discipline, a method and a system—a system of acts on the physical, vital and the mental planes by which a centre of being can render itself an apparatus efficient for the purpose of encompassing the two-fold ends of *abhyudaya* (uplift or full-fledged progress) and *niḥśreyas* (renunciation in the sense of supreme realization as Freedom). Further, it expands what is latent in the heart of nature (prakṛti) and paves the way for universal consciousness to grow as objective. Such universal consciousness finds its fullest satisfaction in the individual as self in the sense of consciousness, conscious of itself or in other words, Freedom.

According to the Tantras, the world in which we live and have our being is real in the sense that the existence of such a world does not in any way depend on us. It always appears before us as something given. In a sense this is the grand Indefinite made explicit and meaningful through the process of consciousness, as experiencing out. This is pure matter with which Śiva in a sense is conceived as embodied.

The individual self forms one of the principal issues of the Tāntrika discipline. The history of man and his latent power and expansion, his ideals and values from different aspects, find fullest expression in this discipline. It lays special stress on the principles of purification (*śodhana* and *śuddhi*), sublimation, uplifting or elevation (*uddhāra*) and finally re-affirmation of the identity '*Thou-That*' in pure consciousness. In spiritual realization, the Advaīta follows the path of negation (*neti neti*), whereas Tantra, being primarily of practical and realistic nature, practises the principles of affirmation and acceptance and hence accommodation.

The present era may be characterized as an era of Śiva, the essence of which is Śakti or consciousness as power in different forms. Such consciousness as power is felt every-

where in the world, either explicitly or in an implicit way. It works differently in different contexts and situations. In some of the countries in the West, under the surface of tremendous success in material forces and marvellous achievements in science and technology, there is perceived a seething upsurge of consciousness which is agitating the minds of the people there, the net result of which is that they are seriously thinking about the meaningfulness of life and living. Is life meaningful, how to make life meaningful, is life worth living ?—these are the pertinent questions they are asking to-day. They are realizing the futility of taking 'the world too much with us' and the uselessness of laying too much stress on the material. 'Only when we are able to attribute a real meaning to the world and to life shall we be able to give ourselves to such actions as will produce results of real value. As long as we look on our existence in the world as meaningless there is no point whatever in desiring to effect anything in the world'. They are trying to find out the link between matter and spirit or, in other words, between the material and the spiritual. Matter is essential in so far as it affords to give us amenities and comforts of life and living, in so far as it helps quick communication and makes exchange of thoughts and mutual understanding amongst nations possible. In the Tantras matter is considered as *prakṛti,* the physical organism of the body, determined by the principle of destiny or *adṛṣṭa*, the stock of kārmika dispositions due to deeds done in the past. The moral world belongs to the world of karma (deeds). In this Section the term social is used in the context of the moral. Beyond the material and the social, there is the spiritual, the world of pure consciousness, practising which one can transcend the bounds of the natural, which includes both the material and the moral.

In the Tantras the concept of Śiva reveals the potential link between the natural and the trans-natural or spiritual, the social values within the natural and the spirit of transcendence within the trans-natural. Of the four values (*caturvarga*) such as, *dharma*, *artha*, *kāma* and *mokṣa* recog-

nized in the Indian systems of philosophic thought, the first three belong to the natural and the last one to the spiritual. As we have already mentioned, the Tantras uphold the two-fold evolution, '*abhyudaya*' (material unfoldment) and '*niḥśreyas*' (spirit of renunciation), which together constitute the spiritual-cultural history of India.

Further, Śiva embodies in Itself the Principles of the Highest Good (social) on the one hand, and Freedom as the Absolute (spiritual) on the other. The social is based on some fundamental laws (dharma), both universal (common) and individual, in which objects and enjoyment of objects are properly balanced. The term '*dharma*' is derived from the root '*dhṛ*' which means 'to preserve and to sustain'. According to the Tantras, the world is an order; in other words, it is cosmos. Hence the world order is 'dharma'; dharma in this context is that by which the universe is upheld (*dhārayate*). There is no scope for *adharma* or disorder in the very nature of the universe. 'That righteousness or dharma prevails' is not a thought-product, this is in the very essence of things (*dhārayate dharma*). 'Those that constitute the very nature of things, they are what they are' (*svalakṣaṇam-dhāraṇāt*). The West[1] has tried to go into the heart of the natural laws without probing the laws of the self (ātma-dharma) in terms of consciousness.

We have already referred to and discussed the essential characteristics of civilization. We shall touch here in brief the nature of civilization as conceived in India. True civilization consists in upholding the above-mentioned *dharma* for the individual and general good, and the fostering of spiritual progress, so that, with justice to all beings, true happiness which is the immediate and ultimate end of all humanity and indeed of all beings may be attained.

[1]If the West decays today, it may be then that the seat of civilization will pass to the East, the great primitive source of the generation of Man. The Western civilization with its stupendous achievements in the fields of positive sciences and technology and accumulation of material resources may become more perfect and humane by observing the oriental life more closely and establishing contact with the conscience of modern Asia: and the two extreme points of time, past and present, will meet— as a result, a fecund relation will be established, and our desire for spiritual unity will find its full satisfaction.

In India society is conceived as the base from which consciousness as power dawns. Such consciousness as power lies embedded in human beings, it works within the boundary of the natural with the possibility of transcendence to the realm of the spirit, and hence when such consciousness is awakened and properly directed social life becomes perfectly harmonized with a spiritual prius.

The present-day world situation demands the awakening of the aforesaid consciousness as power, *Kuṇḍalinī Śakti*, lying in human body in all of us, in our vital, psychical and conscious life and behaviours. How such consciousness as power (Śakti) is to be converted into mutual goodwill and understanding and further into goodness or good of the society, fostering a sense of well-being in us, nay, in humanity, and finally how such a sense of goodwill is to be directed towards the awareness of Self as Freedom— in other words, the embodied form of Śiva —these are the questions which are vitally affecting us to-day.

Further, in the concept of Śiva is also found the essence of matter as consciousness (*viṣaya-caītanya*) and self as consciousness (*ātma-caītanya*), i.e., both microcosm (the miniature of macrocosm) and macrocosm find their fullest expression in such a concept, otherwise called '*I-in-fullness*' (*Pūrṇa-ahantā*), or Śiva-śakti unity.

This demand presupposes an analysis of the psychophysical organism or the human body, and the nature and function of consciousness as power called *Kuṇḍalinī Śakti*.

The Tantras divide the human body into Six Centres (Ṣaṭ Cakras), such as *Mulādhāra*, *Svādhiṣṭhāna*, *Maṇipura*, *Anāhata*, *Viśuddha* and *Ājñā*. Beyond them lies *Sahasrāra*, the thousand petalled lotus. This we have discussed.

The unique characteristic of the Tantras lies in the fact that the philosophy of the Tantras has effected a mutually helpful and perfecting co-ordination of *karma*, *yoga*, *jnāna* and *bhakti*, the four-fold paths of self-realization.

'It has emphasised will and effort, yet self-surrender, mercy and grace have their vital place and function; and it combines the systematized ritualism of *karma* with the

inner purifying process of *yoga*; the purest *Advaita jñāna* with the highest unalloyed *bhakti* and the most passionate yearning and love'.

In the contemporary spiritual history of India Śrī Rāmakrishna of Dakṣineswara, Sri Aurobindo of Pandicherry, and Ramana Maharshi of Arunachal are glaring examples of spiritual practices— *bhakti*, *Sakti* and *Jñāna* respectively.

CHAPTER V

APPENDIX ONE

YOGA— ITS DIFFERENT PHASES[1]

A short statement of Pātañjala System of Yoga

The system of yoga as prescribed by Patañjali is eightfold. The preliminary moral training is placed first under two heads viz. *yama* and *niyama*. The yoūgika training proper starts from *āsana* (posture), and such yoūgika training may be divided into two stages. The first stage comprises *āsana* (postures), *prāṇāyāma* (control of breath) and *pratyāhāra* (withdrawal of senses from their corresponding objects), all the three aiming at restraining the mind from the physical side; and the second stage comprises *dhāraṇa* (conception), *dhyāna* (meditation) and *samādhi* (a state of trance). The latter three are different forms of concentration and aim directly at controlling the mind. *Samādhi* which directly leads to *kaīvalya* is divided into two forms, lower and higher, known respectively as *samprajñnāta samādhi* and *asamprajñāta samādhi*. The latter is the goal, the former which is of various types such as *savitarka*, *nirvitarka*, *savicāra*, *nirvicāra*, *sānanda* and *asmitā* serving but as a stepping stone to it. The former is a state in which buddhi continues to function, though it is wholly absorbed in the contemplation of a particular object, everything else being excluded. In the *asamprajñāta* stage all sources of distractions are eradicated and buddhi shines forth with the *sattva* element in the ascendent; and in this stage even consciousness of the

[1]While discussing about *Pātañjala System of Ātma Yoga—Kuṇḍalinī laya Yoga—Integral Yoga by Sri Aurobindo—Akhaṇḍa Mahāyoga*—by *Mr M. Pandit Gopinath Kaviraja*. the following works have been consulted and quoted.

Outlines of Indian Philosophy by M. Hiriyana, George Allen & Unwin Ltd., London. 2. Mahamahopadhyaya Gopinath Kaviraja, *Aspects of Indian Thought*, The University of Burdwan. 3. M. M. Pandit Gopinath Kaviraja, *Akhaṇḍa Mahayoger Pathe* (in Bengali); 4. *Life and Philosophy of Mahamahopadhyaya Gopinath Kaviraja* University of Calcutta; 5. *Tantras—A General Study*. Published by Shrimati Mira Basu. Calcutta; 6. *Cultural Heritage of India*, Ramakrishna Mission Institute of Culture, Calcutta.

object disappears. According to the Pātañjala system of yoga, the innermost practice is concertration, through which the sense of the body melts away, but the supreme tattva is not revealed. It should be noted here that the stage of *samprajñata samādhi* of the Pātañjala system of yoga is more or less similar to the dreamless state (ṭuriya) of the Saiva yoga of the Pratyabhijñā system. About samādhi, it is stated in the *Śāivāgama* that Śiva alone in the grand deep trance state (*Samādhi*) pervades everything in the universe and He alone is, there is no second to Him and hence everything is absorbed in samādhi everywhere. Illusion (*ajñāna*), undue attachment (*moha*) being over, everything in this stage acts as an aid to realization. Bodily postures (*āsñāas*) are not considered essential in the Pratyabhijnā system of yoga. Gift and charity are deemed in that system as self-knowledge, the preceptor imparts to the disciple. Worship and religious practices are of no avail in such a state; there is contemplation and contemplation alone. Like the ceaseless flow of oil gushing forth out of oil seeds, there is a spontaneous flow of contemplation within the very core of the heart of the *sādhaka*. He then realizes his own essence in terms of *unity as 'I-in-its-fullness'* constitutive of the contemplator, the object to be contemplated upon and the contemplation itself. Further, the sādhanā for *nirvīja samādhi* or *asamprajñata samādhi* is of two types such as *upāya pratyaya* and *bhāva pratyaya*. *Upāya pratyaya* is for the Yogins. The findings of M. M. Gopinath Kaviraja about the Pātañjala System of Yoga is given below:

"In the lowest stage of spiritual perfection yoga may be described in a language which would represent it as the withdrawal of the senses from the external world and their convergence in the mind itself and its consequent unity, as it were, with the individual self from which it appears as distinct only through its workings. When the mind ceases to be active its distinctness as an entity vanishes altogether. But a final and culminating perfection of yoga does not manifest itself even at this stage, which represents the standpoint of Patañjali and his School. For, with the

individual left as separate from the Universal and the Supreme, the higher function of yoga can not be stated to have been fulfilled...

"The mind can not be dispensed with before it has been pressed into service. What is really needed is that it should be purged and purified and then enlightened. The light having once dawned on the mind, the mind is merged in it and the light alone remains which becomes then the adjunct of the lower spirit and marks its attainment of self-consciousness. But the practical difficulty is that as soon as the mind which is always illumined by the spirit behind it, loses touch with the object which impress it with a new or its old impressions, it loses its luminous nature and sinks into the unconscious... And for its purification such loss of touch is indispensable. The required solution consists in the purification of the mind with its consciousness and luminosity retained, that is in the revelation of the pseudo-eternal form of the light which stands fixed behind the subtle body. Call it by the name of the mental body, celestial body (*divya deha*), ideal body (*bhāva deha*) or by any name; it is a marvellous acquisition. It is a form of perpetual freshness and ideal beauty radiant with a sweet halo, shining above the mists of passions and the incessant flux of time and is eternally free from decay and death... It should be noted here that the aforesaid 'sinks into the unconscious" is meant, "that the cessation of the modalities of the mind, in itself no criterion of wisdom, is recognised by all the Śāstras and by the people who have some experience of the path. The system propounded by Patanjali makes a clear cut distinction between the cessation due to physiological or even psychological causes (*bhāva Pratyaya-asamprajñāta samādhi*) and that which follows as a matter of course from the rise of intuition or *prajñā* (*upāya pratyaya asamprajñāta samādhi*). Intuition is the legitimate offspring of the *samprajñāta samādhi* which develops itself steadily and through continued practice from proper sadhanā (*upāya*) viz., śraddhā, vīrya and smṛti. The ascending courses of this *samādhi* serve to clarify the intuition and

liberate it from the discursive elements of the lower nature. The purity of intuition implies an effacement of all the *saṁskāras* and inhibition of all the *vṛttis* and its own disappearance in the end. This is yoga proper from the standpoint of Patañjali, in which the individual spirit standing on itself becomes the witness of the nature, in itself and in its becoming. The Buddhists also were aware of this distinction in *nirodha*. The difference between the *pratisaṁkhyā-nirodha* and the *apratisaṁkhyā-nirodha* which has been described with such details in general treatises of some of the Buddhist Sects is in reality this very difference in another shape." (*Life of a Yogin,* Sarasvati Bhavan Studies).

Kuṁḍalinī Laya Yoga

Yoga is union— union with the Absolute. The arousing of *Kuṇḍalinī* or in other words *Kuṇḍalinī Yoga* is the basic preparatory ground for higher spititual practices. *Kuṇḍalinī yoga* is prescribed in the Tantras and other systems also.

Man is considered in the tantras as a microcosm (*kṣudra brahmaṇḍa*). Whatever exists in the outer universe exists in him. All the tattvas (categories) and bhuvanas (worlds) are within him. It is the abode of the Supreme where *śiva* and *śakti* stay in unison.

Energy or *sakti* polarises itself into two forms, namely, static or potential and working or dynamic. Behind all activity there is a static background. This static centre in the human body is the seat of the *Kuṇḍalinī Śakti* otherwise called '*Serpentine power*' in the mulādhāra of the human body. The centre of power is a gross form of *cit* or consciousness. In itself it is consciousness but by appearance it is the power which, as the highest form of energy or *śakti*, is the manifestation of that consciousness as power. Just as there is a distinction between supreme consciousness and its active power, so when consciousness manifests as energy it possesses the twin aspects of potential and kinetic nature. There is in fact no partition of Reality. To the perfected eye of the realized self, the process of becoming is some from of imposi-

tion illusorily made on the mind; to the eye of the spiritual adept, *becoming* is 'tending to appear' and appearance is real. It may be noted here that in the Tantras there is no distinction between 'becoming' and 'being' or in other words process and reality. It is process in reality.

The Function of Kuṇḍalinī

"In the complex apparatus of 'the gross, subtle and causal forces' which is the body or the vehicle of *jīva*, the static or the potential pole of creating, sustaining and dissolving śakti is represented by the '*Kuṇḍalinī*' or the coiled serpent power". It is the supporting base of the body (gross, subtle and causal) and magazine of power. It is the central pivot on which the whole complex apparatus of the physical body, vital energy and mental activity moves and turns. "The jiva apparatus is a closed machine of a specific and determinate character with its bodily, vital and mental powers and functions, limited and defined, because of the specific ratio in which *kuṇḍalinī* or static power in the apparatus stands with respect to the kinetic power actually working in and as that given apparatus". To change the working efficiency of that apparatus is to change the ratio. "A transformation, dynamization, and sublimation of the physical, vital and mental apparatus is possible only by what is called 'rousing of the kuṇḍalinī' and 'its re-orientation from downward facing to upward rising'. By the former the apparatus becomes a closed curve, limited in character, restricted in functions and possibilities." It becomes a little doer and enjoyer. By the latter it breaks the restrictions (*pāśa*) and transcends its littleness.

The actual *modus operandi* of the rousing process and of the 'piercing' (bheda) of the *cakras* or spheres or planes, as we may call them is a very vital mode of the *tāntrika*, nay of every form of sādhanā (spiritual practice). The essential thing is to make an ascent from spheres or planes that are more veiled, closed or limited to other planes that are more and more 'conscious' (*cinmaya*), open and unrestricted i.e. from impure to relatively pure states.

Three knots which bind the individual soul to the *prākṛta* (natural) order have to be cut in making a successful ascent. They are the ties of the three *guṇas*, the constitutive elements of prakṛti such as, what presents (*sattva*), what moves (*rajas*) and what veils (*tamas*), well known in Indian Philosophical thought. Perfect experience is unconditioned, it is beyond the three *guṇas*. During the upward journey, the jīva is not quite released from the natural frame till it reaches the sixth plane. "Till then, it continues to possess, in a more and more refined, extended and dynamized form, the character of a centre in a certain type of sphere of the universe." It has not yet reached *brahma-randhra* or the 'opening of pure and perfect experience'. In other words, the centre has not yet become the *bindu* or point which is mystically called the perfect universe. The point is that at which the perfect experience is opened to the centre. It should be noted here that a centre or *jīva*, after transcending the natural, becomes transformed into a new being (*pūrṇabhisikta*), which then presents a double phase—'a point phase and a continum phase'. A psychological sublimation goes on with it side by side. "The sixth plane (ajñā-cakra) represents coalesced duality of *prakāśa* (illumination) and *vimarśa* (thought)."

The end to be achieved is the realization of both pure and perfect '*Being-consciousness-Bliss*'. "In the highest plane— the pure *cit* of the *Advaita Vedanta*, is realized as 'resplendent void', nay '*śiva-śakti* in close embrace' in the abode of the thousand petalled lotus. This is the abode of wholeness and perfection." It should be noted here that while going through the process of piercing the six centres, the spiritual adept has to face a critical situation at every step of ascent. The situation becomes intensely critical immediately prior to piercing the sixth centre beyond which is perceived the limitless ocean of pure consciousness. At every step of ascent the *sādhaka* is blessed with divine grace. The awakening of the kuṇḍalinī in terms of consciousness is the condition precedent to every form of *sādhanā;* in the Tantras it forms the central issue. The *mantra*, *yoga* and *japa* are considered

in the tantras as means of rousing the Kuṇḍalinī; so are *nyasa*, *puja* etc. with external and internal yantras, images and symbols. The *bhakta* and the *jñanin* may not have consciously and deliberately set himself about the business of rousing the *kuṇḍalinī* and make it pierce six cakras but this does not mean that the Kuṇḍalinī, the embodied consciousness, can be let alone by him. It is, and must be, roused by whatever means, be it *bhakti* (devotion) or *jñāna* (knowledge).

From what we have said so far about the *Kuṇḍalinī*, it will appear that Kuṇḍalinī yoga is not a mystery or an esoteric doctrine or a ritual. It is the basis of *sādhanā* in every form. There are different forms of *sādhanā* by which this magazine of latent power can be acted upon. Faith and love do act also as the powerful means, *karma*, *jñāna*, *yoga* and *bhakti* each severally and collectively, find each of its fullest satisfaction when *Kuṇḍalinī* as the magazine of latent power is aroused.

Now the question is how yoga is related to rousing of the Kuṇḍalinī ? How mind is to be purified to have the power of omniscience otherwise called *prajñā* ? Or in other words how mind is to be freed from the obscuring influence of the dispositions clinging to it from time immemorial. What do we exactly mean by the 'divine eye' ? Divine eye is really the mind in its purified condition as the *Chhāndogya Upaniṣad* (VIII 12.5) expressly declares *Manoasya daīvam cakṣuḥ*. And the *Vājasaneya saṁhitā* of the *white yajus* (in the *Śiva Saṁkalpa mantra*) also makes a similar expression referring to the marvellous powers possessed by a purified man. It is apparent, therefore, that every man, in so far as he is gifted with a mind, is *gifted* with the possibility of omniscience. As soon as the impurities are removed from it, everything is revealed to it, however distant in time or in space; and even supersensuous are rendered accessible to it. This is the process of yoga by which *tamas* is eliminated by the active rajas from sattva and as a result mind or mind-stuff becomes pure, steady, and luminous. This is *citta śuddhi* (or sattva śuddhi) which is invariably followed by the rise of *prajña*.

But how are the impurities to be cleared away ? The whole question turns upon the practical issues of mystic culture and we can do no more than briefly touch upon the matter in this place. It is intimately connected with what is technically known as the rousing of the *Kuṇḍalinī* or the serpentine power in man. This power represents the combined *jñāna śakti* and *kriya śakti* of God and exists in a latent form in every individual man. In the ordinary state it is said to be lying asleep and has its centre at the base of the spinal column. The awakening of Kuṇḍalinī is the actualization of the infinite latent power. It is described as a very ordous process and supposed to be practically impossible without help from outside. This help comes from the *guru* a spiritually awake person, in the form of an influx of spiritual energy from him. And it is held that this "infusion of energy", usually called *kṛpā* (grace) or *śaktipāta* in tāntrika literature, acts as a dynamic power and releases, more or less quickly (according to the spiritual constitution of the adept), the infinite possibilities of the soul by burning up its veiling karmas. This is the process of purification and concentration of mind (citta śuddhi), known as purging of the soul in mystical literature. As soon as the process comes to an end, the light of prajñā or pratibhā begins to shine forth in the manner of a luminous eye in the middle of the forehead, just between the two eyebrows, and the man is then said to be converted or regenerated into a God man. This is the so-called 'Divine Eye', (*Divyacakṣuḥ*) or third eye of Śiva, otherwise known as the Eye of wisdom (*prajñacakṣuḥ*) or the Eye of *Ṛṣi* (*ārṣacakṣuḥ*). Since this eye is opened by the grace of Guru (*cakṣurunmilitaṁ yena* in *Gurustava*), the latter is usually called the giver of the eye. The eye itself is sometimes spoken of as the *guru*.

The centre of this faculty of vision is thus found to be the middle of the two eyebrows, above the root of the nose, where the so-called *ājñā cakra* (the sixth member of the six-fold group of psychic centres within the *suṣumṇā*) is located. And this squares with the fact that this is also the seat of the mind.

Concurrently with the opening of this vision to the yogin he begins to hear the eternal and unbroken sound of *nāda* (*oṁkāra*), the sweet and obliterating divine harmony.

Like the sweeping current of rushing flood, this mighty sound carries everything before it and drowns all in its music, until, at last it ceases itself to be heard and there is absolute silence of the *nirvikalpa samādhi*.

Integral Yoga (Pūrṇa Yoga)—Sri Aurobindo

We have already stated ātma-vyāpti of Pātañjala system of yoga together with *samprajñāta* and *asamprajñāta samādhi* and each of their special features. We have also seen how *Kuṇḍalinī laya yoga* works as awakening consciousness and piercing through six bodily centres reaches the supreme state of bliss. Now let us discuss Integral yoga (*Pūrṇa yoga*) of Sri Aurobindo with its distinguishing marks.

Sri Aurobindo introduces the problem of yoga in the context of realization of the *saccidānanda* (Existence-Consc-Bliss), from the human standpoint. Yoga is the practical side of his philosophy. The word '*yoga*' is derived from the word '*yuj*' i.e. to join, to contact with the Absolute Reality. It mainly consists in developing a peculiar state of consciousness or inwardness. Yoga, according to Sri Aurobindo seeks to enable man to attain supra-natural powers and abilities. He thinks that yoga is a method or disciplinary efforts towards self-perfection by the expression of the latent potentialities of the man and a union of the individual with the universal and transcendental existence. Swami Vivekananda believes that yoga may be regarded as a means of comprising one's evolution into a single life or a few years or even a few months of the bodily existence of man.

Sri Aurobindo's approach to the problem of yoga may be said to be two-fold; destructive and constructive. In the former he criticises the traditional conceptions of yoga, and in the later he propounds his own view of '*Integral Yoga*'. The ancient sages have envisaged certain methods of yoga known as *jñāna yoga*, *bhakti yoga*, *karma yoga*, *haṭha yoga*,

rāja yoga, *tantra yoga*, etc. Each of these forms of yoga lays emphasis on a particular aspect or method to attain a higher state of consciousness. All these forms deal with moulding and cultivating the body and mind and their habits with a view to purifying them in order to make them adequate for the attainment of something higher. For instance, *haṭha yoga* lays greater emphasis on controlling the body, its sense and motor organs, desires and the activities of the mind. Sri Aurobindo is of opinion that it helps man keep the body free from impurities and nervous tension. But he criticises it on the ground that it is a very lengthy, laborious and tedious procedure. It serves man's contact with the ordinary life and its results cannot be utilized for the greater life. Further, its practice and gain are restricted only to the individuals.

As for *rāja yoga*, we find that it aims at the freedom both of bodily organism and mental activities. It aims at the control of the emotional and sensational life and helps gain mastery over the whole apparatus of thought and consciousness. Further, by renunciation of all forms of egoistic seeking, rāja yoga enfrancises the mind from the confusions of outer consciousness and helps enter into the in-depth of spiritual insight. Sri Aurobindo says— "Rāja yoga leads to aloofness of the individual from the physical life into which we have to bring the mental and spiritual gains. It does not help the whole humanity to elevate to a higher level of consciousness."—*Synthesis of Yoga*, pp. 27-31.

'*Jñāna yoga*' or '*the path of Knowledge*': It aims at the realization of the unique and the supreme self by means of intellectual reflection and right discrimination. It seeks to distinguish the pure, unique, immutable self from the perishable phenomenal things and dissociate the self from distinguishing the limitations and miseries of the worldly life.

Bhakti cult or *the path of Devotion:* It aims at the enjoyment of the supreme love and bliss of the Divine. "It consists" Sri Aurobindo says about Bhakti yoga, "in an intense, ardent, sincere and loving dedication of the soul to the

Divine self and in rendering devoted and selfless service to the Divine by the constant remembrance and meditations"—*Synthesis of Yoga*, pp. 31-33.

Karma Yoga or *the Path of Action:* It aims at the dedication of every human activity to the supreme will. It consists in the renunciation of all egoistic aim for work and in doing work with all energy for the universal good by transcending all selfish interests without cherishing any desire for the fruits of the work. This is found in the teachings of the *Bhāgavata Gītā*.

The method of Tantra aims at securing power by austere *tapasyā* for doing good to the life on the earth.

From the above consideration we find that the ancient traditions incorporate these different methods (yogas) for attaining spiritual power and perfection. Each method has its own special approach and indicates one common fact that each system is meant for individual benefit and not for the entire humanity. Sri Aurobindo criticises these systems "for having neglected the good of the entire humanity by keeping it deprived of tremendous joy and bliss of the divine."

According to Sri Aurobindo the essence of yoga lies not in exercising strict and rigid control over the body, senses and mind, not in the regular system of *prāṇāyām* by following *yama*, *niyama* and *āsana*, not in spending long hours in concentration and meditation, not even in entering into trances or *samādhis*, but it mainly consists in living a higher state of consciousness or in the inner condition of a different kind of consciousness. What is exactly important for a real yogin is not his external behaviour or conduct, but his attitude, his inner state of *being*; his way of looking at the wordly phenomena.

Sri Aurobindo has developed his *Integral Yoga* by unifying and harmonising the essential and significant merits of the various forms of yoga and finally by synthesising them. He writes— "The synthesis, we prepare, cannot, then be arrived at either by combination in mass or by successive practice. It must, therefore, be effected by neglecting the

forms and externals of the yogic disciplines and seizing rather on some central principle common to all which will include and utilize in the right place and proportion, their particular principles, and on some central dynamic force which is the common secret of their divergent methods and capable, therefore, of organising a natural selection and combination of their varied energies and different utilities"—*Synthesis of Yoga,* p. 35.

According to Sri Aurobindo, Yoga is the self-fulfilment of the *Puruṣa* through his energy and the aim of Yoga is to pass from lower to higher forms of expression with a view to combining into the divine. The whole life is the yoga of nature. He says—"The Yoga that we seek must also be an integral action of nature, and the whole difference between the yogin and natural will be this— that yogin seeks to substitute in himself for the integral of the higher nature working in and by God and unity. The method we have to pursue is to put our whole conscious being into relation and contact with the Divine and to call Him to transform our entire being into His; so that in a sense God Himself, the real person in us, becomes a sādhaka of the sādhanā as well as the master of the yoga by whom the lower personality is used as the centre of a divine transformation and the instrument of its own perfection.... The divine and all-knowing and all-effecting descends upon the limited and obscure, progressively illumines and energises the whole lower nature and substitutes its own action for all the terms of the inferior human light and moral activity."—*Synthesis of Yoga*, p. 38.

Thus in his *Integral Yoga* Sri Aurobindo has combined the elements of knowledge (jñāna), devotion (bhakti), work (karma), energy (tantra). The Integral Yoga (*Pūrṇa Yoga*), of Sri Aurobindo results into a way of life which is neither negative nor repulsive. His Yoga is one which seeks to make the life of the individual and the life on the earth vigorous, forceful, rich, happy, noble and delightful expression of the immensities of the Divine. It is the Yoga which does not reject the body and the world, and does

not seek withdrawal from material existence, but it affirms the divine in the finite and defective world of matter and ignorance. He propounds the aim of 'Integral Yoga', thus,—"The Object of our Yoga is *self-perfection* and *self-annulment*......" There are two paths set for the yogins, withdrawal from the universe and perfection in the universe; the first comes by asceticism; the second is effected by *tapasyā*; the first receives us when we lose God in Existence, and the second is attained when we fulfil existence in God. "Let ours be the path of perfection, not of abandonment, let our aim be victory in the battle, not the escape from the conflicts."—*The Hour of God*, p. 34.

Sri Aurobindo has given a new dimension of Yoga by radically changing its scope and making its position affirmative, assertive, effective, and relevant to the life of the humanity on earth in order to mould it and free from all kinds of sufferings and defects. He writes,—"Perfection has to be worked out, harmony has to be accomplished out of imperfection. We have to construct perfection, out of limitation to discover infinity, out of death to find immortality, out of grief to recover divine bliss, out of ignorance to rescue self-knowledge, out of matter to reveal spirit. To work out this end for ourselves and for humanity is the object of our Yogic practice."—*The Hour of God*, pp. 25-26.

The Integral or Supramental Yoga of Sri Aurobindo contains in it the essential elements of all the previously existing yogas and it supersedes them all on account of its special merits. It aims not as a departure from the world and life into heaven or *nirvāṇa*, but at a thorough change of life and existence. The object sought after is not an individual achievement of divine realization for the sake of the individual but something to be gained for the earth consciousness here, a cosmic not solely a spura-cosmic achievement. The method recognized here is as total and integral as the aim set for it. The total and integral change of consciousness and nature, "our yoga" says Sri Aurobindo "is not a retreading of old walks but a spiritual adventure".

Akhaṇḍa Mahāyoga—M. M. Pandit Gopinath Kaviraja

We have already stated in brief outlines about Pātañjala system of Ātma yoga, Kuṇḍalinī Laya Yoga, Integral Yoga of Sri Aurobindo. Now we shall conclude our observation by introducing different stages of yoga and the possibility of *akhaṇḍa mahāyoga* as an ideal state.

What is yoga? What is the secret of the great power which is universally attributed to it? What are the natural stages through which the life of a yogin must, of necessity pass, before it can attain to consummation and realize its community, with the essence of the universal life and even to transcend it? It should be noted here that yoga is not a matter of psycho-physical discipline, which in itself represents a fragment of the way to yoga proper.

The dictionary meaning of the term *yoga* is union, the state of togetherness; spiritually and especially from advaītika point of view it means the establishment of identity, at least communion between the individual self (jīvātmā) and the universal self (Paramātmā). Such a union necessarily presupposes a corresponding relation on the lower planes of existence, viz. between the mind and the individual self, between the senses and the mind, and between the object and the senses. It should be noted here that the individual cannot realize its eternal affinity with the universal and merge itself in it, unless it can get over the influence of the mind with which it falsely indentifies itself. Even when mind ceases to be active by the suspension of the *vṛttis* and the distinctness as an entity vanishes altogether, the culminating perfection of yoga does not manifest itself at that stage, for, with the individual left as separate from the universal and the supreme, the higher function of yoga cannot be stated to have been fulfilled.

To quote the great savant M. M. Pandit Gopinath Kaviraja "As soon as the artificial barrier raised between the higher and the lower self is demolished, the pure self emerges as a radiant and eternally self-aware existence of joy in which the two aspects of its being appear as united in an eternal embrace and ineffable sweetness. This is yoga

in the truest sense of the term". He further says: "Yoga is really the paramount power which leads us not only to a knowledge of the higher life, which is spiritual, but also to its practical realization by the self. . . .". "It is exclusively in yoga that one can find the key to the solution of all the problems of life and mind as well as to the realization of the supreme end of Existence."

In the lowest stage of spiritual perfection, *yoga* may be described as the withdrawal of senses from the external world and their convergence in the mind. The stage which finds its achievement in abstraction of the senses from their objects is really the view point of *Hatha yoga* proper. The perfection which is achieved in the first stage is the perfection of body. It should be noted here that yoga is not a matter of psycho-physical discipline which in itself represents a fragment of the way to yoga proper which we have already mentioned.

From advaitika point of view the vision of an external world as other than the supreme self is, in fact, a magic show of illusive character devoid of all reality. It is the action *vāyū* or *vāsanā* on the sensory mechanism of organic existence which projects before it a world of illusion. The discipline of the first stage consists in the removal of this illusion. The control of *vāyū*, at which all the processes of *Haṭha yoga* aim, ends in securing a relative steadiness and therewith a comparative detachment from the world outside. This is an indispensable preliminary to the success of the mental culture towards which the discipline of the next higher stage is directed.

As soon as the common outer sense disappears what is left behind is a state of concentration. As this concentration matures and gathers strength, various degrees of ecstatic intuition manifest themselves, as a result of a continued process of meditation. The rise of *prajñā* is consequent on the attainment of *samādhi* of the mind. In the state of *samādhi* the self behind the mind shines on as a silent witness. 'It looks on as a transcendent observer towards the mind which having been already purged, now appears in the

object concentrated.' Before achieving *samādhi*, the mind in a state of concentration experiences many super-normal things such as reading thoughts of other minds, sensing distant objects as if, they were near, direct knowledge of the past and the future as well as that of the present and similar other things.

As the sādhaka advances further, he gains clarified intuition called '*Ṛtambhara Prajñā*' by the help of which he gets vision of pure truth and is never touched by error. This intuition cannot originate so long as the objective is not perfected.

"The next stage called '*Prajñā Jyoti*' marks the fullest mastery of the elements and the senses—a mastery which affords him control over the forces of nature, creative, presentative and destructive. The conquest of the five primordial elements and ability to use them at will give rise in the mind to the eight great powers called '*aṣṭa-siddhi*' such as, *animā*, *laghimā*, *prāpti*, *prakāmya* etc. and also tends to produce a beautiful and durable body."

The highest siddhi of a yogin (called *viśoka*), which consists in omniscience and universal mastery remains yet to be achieved. When the mind realizes the greatest purity and steadiness, it comes under the fullest control of sādhaka, who is then fixed in the knowledge of distinction between the mind and the self and becomes truly a master (vāsi). Thus the supreme power of a man comes from a control of the mind.

'The next stage marks the transcendence of even the supreme *visoka power*. The sādhaka realizes that even this power—greatest though it is, in the state of outer consciousness (vyūtthāna), is yet a foreign element and has to be eliminated. The acquisition of the supreme power is the first result of *viveka-khyāti* and non-attachment to this power ending in the *nirodha* proper. After the supreme non-attachment, the next stage commences and continues so long as mind exists. This is *Jīvan mukti* proper from the point of Pātanjala school of yoga. This is the final stage of samprajñāta samādhi. The asamprajñāta stage comes

when the mind of light disappears and the self alone shines.

The above discussion of Pātanjala system of yoga has been made mainly from *Advaitika* point of view which according to M. M. Pandit Gopinath Kaviraja forms part of the spiritual practices (sādhanā), or in other words may be said to be as preparatory ground of *akhaṇḍa-mahāyoga.*

It should be noted here that *akhaṇḍa-mahāyoga* is still an ideal state yet to be realized. It is more a matter of practice and realization. It is meant for yogis who have not only transcended the spatio-temporal world leading to *cidākāśa,* but also piercing through *sūrya maṇḍala* experienced the grand presence (*sanniveśa*) of śiva-śakti in perfect unison. This is the region of *rahasya,* the penultimate source of all possible creativity. This is ineffable and beyond tattvas and no words can express it.

It should be further noted here that from the point of objective yogis are broadly divided into two classes, *khaṇḍa yogis* and *akhaṇḍa* yogis. *Khaṇḍa* yogis are also of two types—*Khaṇḍa* and *Mahākhaṇḍa.* There is no qualitative difference between these two classes. They differ in so far as each of their respective competencies and achievements. *Akhaṇḍa mahāyogis* are the most powerful amongst them. Between *khaṇḍa yogis* and *mahākhaṇḍa yogis,* the difference lies in the fact that the later while transcending the state of mahābhava becomes one and identical to the universal consciousness as power, called the great matrix of the universe, whereas khaṇḍa yogis reach the state of mahābhāva.

In the cidākāśa, the abode of all *sādhakas* there are two paths—svabhāva and abhāva. The yogis always prefer the latter. In the present time the great savant M. M. Gopinath Kaviraja by visualising and following the principles of *akhaṇḍa mahāyoga* sacrificed his life to find out a solution of that mysterious riddle called *Suffering Humanity.*

The essence of *akhaṇḍa mahāyoga* has been explained by M. M. Pandit Gopinath Kaviraja in the tāntrika technical terms and symbolic expressions for, ordinary terms and expressions are not adequate to explain the subtle spiritual

experiences of the highest order of yogis. *Akhaṇḍa mahāyoga* may be compared to the construction of a temple having six main systems of Indian Philosophy as its pillars, and Śāktism, Śaivism, Buddhism and Vaiṣṇavism are like its walls. Akhaṇḍa mahāyoga is as if, the *deity* installed in the temple consecrated by the super-sensuous experiences of yoga.

There is no doubt that individual sādhanā or *vyāsati sādhanā* is very essential. The ultimate goal of individual life is liberation. Later on, in the tantras the thought of collective liberation took place. Spiritual preceptor could only initiate this and he could impart his spiritual knowledge and experience among his disciples. Consequently the true conception of *guru maṇḍala* came into practice. There are many *siddha puruṣa* who formed their *siddha maṇḍalas*, viz., the *maṇḍala of Pañca mukha Gandhisvara* and *maṇḍala of jñāna ganja*[1], and the *maṇḍalas* of *Maūrya* and *Maītra*.

It should be noted here that Buddhist Siddhas are very popular. All these siddhas could not conquer death at their physical level, they remain in their *baindava* and *śākta* deha

* [1] The concept of *jñāna ganja* is just like what we call *Dhruva loka*, *Golaka* and *Sukhavati*. The first has come into being as a result of severe penances done by an individual sādhaka, and the second and third are associated with the names of Srikrishna and Amitabha Buddha respectively. *Jñāna Ganja* is established by the supersensuous experience of a very great yogi. *Śrī Mandir*, *Rāja Rājeswarī Maṭha* and *Jñāna Ganja* are in tune with the same yougika order—Śrī Mandir being at the top and Jñāna ganja, at the bottom. Like other siddha bhumis or holy places, like *Nitya Vṛndāvana*, *Kailās*, *Nitya Sāket*, *Jñāna Ganja* has distinctive marks of its own.

The earthly *jñāna ganja* is a secret place located on the top of the Himalayas towards the border line of Tibet. It is created by the intense penances of a siddha yogi for the good of the universe, as we have already mentioned. No ordinary mortal is capable of entering into it; only *yogis* of a very high order when permitted by its founder can have access to it. The great yogis receive powers from *jñāna ganja* and sometimes they assemble there for bringing change for the better in the existing order of things and beings. *Jñāna Ganja* though eternal by nature is manifested in this earth as a matter of necessity.

According to the yoūgika vision of *jñāna ganja*, there are three planes or states of spiritual experience. The first goes up to *mahābhāva* as its objective and khaṇḍa yogis reach this state. The second stage is beyond mahābhāva and above *sūrya maṇḍala*. Mahakhaṇḍa yogis by completing their spiritual practices receive vibration from jñāna ganja directly. The third and the final stage is not yet fully drawn, it is still an ideal stage, yet to be realised.

Jñāna ganja has direct relevance to Akhaṇḍa Mahāyoga *envisaged* by M.M. Pandit Gopinath Kaviraja.

and help their disciples belonging to a group. This is the spiritual background for further progress of yoga.

In the context of *Akhaṇḍa Mahāyoga*, a distinction is made between a sādhaka and a yogi—a yogi is necessarily a sādhaka but a sādhaka can never be a yogi. A sādhaka never questions the existing order of things, he tries to find out the innermost essence of the universe otherwise called self by realizing which he can go beyond the cycle of karman and rebirth. He is more concerned to be free from his own individual maladies of life. But the attitude of a yogi both ordinary and *darpi* is diametrically opposite to a *sādhaka*. The yogi starts from an universal attitude of eradicating sufferings of others and finds peace in disinterested service to suffering humanity. He tries to change for the better the existing order of the universe by making *mahāpralaya* to happen quicker through the control of the perennial source of creation related to *mahākāla*. Akhaṇḍa mahāyoga while covering different types of yoga such as yogas between *jīvātmā* and *paramātmā*, *lokas* and *beyond lokas*, *self* and *mahāśakti* and finally between *parāśiva* and *parāśakti*, goes beyond them. Acarya Gopinath Kaviraja was essentially a practising yogi of a high order and a great synthesiser of different systems of yoga. He was truly a Śākta tāntrika and he did not believe in the principle of withdrawal from the world affairs (*Jagat vyāpāra varyam*).

Integral yoga (Pūrṇa yoga) of Sri Aurobindo and Akhaṇḍa Mahāyoga of M. M. Gopinath Kaviraja are not speculative philosophies. They are not based on spiritual saṁskāras, they are the real experiences of truth. One cannot realize this through the lower intellect. According to Acarya Gopinath Kaviraja akhaṇḍa mahāyoga can be realized through divine intuition (divya-bodha). There are two approaches of yoga viz., individual or *vyāṣṭi* approach and collective or *samaṣṭi* approach. Yoga means union or mutation in all the levels of consciousness (caitanya), to transcend time and space or to become one with God or to identify with *sacchidānanda* or to become free from prakṛti. This we have already mentioned. This is khaṇḍa yoga and it

is possible for a sādhaka to accomplish it through self-efforts. Akhaṇḍa mahāyoga is not merely union between individual and God but it is an eternal unity of total humanity (samaṣṭi jīva) with the absolute in time and space of the universe. The union is called the illumination or *mahāprakāśa*. This is not for individual liberation or *siddhi* but for the descent of *mahāśakti* divine illumination in this physical world.

In the traditional kuṇḍalini yoga (already mentioned) the path of sat-cakra is followed. By piercing through these cakras the sādhaka reaches the thousand-petalled lotus called *sahasrāra* and the unfoldment is complete. This is the first way of awakening Kuṇḍalini sakti. The other way is that of a *guru* (spiritual preceptor), who has acquired *Icchā-śakti*, *Jñāna śakti* and *Kriyā śakti* and he takes his disciple up to *sahasrāra*. In this case the disciple need not put forth his self efforts to go up to the desired end. There is a third kind in which the spiritual preceptor initiates the disciple and blesses him through touch on his head, immediately the disciple feels the upward current (spanda) and moves towards the lotus (satadala), the centre of *sahasrāra*. A great yogi who has worshipped *mahāśakti* finds all centres of the above cakras transformed into lotus. He enters the *karuṇa* line, he is called *Karuṇa Puṇḍarīka*.

Akhaṇḍa mahāyoga starts from *śata-bheda-kriyā* and it takes the path of lotus (śata-dala). There are some spiritual adepts who could reach up to dala (petal), they are called *rudras*, and those who could reach the centre of the lotus are characterised as *śiva-yogins*. In the tradition of *Rādhāsyāmī* sampradāya the description of satadala is given and they say that there is a *bhramara guha* in it. Generally a yogi who achieves such a position is tuned with the ultimate reality and he is immuned from any downfall from his spiritual height, for *nirodhikā śakti* supports him all through.

In the ascending order of yoga there is *samāna* level and finally there is *unmanā* stage. There are certain special grades of yogis who could reach this *unmanā* stage. If any yogi is blessed with the grace of the Divine Mother or the

grace of the spiritual preceptor, he obtains śākta body and achieves mahāśakti. When a yogi is not satisfied with his individual attainment, he receives special grace from the Divine Mother. He is bestowed with the realization of collective body (samaṣṭhi śarira bodha). *Nava-muṇḍi-āsana* installed by Svami Visuddhananda Paramahaṁsa, the spiritual preceptor of M. M. Pandit Gopinath Kaviraja, is the base of *akhaṇḍa mahāyoga.* At this level *guru śakti*, *Iṣṭa śakti* and *svarupa-śakti* all meet together. Here sādhaka's inner urge for humanity is felt. He is not ready to accept anything individual, on the contrary he surrenders everything belonging to him at the feet of *mahāśakti.* He identifies himself with *samaṣṭi jīva-bhāva.*

The mystic experience gained through such a state may be explained in a symbolic way. A triangle is conceived there as having *sat*, *cit*, *ānanda* as its three sides with *mahāśakti* in the centre. The purpose of the triangle is to meet *samaṣṭhi jīva-bindu.* There is a downward triangle contending aspiration, urge and firm faith. When it gets touch of mahāśakti it moves upward (*ūrdha-mukha*). Thus by the drawing influence of *mahāśakti* when both the triangles meet together in the centre of time, that is called the divine descent. One should keep in mind that this action takes place in the central bindu within the circle (vṛtta). This is *guru maṇḍala* in the centre of kāla where the whole universe gets transformed. This *guru maṇḍala* is just like a lotus and this consists of dynamic eternal *mahā prakāśa.*

To practise all this of *akhaṇḍa mahāyoga*, *kripā-śūnya kriyā* is necessary. The spiritual adept must have to concentrate all his energies towards only one great resolve (*mahā saṁkalpa*), that is the divine illumination in the earth consciousness. Mahāśakti Herself embraces the adept (sādhaka) and she becomes very active in him. He receives all the grace from his *Iṣṭadevatā* and from his spiritual preceptor. Divine Mother completes Her *aīkamukhī*, *dvimukhī* and *sarvamukhī kriyā* and gives him *prema-svarupa-darśana.* As a result *sahaja kriyā* starts functioning in him. When triple śaktis such as, *prem-kumārī-svarūpa*, *mahāśakti* and *svātma-svarūpa śakti* unite

together, the action of total transformation of the world, the aim of akhaṇḍa mahāyoga starts to get it realized in the earth consciousness. The total transformation of the world is, as a matter of necessity, inevitable and that would take place in *mahāniśa* through the Divine Mother's grace to humanity.

APPENDIX TWO

Description of Cakras (Centres of Consciousness)

There are six *cakras* (centres of consciousness) usually recognized in the tantras. These are as follows. (1) *mūlādhāra*, (2) *svādhiṣṭhāna*, (3) *manipura*, (4) *anāhata*, (5) *viśuddha*, (6) *ājñā*.

The cakras are centres of śakti as vital force. In other words, they are centres of prāṇa-śakti manifested by prāṇa vāyū in the living body, the presiding devatās of which are names of universal consciousness as it manifests in the form of those centres. The cakras are not perceptible to the gross senses, whatever may be a yogi's powers to observe what is beyond the senses (atīndriya). Even if they were perceptible in the living body which they help to organise, they disappear with the disintegration of organism at death.

Mūlādhāra Cakra (sacral plexus) is situated or located in the region of *aṇus* in the human body, the place where the *aṇus* and the *urethra* canal meet. This is the resting place of the power of *kuṇḍalinī* before it ascends. Four kinds of energy or vital power (prāṇa-śakti) work in this plane. Further, four yoga-nerves (nāḍis) also meet in this region. Brahmā is the presiding deity of this centre, and of the tattvas (categories), this is the *pṛthvī tattva*. Of the fifty letters (varṇas) constitutive of the garland of letters

While preparing this appendix the following works have been consulted.
1. *Ṣaṭ Cakra Nirūpaṇa*.;
2. M. M. Gopinath Kaviraja; *Aspects of Indian Thought*, The University of Burdwan.;
3. Sir John Woodroffe, *Shakti and Shākta*, Ganesh & Co. (Madras) Ltd.;
4. Manoranjan Basu, *Tantras: A General Study*, Calcutta.

(varṇa-mālā), four letters such as, va, śa, ṣa, sa are found on the four petals of the lotus and four different sounds are heard.

Svādhiṣṭhāna Cakra (*prostatic plexus*) is the second centre in the ascending order of the serpentine power (kuṇḍalinī śakti). It is located in the region of testis i.e. the place where the root of the penis and the testis meet. This is the centre of the *apa* (water) tattva (category). There are six kinds of vital energy or prāṇa-śakti working at this centre. Six yoga nāḍis and six letters of alphabet such as *ba*, *bha*, *ma*, *ya*, *ra*, *la* are found on the six petals of the lotus. Six subtle sounds are heard. *Varuṇa* is the presiding deity of this centre.

Maṇipura cakra (*solar plexus*) is the third cakra in the order of ascent. It is located in the naval centre. Ten subtle energies (prāṇa śakti) are functioning in this centre. Ten yoga nadis and ten letters such as, *da*, *dha*, *ṇa*, *ta*, *tha*, *da*, *dha*, *na*, *pa*, *pha* of the 'garland of letters' are found on the ten petals of the lotus and ten subtle sounds are heard in the centre. *Agni* is the presiding deity of this centre of consciousness.

Anāhata cakra (*cardiac plexus*) is the fourth centre located in the region of the heart. Twelve subtle energies (prāṇa-śakti) work in this centre. Further, twelve *yoga-nāḍis* and twelve letters *ka*, *kha*, *ga*, *gha*, *ṅ*, *ca*, *cha*, *ja*, *jha*, *iṇa*, *ta*, *tha*, together with twelve varieties of subtle sounds are found and heard in this plane. *Īśa* is the presiding deity of this centre.

Viśuddha cakra (*pharyngeal plexus*) is the fifth centre located in the region or at the base or root of the throat. There are sixteen subtle energies or prāṇa śaktis working in that centre. The number of yoga-nadis that encircle the centre is sixteen. There are sixteen letters a, ā, i, ī, u, ū, r, ṛ, li, lī, ai, aī, au, aū, aṁ, aḥ or the alphabets there, and sixteen subtle sounds are heard by the yogin on this plane. The presiding deity of this plane is *sadāśiva*.

Ājñā cakra: This is the final or the sixth centre of consciousness located in the centre of the eyebrows. This

is the seat of the mind. At this centre two kinds of subtle energy of prāṇa śakti work. This is the meeting place of two *yoga-nāḍis* and two letters such as, *haṁsa*, *kṣa* of the alphabet are found there. Two subtle sounds are heard in this centre. *Śambhu* is the presiding deity of this plane.

Sahasrāra: By piercing through thiese six centres (*sat cakras*) the spiritual adept arrives at the region of *sahasrāra* (the lotus of the thousand petals). The number of petals of the lotus is symbolic of its magnitude. *Sahasrāra* is not called a *cakra* proper and this plane is located at the top of the skull or the upper part of the brain (cerebrum). In this region all the sounds of the alphabet and all the subtle energies of the six centres live in their causal states with manifold forms. This is the plane or the centre where the static and the dynamic aspects of consciousness unite i.e. *prāṇa kuṇḍalinī* unites with *parā kuṇḍalinī* which is ever one with the supreme spirit. With the merging of the *Kuṇḍalinī śakti* in the *sahasrāra*, all the different śaktis or energies of different centres along with the mind, intellect, ego and mind-stuff (citta) of the spiritual adept dissolve completely in the supreme śakti (*parā śakti*). As a result, the spiritual adept attains the state of *nirvikalpa samādhi*.

Samādhi (*indeterminate state*): This is the state in which the quiescent consciousness is realized. The power which is initially aroused in the *mūlādhāra* is in itself consciousness and when it reaches the *sahasrāra*, it assumes the nature of supreme consciousness. In the *nirvikalpa* state all the vikalpas (determinants), such as ideas of subject, object, knowledge lose each of its individual identity.

We have seen that the petals of the lotuses or *cakras* vary being 4,6, 10, 12, 16 and 2 respectively; commencing from the mūlādhāra and ending with ājñā. There are 50 in all.

But why, it may be asked, do the petals vary in number? Why, for instance, are there 4 in the *mūlādhāra* and 6 in the svādhiṣṭhāna? The answer given is that the number of petals in any cakra is determined by the number and position of the *nāḍis* or "yoga-nerves" around that cakra. Thus, four nāḍis surrounding and passing through the vital

movements of the *mūlādhāra cakra* give it the appearance of a lotus of four petals. The petals are thus configurations made by the position of *nāḍis* at any particular centre. These *nāḍis* are not those which are known to the medical Science. The latter are gross physical nerves. But the former here spoken of are called *yoga nāḍis* and are subtle channels (*vivara*) along which the *prāṇika* currents flow. The term *nāḍi* comes from the root '*nad*' which means motion. The body is filled with an uncountable number of *nāḍis*. If they were revealed to the eye the body would present the appearance of a highly complicated chart of ocean currents. Superficially the water seems one and the same. But examination shows that it is moving with varying degrees of force in all directions. All these lotuses exist in the spinal column.

This is in short an introduction of the six centres of consciousness (ṣat cakras) as traditionally taken to be in the Tantra. We shall conclude our observation by giving a short description of the system of *cakras* according to Goraksanath. This is in line with the findings by m. m. Gopinath Kaviraja following *Gorakṣa Sataka and Gorakṣa Paddhati*.

First of all in the perineum we have the *adhara cakra* (coloured red) presided over by Ganesanatha with his two powers, viz. siddhi and buddhi. This is identical with the well-known *mūlādhāra* of the Tantras. But the next centre, called *mahāpadma cakra* controlled by Nilanatha is unknown elsewhere. The third, the svādhiṣṭhāna cakra (coloured yellow), is in the genital region and has *Brahmā* for its *deity* and *Sāvitrī* for the power.

Between this and the *manipura* there are three distinct centres, viz. *ṣaḍdala* (called also the *suṣumṇā cakra*) garbha (in the garbhasthāna) and kuṇḍalini (in the region adjoining the waist and presided over by fire). Besides, bare names and vague localisation we do not find statement of any further detail about these psychic vehicles. The *manipura* is situated in the naval and has *viṣṇu* for its devatā. Above this is supposed to exist the so-called *liṅga-cakra*, of which,

again no particulars are given. Higher still in the pericarp of the anāhata, is the seat of the mind (manas).

The anāhata itself is the heart and looks like a lotus with twelve petals, emitting a white radiance around. The presiding God of the cakra is named *Mahādeva* (Rudranātha), and the power is *Ūmā*. The ṛsi is called *Hiranyagarbha*. This corresponds to the causal body, dreamless sleep, paśy-anti vāka, and sāmaveda.

The next higher cakra is of course viśuddha in the throat. It is sixteen-petalled lotus, with smoky colour, presided over by *jīva* and *ādyāśakti*. The ṛṣi is *virāṭ*. It corresponds to the causal body, dreamleass sleep, *parāvāk*, *atharva veda*, *jalandhara-bandha* and *sayujya mukti*.

The Prāṇa cakra which is thirty-two petalled lotus of bright hue and is controlled by Prāṇanātha and Paramā śakti, is seated near the region of the throat. It forms the tenth aperture of the human body. Of the four cakras above *viśuddha* and below *ājñā* the second one is *abalā cakra*; furnished with thirty-two lobes shining like the rising sun presided by *fire*. The exact site of the cakra is not mentioned. From what is said it appears that it is seated where the three granthis viz. *Brahmā*, *Viṣṇu* and *Rudra* unite, and is very intimately connected with kāla cakra and yogini cakra. The civuka cakra is somewhere in the facial region, apparently near the chin, and is formed like sun-like lotus of thirty-four lobes, presided by prāṇa and sarasvati. All the *devas* have their seats within the lotus. Its ṛṣi is named *krodha*. All languages, indeed human speech itself, are supposed to have their origin there. The *balavān cakra* is just below the ājñā in the nasal region and looks like a three-petalled lotus of red, white and dark colour. This place is described as *triveṇī*, being the confluence of the three streams of *gangā*, *yamunā* and *sarasvati*, represented in the body by the three nāḍis viz. *iḍā*, *piṅgalā and suṣumṇā*. The presiding god of the cakra is *praṇava* and the power *suṣumṇā*. The statement that this place is associated with the three mātrās of *praṇava* (viz., a-u-m) becomes thus intelligible. The name of its *ṛṣi* is given as *Mahāhankāra*.

The famous *ājñā cakra* which is in the centre of the space between the two eyebrows, is a diamond-like lotus of two petals, presided by *Haṁsa* devatā and *Suṣumṇā śakti*. It corresponds to the vijñāna state and anupama vāk, and to the half mātrā of *praṇava*.

The *Karṇamūla cakra* within the amicular region, is a thirty-six lobed lotus of mixed colour (dark and yellow). The presiding god and power are *nāda* and *śrūti* respectively. It is the seat of the thirty-six mātṛkā.

The *triveṇī-cakra*, above the brows, is a twenty-six lobed circle with ākāśa as its ṛṣi. This is the real triveni, but how this place is connected with the balavān cakra is not found.

The *candra cakra* is in the forehead and consists of thirty-two lobes with a colour between white and red. It is presided by the moon and amṛta śakti. The ṛṣi is manas (mind) with the sixteen kalā. It is said that the sun goes to this mansion to drink nectar.

This centre is very closely related to another cakra *amṛta cakra* almost in the same region, probably a little upwards. Its devatā and śakti are identical with those of the preceding cakra but the ṛṣi is Ātmā rather than manas. This plane is described as the abode of *gāyatrī*. The yogin who has obtained access to this cakra and abides there becomes immortal and is free from the effects of time.

Next is the *brahmadvāra cakra*, located above the forehead and shining with its hundred petals like the many-coloured rainbow, and beyond this is the seat of *akūla-kuṇḍalinī* a lotus of six hundred petals bright like the newly risen sun.

On crossing this, one comes up to the *Brahmarandhra* in the cranium, with its multi-coloured thousand petals. This is the so-called sahasrāra of the mystic literature—aim and end of all spiritual progress. It is here that the Guru and the *Caitanya-śakti* reside.

The final cakra is in the *niralambasthāna*, with an infinite number of lobes, colours, matrikās, devas, and worlds. This is the highest seat of the spiritual preceptor (gurudeva).

Beyond this is a series of twenty voids of which nothing can be expressed. Transcending the great void the yogin

becomes eternally free from 'coming and going' i.e. the wheel of birth and death.

The above observations of *cakras* have some difference with the Six cakras already discussed.

Apart from the question of total number of cakras, regarding *akūla kuṇḍalinī* it may be said that the Tantrists locate it within the moon of consciousness which forms the pericarp of the downward-facing *sahasrāra* and is situated in the transcendent heaven—a technical term for a part of the cerebral region. The contact of *kūla* with this *akūla* is the immediate cause of the flow of nector. While Gorakṣanāth holds that the nector flows from the *amṛta cakra* above the moon. Bhāskara considers that it flows from the *akūla* which is within the moon.

The name of *Bhramara Guha* is to be found mentioned in the literature connected with the names of *Kabīr*, *Rādhāsvāmī* etc., but nowhere is its function clearly stated. The *Sūtasaṁhitā* and *Bodhasāra* use the term vaguely in the sense of *brahmarandhra*. This so-called cave is in reality a hole or rather a hollow which appears to view when one gazes into the centre of the '*kūṭastha*'. The entrance to this hollow is brilliantly dark, but it is surrounded by a luminous ring of rays.

The *Prāṇa cakra* is described as the tenth avenue of the human body. This aperture is usually closed in men, so that the body is, as a rule, likened to a "city with nine gates". But a steady process of psychic discipline helps to open the venue through which jīva and *Karma-mukti-upāsaka* pass away along the ray of the sun into the solar region, called also *Brahma loka* and thence with the dawn of knowledge is absorbed in Brahman. The *mastaka granthi* (*medulla oblangata*) above the *viśuddha cakra* is one of the sites where the three nāḍis are united. From there the *suśumṇā* enters into the skull, and the other two nāḍis, viz. *iḍā* and *piṅgalā*, pass along the right and left sides of the forehead and meet together and are joined with the *suṣumṇā* between the two eyebrows. From there the *iḍā* goes to the left nostril and the piṅgalā to the right. From the medulla

the suṣumṇā is bifurcated: (1) one line passes below the brain and in a rather oblique course comes to the eyebrow whence with a slightly upward bend pierces the pericarp of the *ājñā* and unites with *iḍā* and *piṅgalā*. Then it comes out, and running straight up crosses a very subtle hole within the interior of the central region of the forehead and hanging down to some distance takes a curve and goes right up penetrating the *sahasrāra* and entering the *brahma randhra*. (2) Another line goes up direct from medulla and through the interior of the skull extends to the *śikhara*. With a slight curve it enters the *Brahma randhra*. The mouth of this line of the *suṣumṇā* which is in the *brahma randhra* remains usually closed, while that of the first line is open. Consequently the hollows of the two lines are not in union. While passing away from the body the yogin gets the closed mouth of *suṣumṇā* opened, on which the two holes mentioned above becomes unified. This is what is usually known by the name of the "tenth avenue". In the *Amaraguha Śāsana*, however, the tenth aperture is identified with the mouth of the *Śankhinī* which is the hollow behind the front-tooth (*rajadanta*); and the *Kaṅkālmālinī Tantra* locates the *brahmarandhra* just below the *Śankhinī*.

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ABOUT THE BOOK

Tantra, perhaps more than any other, is the least understood and often erroneously practised discipline. Rarely has there been an authentic and comprehensive study of the subject, especially in English. This book is an attempt to fulfil this standing need. After reading the manuscript of this work, Late Professor Kalidas Bhattacharyya says "I have never come across such a voluminous, intelligible and illuminating work in English on the various schools of Saiva and Sakta Tantras."

The volume is divided into two parts. Part one consists of four chapters dealing with the basic concepts of the Philosophy of Tantras. Authenticity of Tantras from traditional point of view, ontology (Theory of Emanation/Manifestation), thread-bare analysis of consciousness from epistemic point of view, and finally Tantras as critique of experience—all these have been thoroughly discussed and compared to in an elaborate way. This part may be called Tantras in Theory.

Part two comprises five chapters—each chapter analyses the practical side of the Tantras. This part may be called Tantras in Practice. In spiritual matters, there is an element of mysticism, and hence just after *Tantras as Sādhan Śāstras*, mysticisms of Tantras has been discussed together with mysticisms of the Vedas, Upanisadas, Yoga, Bauddha etc. Liberation (Mokṣa or mukti) is the common objective, after which every system of Indian Philosophical deliberation, excepting Cārvāka, aspires. Tantras have unique way of deciphering the various facets of ascent and descent through vibration of consciousness as power and eventually achieving freedom.

Further, Tantras take cognizance of the fact that spirit of the age changes because of inexorable law of motion and social dynamics, that is why considering the existing conditions of the present age, something has been hinted at the Fourth Chapter (Part two) called *Tantras : Spirit of the Age*.

In Chapter V (Part two), two lengthy dissertations on different phases of Yoga and six Bodily centres (Ṣaṭ Cakras) and piercing through cakras (Cakra Bheda) have been appended. Readers interested in Yoga, Kuṇḍalinī Śakti, arousing of Kuṇḍalinī might draw some ideas and secrets of practising them.